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CRITICAL REVIEW:

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Annals of Literature.

BY

A SOCIETY of GENTLEMEN.

VOLUME the THIRTY-THIRD.

— Nothing extenuate,
Nor set down aught in malice.

SHAKESPEARE.

*Ploravere suis non respondere favorem
Speratum meritis*—

HOR.



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T H E CRITICAL REVIEW.

For the Month of *January*, 1772.

ARTICLE I.

The History of the Life of King Henry II. and of the Age in which he lived, in Five Books: To which is prefixed, a History of the Revolutions of England from the Death of Edward the Confessor to the Birth of Henry II. By George Lord Lyttelton. Vol. III. 4to. 1l. 11s. 6d. Doddsley.

WITH great pleasure we enter upon the farther consideration of this interesting work, which the noble author has now accomplished, to the honour of his abilities as a historian. His lordship, however, is entitled to more ample applause than arises from the execution of it alone. There is a merit in the pursuits of literature, independent of the instruction or entertainment communicated to mankind, which is conspicuous in proportion to the dignity of the person by whom the efforts of genius are exerted. Lord Lyttelton, therefore, is doubly the object of our esteem; and we feel a pleasure in the reflection, that in an age when luxury and dissipation almost totally captivate the minds of those in the higher spheres of life, there is yet one British nobleman, in whom a taste for polite and useful learning is not extinguished, and whose fame will extend beyond the narrow limits that bound the temporary lustre which rank and fortune can bestow.

In our review of the former part of this work, we observed, that the life of Henry II. contains a variety of events as wonderful as those that fill romance*; and it is difficult to say,

* See the Critical Review for July and August, 1767.

whether his personal or political adventures are the most surprising. In the period of his history which now lies before us, we behold him in the most opposite and remarkable situations of human fortune ; either involved in domestic affliction, or diffusing happiness among his people ; in the lowest scene of abasement, or the most exalted state of public glory.

The first of these volumes opens with orders dispatched by Henry to all the sea-ports of Normandy, for stopping Reginald de Fitzurse, Hugh de Morville, Richard Brito, and William de Tracy, who had suddenly left his court, and were supposed to have set off for England with an unwarrantable design against Becket, who was become obnoxious to the king. Though this precaution of Henry proved ineffectual for preventing the murder which ensued, there seems not the smallest room to hesitate in acquitting him of any criminal part or connivance in that assassination. That he had uttered some rash expressions relative to that haughty and intolerable prelate, is not to be questioned ; but these were only the effects of a sudden transport of passion, and cannot be construed into any real intention of violence, or an authoritative suggestion to those who perpetrated that murder. The innocence of Henry respecting this fact, is placed in a very clear and convincing light by the noble author.

As for the oath which he took to clear his reputation of any intentional guilt in the murder of Becket, he chose to take it, not only that he might the more easily obtain absolution, but for the sake of declaring his innocence to the world in the most solemn manner : and that he did not swear falsely we have grounds to believe, from the endeavours he used to stop the four knights on the first notice he had of their departure ; from his sending other persons, with orders, not to kill, but to arrest the archbishop ; and from his natural temper, which, being apt to take fire upon any provocation, vented its fury in violent expressions of anger, such as his reason, when he had time to cool, did not suffer him to carry into action. Of this there is one most remarkable instance, which I find in a letter, written by John of Salisbury during the year eleven hundred and sixty-six. Information is there given to the bishop of Exeter, that, in the council assembled at Chinon in Touraine on occasion of Becket's declared resolution to excommunicate Henry, the offended monarch broke out, before the whole assembly, into passionate complaints against that prelate, even to the shedding of tears ; and concluded by saying, " that they were all traitors, who did not diligently endeavour to deliver and free him from the hostile attacks of this one man : " for which expression he was then reproved with some warmth by the archbishop of Rouen.

Now these words, which his passion drew so openly from him, and which remained without effect, were of much the same purport and force as those, which afterwards caused the assassination of Becket : but when princes intend to order murders they take more private methods, and carefully hide the design, except from those

to whose hands the execution is intrusted, or who gave the advice. It seems therefore but justice to impute to Henry no guilt in what was done against Becket beyond that intemperance in expressing his anger which he owned and lamented. But how then shall we account for his suffering the assassins to remain unpunished? Some modern writers suppose that this forbearance was owing to his fear of infringing the privileges of the church, which, though incapable of inflicting any corporal penalties, claimed to itself the sole power of punishing its own members. And this indeed was the reason, why the pope did not make the putting to death the four knights, and all their accomplices, the first condition of giving absolution to Henry. But any right in the church to such an exclusive jurisdiction had never yet been acknowledged by that monarch himself, who, on the contrary, had maintained, with insuperable firmness, his own inherent prerogative to punish all offences committed in his realm; but more especially murders. The departing from that principle in this particular instance might naturally produce untoward suspicions: whereas, certainly, his exerting the justice of the crown upon such an occasion would not have been deemed, by the clergy or the pope, an irremissible sin. The truth of this matter appears to be very well stated by William of Newbury, who lived and wrote in those times. He says "that Henry was the more inconsolably afflicted, because he was sensible that whether he spared those homicides, or did not spare them, the minds of men would be inclined to think ill of him. For, if he granted impunity to such heinous criminals, it would be imagined he had given encouragement and authority to the crime: but, if he punished that in them which it was supposed they had not undertaken without orders from him, he would be spoken of as guilty of a double wickedness. Wherefore he thought it best to spare them, and out of regard to his own fame, as well as their safety, delivered them over to the apostolical see, that they might undergo a solemn penance."

'The same writer adds, "that, being stung with remorse, they willingly went to Rome, and were sent by the pope from thence to Jerusalem, where, after they had, for some years, performed not remissly the penance enjoined them, they all ended their lives." But in this account of their death he certainly was mistaken: for it appears by records, that Hugh de Morville was alive in the second year of king John; though their having all perished within less than three years after their crime was committed is mentioned as an extraordinary judgement of God, and a divine attestation of the sanctity of Becket, by some of the writers of his life.'

Previous to the account of the conquest of Ireland, which is related with great precision, the noble author has embellished his work with many entertaining particulars of the history and state of that country from the earliest times. In this detail, the authority of Bede concerning the migration of the Scots from Ireland is adopted; but after reading Mr. Macpherson's Introduction to the History of Great Britain and Ireland, his lordship has, with great candour, confessed a diffidence in regard to what he had at first advanced on that sub-

ject; and he justly admits, that a gentleman by whom the language spoken in the Highlands of Scotland is well understood, enjoys a great advantage over others respecting investigations of this nature. His lordship might have farther seen the opinion of the Scots having migrated from Ireland, fully refuted in a treatise published by Mr. Goodal. We know not from what authority the noble author calls the language of the Scotch Highlanders the *Irse*. The appellation by which we have always heard it distinguished is the *Erse*. Even of that word, however, we are entirely ignorant of the etymology; but we know that *Galic* is the expression whereby the Highlanders denominate their own language.—His lordship's reflections on the penance done by Henry at the tomb of Becket, are so judicious, and carry such force of argument against that ridiculous submission in whatever light it is viewed, that we shall lay before our readers the whole passage.

‘ If the report of Becket's miracles, or the authority of Rome in his canonisation, did really work such a change in Henry's mind, as to make him now deem that prelate, with whose whole conduct he had been so well acquainted, a saint and a martyr, it is a most wonderful instance of the prevalence of bigotry over human reason. But, if he continued to think of the man and the cause as he had hitherto thought, this pilgrimage to his tomb, these prostrations before it, these acts of worship paid to him, were an impious hypocrisy and mockery of God, which no policy could excuse. And that he did so may not unreasonably be inferred from his subsequent conduct in many particulars, but more especially from some words which Giraldus Cambrensis affirms to have been spoken by him after this time. He tells us, that William earl of Arundel and of Suffex (whose father of the same name had died in the year eleven hundred and seventy-six) having been excommunicated by the bishop of Norwich on a dispute about some lands, complained to the king of that sentence, who said thereupon, in the hearing of many, “ I advise you, bishops, to behave yourselves with more moderation towards the barons of my realm, and not to excommunicate them so precipitately: because, if one of you has had the good fortune to succeed in such presumption, all will not: nor will every one who may be killed for such rash attempts immediately obtain the reputation of a martyr on that account.” Supposing him therefore to have been insincere in his veneration of Becket, it must be considered how far this act was consistent with the rules of true policy: and it seems to me very questionable, even in that light: for, certainly, by exalting the character of that prelate he sunk his own. He took care indeed, by the solemn declaration which the bishop of London made in his name to the people, that they should not look upon him as the wilful murderer of a man whose sanctity he acknowledged; but this vindication went no further than to clear him of that guilt; it did not extend to any of his other proceedings with Becket; and by encouraging the opinion of the archbishop's having been a saint and a martyr, he threw the most odious colours of impiety and of tyranny on all those proceedings, in which the honour of his parliament, as well

as his own, was concerned. It implied a condemnation of the constitutions of Clarendon, which he had never yet given up. Nor does it appear that he was under any real necessity of making such a sacrifice to the bigotry of the people. For there is not the least intimation in any history of those times, or letter then written, that those who had rebelled against him in England alledged a zeal for the cause which Becket had supported, or his sufferings in that cause, to justify their revolt. All the temporal lords had been eager for confirming and maintaining those laws which he had opposed, and had encouraged the king to bring him to a trial, when the oath taken by him at Clarendon to observe them had been openly broken. The whole prelacy had concurred in some of the sentences past against him at Northampton, and (what is very remarkable) Henry had lately promoted to episcopal sees, without opposition from the rest of the clergy, those who most eminently had distinguished themselves by faithful services done to him and his realm during his contest with Becket. Among these were John of Oxford and Geoffry Ridel, whom that prelate, who considered them as his capital enemies, had therefore excommunicated at different times, and one of them (Ridel) in the last year of his life; which sentence he could not be persuaded to take off, after his peace with the king. By these promotions Henry's interest in the church was much strengthened; nor was any prelate, at this time, suspected of disloyalty, except the bishop of Durham. On the contrary, the affection of the bishops for that prince was a main support of his throne. The monks indeed were fond of the memory of Becket: but the pope's absolution, which Henry had received before these troubles began, sufficiently put him out of the reach of their malice. It does not then seem, that any urgent reason of political prudence could induce him, in these circumstances, to act this part. Perhaps a sense of remorse for the occasion he had given to the murder of Becket may have been aggravated, and more forcibly imprest on his mind, by the affliction he felt from the unnatural treason of his wife and sons, which he might consider as a punishment of that offence, and hope to remove it by inflicting on himself these voluntary pains, for which he had a precedent in his own family; Fulk the Third, earl of Anjou, having caused himself to be whipt through the streets of Jerusalem, and at the holy sepulchre there, as a penance for his sins. But this was the first instance of any king who had yielded to so ignominious a method of expiation, which debased the royal majesty in the eye of the publick; and Henry's suffering it before the tomb of Becket, with such marks of devotion to that pretended saint, was liable to constructions injurious to his honour and the rights of his kingdom. A much fitter atonement for the fault he bewailed had been made the year before, by advancing Becket's sister to the honourable dignity of abbess of Berking, a monastery of royal foundation. Such a kindness to his family was a worthy fruit of repentance: but this was either an act of the most odious hypocrisy, or most contemptible superstition, which, if it had not some excuse in the genius of that religion which then was established, and the fashion of the times, would deserve the highest blame, instead of those encomiums with which it has been recorded in some of the books of that age.

The penance of Henry was soon after followed by another extraordinary incident, and for which no shadow of excuse can be pleaded, either from superstition or policy. The fact to which we allude, is the enormous violation of the royal dignity in the person of William king of Scotland. That prince had entered into a confederacy against Henry, in conjunction with the three sons of the latter, the king of France, the Norman noblemen, with the earls of Flanders and Boulogne, Blois, Troyes, Chester, Beaumont, and Leicester. William, invading Northumberland, reduced several castles in that country; but having imprudently divided his forces through too much security, he was surprised, and taken prisoner by a party of Yorkshire light horsemen, dressed in Scotch habits, as he was reconnoitring some ground about the castle of Alnwick, with only sixty attendants in his train. For the manner in which he was conducted to Henry, we shall appeal to the words of the noble author.

* The rebellion being thus suppressed in Suffolk, Henry went to his own royal castle at Northampton, where the captive king of Scotland was brought to him from Yorkshire, with his feet tied, like a felon's, under the belly of his horse. It is not said that this great and indecent violation of the royal dignity in his person was ordered by Henry: but his having, without any declaration of war, or any act of hostility committed by the English, invaded their borders, and let loose the utmost fury of rapine and murder upon the innocent people, made them consider and treat him, not as a captive king, but as a robber and murderer apprehended by justice. How Henry received him, the historians of those times have given us no account: we only know that he caused him to be closely confined, which necessity of state abundantly justified; and we may presume he did not use him ill in his prison, because it does not appear that after his enlargement he made any complaints, nor do the writers of that age who were most desirous to blame the conduct of Henry take notice of this among his faults.

Whether this insult on sovereign dignity was authorised by Henry it is impossible to determine; but from the unworthy treatment which the captive prince suffered, under the immediate inspection of Henry, there is reason to imagine, that the triumphant monarch was not dissatisfied with the indecent behaviour of his subjects. We cannot help dissenting from our author in respect of the arguments he suggests in extenuation of this infamous action. We shall offer no apology for the excesses said to be committed by William's troops in their invasion of Northumberland. Such excesses were undoubtedly too common to both nations in those ages. But we apprehend it does not necessarily follow, that, because William had begun his invasion without a declaration of war, or any act of hostility committed by the English, he ought

ought therefore to be considered as a robber and murderer, and treated accordingly. The ceremony of declaring war in form, or even any notification of intended hostilities, was not generally practised in those days; and we need go no further back than a few years from the present time, for many examples of monarchs invading the territories of others, without any previous intimation. Besides, it is certain, that William avowed a title to Northumberland, of which, however questionable his right was, he had made a requisition to Henry four years before the commencement of the war. But notwithstanding the historian has endeavoured to palliate this unjustifiable treatment of the captive monarch, the liberality of his lordship's sentiments is evident from the terms in which he mentions the transaction. This uncommon scene proved a prelude to another of greater importance to history, and of which we shall give the noble author's account.

• In his proceedings with the captive king of Scotland the same spirit of lenity directed his counsels, but not without that regard to the interests of his kingdom, which policy seemed to demand, and justice certainly authorised, as things then stood. The most natural and most reasonable object of ambition for a great king of England must have been the subjecting to the sovereignty of his crown the whole island of Britain. A fair opportunity now presented itself to obtain that advantage with the consent of the Scots, by making it the price of the liberty of their sovereign, who was abandoned by all his confederates and allies; who, as a vassal to Henry for some territories held by fealty and homage, was guilty of high treason; whose life was in the power of that offended monarch, and whose kingdom was in great and imminent danger of being destroyed by his superior forces, with the concurrence of its own rebellious subjects, the savage Galwegians. For these barbarians, who had done so much mischief in England under the orders of William, before his misfortune, had now revolted against him, had expelled all his officers out of their country, had taken and destroyed all his castles and fortresses there, and put the garrisons to the sword. Scotland itself was a scene of anarchy and of blood; the Scotch army, in returning out of Northumberland, having massacred all the English who served among them or dwelled within their borders. Of these the number was great; for we are told by a good contemporary historian, that the towns and burghs of the Lowlands were chiefly inhabited by men of that nation, whom the kings of Scotland had drawn thither and settled therein, under their special protection. A national hatred against them, which the royal authority had restrained, being now freed from that curb, broke forth with such fury, that none escaped from it, except those who had the fortune to get into some castle, or fortified city, belonging to the crown. In this distracted condition the kingdom appeared incapable of defence, if Henry should attack it, after all his other enemies were entirely subdued. To redeem therefore themselves and the whole state from ruin, as well as their sovereign from captivity, the Scotch nobles and prelates were willing to give

up the ancient independence of the crown of Scotland, and subject it to that of England, which Henry required, as the sole condition of peace. Many of these were admitted to confer with their king in the castle of Falaise, to which he had been removed from that of Caen; and a great council of them assembled, on the eighth of December, at Valogne in the Cotence, a province of Normandy, where they advised him to conclude a final agreement with Henry on the terms before settled between him and that prince. This was executed in a subsequent meeting of both kings, at the castle of Falaise, as appears by a written declaration made there, which notifies that liege homage, without any reserve or exception, had been done to Henry, king of England, by William, king of Scotland, for that kingdom, and for all his other dominions; William, having, at the same time, sworn fealty to Henry, as to his liege lord, in like manner as other vassals use to do to their prince: and that homage had also been done and fealty sworn by William to the young king of England, saving the fealty due to the king his father. It was further agreed, that all the bishops, abbots, and others of the clergy, in the territories of the king of Scotland, from whom Henry should desire to receive liege homage, should do it to him in such manner as it was usually done by other bishops to their prince, and likewise to the king his son, and the heirs of both. Moreover, the king of Scotland, and David, his brother, and the earls and barons of Scotland, and other vassals of that king, granted to Henry, their lord, that the church of Scotland should thenceforwards pay that subjection to the church of England, which was due to it, and had been usually paid in the times of his royal predecessors: to which concessions some Scotch prelates, who were then present, agreed, and the absent clergy of that nation were bound to agree, in virtue of this convention. Liege homage was to be done and fealty sworn to Henry, without reserve or exception, by all the earls and barons of the territories of the king of Scotland, from whom Henry should desire it, in the same manner as by his other vassals; and also to his son, the young king, and to the heirs of that prince, saving the fealty due to his father. The heirs of the king of Scotland, and the heirs of his earls, barons, and tenants in chief, were likewise obliged to render liege homage to the heirs of the king of England. Fugitives from England for felony were not to be harboured in Scotland, but to be delivered up to the king's officers of justice, unless they would return to take their trial in his court: but fugitives from Scotland for the like offence might be tried in the court of either king, and refusing to stand to the judgement of either were to be delivered back to the officers of the king of Scotland. The vassals of each king were to enjoy the lands which they held, or claimed to hold, under the other. As a security for the entire performance of all these articles, it was agreed that the castles of Berwick, Roxburgh, Jedburgh, Edinburgh, and Sterling, should be delivered to Henry by the king of Scotland, and this prince was to bear the charge of their custody, as rated by Henry. He also gave to that king his brother David, as a hostage for the delivery of the castles, and twenty more of the chief nobility of his realm, among whom were his constable, his chancellor, and four earls; but Henry permitted them all, except the king's brother, to substitute their sons, or next heirs, instead of their own persons, as hostages to him; and when the castles should be put into his hands these were to be freed,

together with the king and his brother. Security was given to Henry by the king and his barons there present, that they would do all in their power to procure from those who were absent the same acknowledgements of his sovereignty as he had received from themselves. It was also stipulated that hostages should be delivered to him by those of the absent vassals of William, from whom he should chuse to demand them. And the bishops, earls, barons, and other vassals of William engaged themselves to Henry, and to the young king his son, that, if William, upon any pretence whatsoever, should recede from this convention and from his fealty to those princes, they would stand by Henry, as their liege lord, against him and against all the enemies of that king; and the bishops would put the territories of William under an interdict till he should return to his fealty. Among the witnesses to this declaration were the two princes Richard and Geoffry Plantagenet.

— Part of the month of July was spent by the king at Nottingham, in impleading a great number of the inhabitants of that county and the circumjacent parts, for having hunted his deer; and from thence he went to York, where, on the tenth day of August, he was attended by the king of Scotland, who brought thither with him all the bishops, earls, barons, knights, and freeholders of his realm, from the greatest to the least, in order to their doing, together with himself, and earl David, his brother, liege homage to Henry, according to the articles of the treaty of peace concluded at Falaise. The castles demanded, as securities for the full execution thereof, had been delivered to persons appointed by Henry to take the custody of them, before this time; and thereupon the Scotch king, with all the hostages he had given, among whom was his brother David, the presumptive heir of his kingdom, had been set free. In this assembly at York the convention of Falaise was publicly read and confirmed; the seals of the king of Scotland and of the prince before named being set to it, in presence of the estates of both kingdoms; and the feudal acts there required, with all the further securities of oaths and pledges mentioned in it, being completely performed. These constituted as valid and binding a surrender of the sovereignty of Scotland and all its members to England, as possibly could be made: and thus Henry became *the first king of all Britain*; the princes of Wales having been subjected before, by liege homage and fealty, to the dominion of his imperial crown, and the Scots, who had never yet submitted their monarchy to that or any other power, consenting now to acknowledge the king of England and his heirs to all perpetuity their sovereigns and liege lords. But what Henry had acquired, with great glory to himself, and great advantage to his people, his immediate successor unadvisedly and impolitically gave up: since which time the separation of Scotland from England, and the independence of the former (except for a short interval under Edward I.) did much harm to the latter, and kept both countries in almost continual wars, till the happy union of the kingdoms in the sixth year of queen Ann made the Scots and English one nation, and established the British empire on much firmer foundations than any feudal connexion could have given to it, or any force in the English crown, while the realms were divided, could have been able to maintain.

On this occasion, his lordship has bestowed on Henry the praise of lenity, policy, and justice. We should, with pleasure subscribe to the truth of so splendid a panegyric, did we not think that the convention of Falaise was no less arbitrary on the part of Henry, than shameful on that of William. Could it be lenity, or justice, to compel a captive prince, by all the rigours of confinement (for he was shut up with other state prisoners) to purchase his liberty, if ever he would enjoy it, on such terms as were the most humiliating that could be offered to any independent sovereign? In fact, the convention of Falaise was so destitute of the most essential circumstance of validity, that it was, *ipso facto*, totally void by the king being in durance when it was made. It is certain, indeed, that this infamous convention was ratified; but we apprehend, that the ratification was only a temporary compliance, to extricate from an intolerable confinement a prince who was beloved by his people, and could obtain his liberty upon no other terms. That in William's own time, the convention of Falaise was viewed in this light, we have the testimony of Hoveden, the historian, who informs us, that in a treaty between that prince and Richard I. it was expressly acknowledged by the latter, 'that all the conventions and pactions of submission from William to the crown of England, had been extorted from him by unprecedented writings and duresse.' The surrender which was made of the independency of Scotland by this convention, was merely *nominal*; and considering that it was not obtained by the force of arms, but only the consequence of an accident improved for the purpose, by the rigorous imprisonment of a prince, who was ardent for his liberty, we must confess we cannot see what glory could possibly accrue to Henry from this transaction. If we view the convention in point of policy, it seems likewise to have been destitute of any real advantage to the crown of England. No territory, no additional revenue, no commercial privileges were obtained by it; nothing more than a nominal, extorted, precarious, insignificant surrender of the independency of Scotland; for the perpetuity even of which, Henry was to retain no pledge, after the convention should be ratified. His lordship, consistently indeed with his former assertion, pronounces the renunciation of this famous surrender by Richard I. to have been *impolitic*. We cannot help entertaining a very different opinion on this subject. The renunciation could not be productive of the smallest disadvantage to the English crown; and, as it appears to

us,

us, it was so far from being impolitic, that nothing ever proved eventually more prejudicial to his successors, than the unsuccessful attempts they made to revive the stipulations of Falaise. If his lordship imagines, that the terms of that convention would have been inviolably submitted to, by the future kings of Scotland, had Richard not renounced its validity, such a conjecture is certainly not authorized by the evidence of history. In the reign of Edward I. when that monarch, by the most fraudulent violation of faith and justice, had obtained a more formidable footing in Scotland than was demanded by Henry as a security for the ratification of the convention of Falaise, could the Scots be reconciled to acknowledge the dependency of their crown? or did they not in the next reign, successfully assert its ancient independency? Upon the whole, this claim of the superiority of England over Scotland, was no less groundless in its origin than fatal by the consequences that resulted from it. The prosecution of it served only to expose the injustice of the claim, to rouse the Scots to the highest pitch of enthusiasm for the liberty of their country, and to lavish the blood of England in a cause as fruitless and romantic as that of the crusades.—With reluctance we have been drawn into this invidious discussion, but the inviolable truth of history would not permit us to decline it; and we think it more glorious for England to abandon a claim which is not tenable, than to insist upon the validity of a convention extorted only by the rigours of an accidental captivity. The jailor of the prison at Falaise, had Henry resigned to that personage the entire disposal of the king of Scotland, might, we doubt not, have obtained from William the same temporary homage which was extorted by his royal master, if ambition should have prompted him to demand it. Let us, therefore, for ever renounce this puerile pretension, so inconsistent with magnanimity, injurious to the honour of a free and unconquered people, and which we heartily wish had been erased from the elegant work now before us.

The noble author justly observes, that the glory of fully establishing itinerant judges in England, belongs to Henry II. by whom that useful improvement in the constitution was revived and regularly settled. The concurrence of the parliament held at Northampton to this salutary method of administering justice over the kingdom, is the most remarkable instance to be found in the English annals, of the sacrifice of hereditary power to public utility. Though the legislature, however, had now begun to conceive more just ideas of political refinement, the system of the feudal jurisprudence still retained its

its barbarity. His lordship makes many judicious observations on the criminal law of those times: How much a severe exertion of the penal statutes was at this time wanted, will appear from the following anecdote.

While Henry was thus administering justice to foreign potentates, a brother of earl Ferrars was privily murdered, by night, within the walls of London. The murderers were unknown; so that the king could not take the vengeance he desired for this gentleman's blood, on those by whose hands it had been shed; but he happened to have in his power another criminal, by whose punishment he secured the future peace of his capital against such crimes, which were become common there. For, during the disorders of the late intestine wars, the whole government of the kingdom being relaxed, it was grown into a custom for companies of a hundred or more young men, sons or relations of the principal citizens of London, to sally forth in the night, and plunder the houses of other wealthy people, assaulting and killing those whom they met in their way; which spread such a terror through the town, that few persons dared to go out of their houses after it was dark. In the year eleven hundred and seventy-four, one of these riotous bands beset the house of a wealthy citizen, whose name is not mentioned: but he, having happily received some intelligence of their design, armed himself, and his servants, and a company of his friends, with whom he waited their coming. They broke into the house, led by one Andrew Buquinte, who, seeing the master advancing to resist him, struck at his breast with a knife, but could not pierce the corselet with which it was covered. The master instantly drew his sword, and cut off Buquinte's hand, at the same time loudly calling on his friends for aid. The other rioters fled; but the wounded man was seized, and delivered up the next morning to Richard de Lucy, justiciary of the realm, who committed him to prison. For a pardon he was brought to impeach his accomplices, of whom many were taken, and among them one John Senex, a citizen of the first rank, and of great wealth. He was tried by the water ordeal, and failing to clear himself lay under sentence of death till the king should have leisure to determine about him, which it seems he had not till this time. Five hundred marks, equivalent to five thousand pounds in these days, were offered for his life: but, the times requiring an example, Henry ordered that judgement should be executed upon him, and he was hanged. What was done with the other prisoners, we are not told: but henceforwards no more riots were heard of in the city during the course of this reign.

While Henry applied himself with unremitting diligence to reform the state of the kingdom, he neglected not such regulations as tended to render it formidable in war. For this purpose, he obtained the consent of his parliament to a law for the arming of his people, which the noble author very justly considers as one of the most memorable acts of his reign. His lordship observes, that the ancient constitution of England had always intended what this statute enacted; as all freeholders were required by the common law of the land, to assist in opposing and driving out invaders: but the

the want of care to provide the burgesſes and free ſocmen who did not hold any fieſs by military tenures, with proper arms, rendered that obligation of little or no effect. This law reflects equal honour on Henry's policy and public virtue: for while it reſtrained the power of his barons, it was a proof that he had reſolved to govern his people by a mild and juſt adminiſtration.

The noble author concludes his History with a comparison between king Henry I. and king Henry II. which is drawn with ſo maſterly a hand, that we do not hesitate to place it in competition with the moſt excellent of the kind in Plutarch.

In a ſeparate volume is contained the authorities on which the preceding is founded, and on theſe his lordſhip makes many critical and judicious obſervations. At the concluſion of the whole, we are favoured with ſome remarks on the Engliſh orthography, which, as coming from ſo high an authority, we ſhall here communicate.

There are ſeveral falſe ſpellings in the different parts of this edition, which the reader himſelf will eaſily correct. But, with regard to the ancient and modern orthography, I would here obſerve, that the former ſeems to me much better than the latter in many particulars. For inſtance, I think that many of our words derived from the Latin, ſuch as *candour*, *favour*, *honour*, the *u* was inſerted, and ought to be continued, to mark the true pronunciation, which has more of the *u* than of the *o*; and likewiſe to diſtinguiſh the Engliſh from the Latin, by a different termination. The French, for the ſame reaſons, write *candeur*, *ſaveur*, *honneur*, inſtead of *candor*, *favor*, *honor*. I alſo think, that in the words which our language has derived immediately from the French, though remotely from the Latin, the French ſpelling ſhould be followed, except with regard to the termination of them; as, for example, *entire*, which comes from the French *entier*, ſhould not be written (as it is by ſome modern authors) *intire*, after the Latin word *integer*, but with an *e* at the beginning of it; and yet with a different termination, to vary it from the French, as well as from the Latin, and ſo make it our own. It moreover, ſeems to me, that the perfect tenſe and the participle paſſive of words which end in *eſs*, *als*, or *iſs*, ſuch as *poſſeſs*, *expreſs*, *paſs*, *diſmiſs*, ought to be diſtinguiſhed from the imperfect tenſe of thoſe verbs, by writing *poſſeſt*, *expreſt*, *paſt*, *diſmiſt*, inſtead of *poſſeſſed*, *expreſſed*, *paſſed*, *diſmiſſed*: for whatever makes the ſenſe more diſtinct and perſpicuous is uſeful in a language. At preſent our ſpelling, from the changes introduced within theſe laſt thirty years, is under no ſettled rule.

This work is the moſt copious of any that has been publiſhed on a particular portion of Engliſh hiſtory, and throws a light on the tranſactions of Henry II. as conſpicuous as the ſplendor of his reign. In point of compoſition, it is written with an uniform elegance and purity of language, without ever deviating into the tract of declamation, by which the writers of illuſtrious periods of hiſtory are often led aſtray.

For

For difficulty of execution, for fidelity of representation, and for perspicuity of style, we may affirm it with truth, to be among the most eminent of historical productions.

II. *A Tour in Scotland.* MDCCLXIX. 8vo. 7s. 6d. White.

THE author of this work is Mr. Pennant, the ingenious naturalist who lately favoured the public with three volumes of British Zoology. Before the completion of that undertaking, he had not reflected on the expediency of visiting Scotland; imagining, it is probable, that the species of animals were much the same in the south and north parts of the island. He appears, however, to have lost no time in entering upon his excursion as soon as he had conceived the project; and we have only to regret, that he performed it with a celerity too great to admit of his procuring full and accurate information of the natural history and antiquities of the parts of the country through which he travelled. It must be acknowledged, at the same time, considering the rapidity of his progress, that his observations are remarkably extensive, and that he entertains us with a great variety of curious and interesting particulars.

Mr. Pennant set out on this Tour, from Chester, on the 26th of June, 1769, and begins his narration with an account of that ancient city, which is remarkable for the structure of its four principal streets. They appear as if excavated out of the earth, and sunk many feet beneath the surface. Carriages drive below the level of the kitchens, on a line with the ranges of shops, over which, on each side of the streets, passengers walk from end to end, in covered galleries. There is here an antique gothic chapter-house, much admired for its elegant simplicity. Many Roman antiquities are also found about this city, which was the *Deva* and *Devana* of Antonine, and the station of the *Légio vicesima victrix*. Among these, the principal are the hypocaust, and a rude sculpture of the *Dea Armigera Minerva*, with her bird and her altar, cut on the face of a rock, in a small field adjacent to the town.

From Chester, the author shaped his course through Buxton, Chesterfield, and Lincoln. He observes, that the birds which inhabit the different fens in that country, are very numerous, and that he never met with a finer field for the observation of the zoologist. But the greatest curiosity in these parts, is the heronry at Cressi-Hall, six miles from Spalding.

‘ The herons, says he, resort there in February to repair their nests, settle there in the spring to breed, and quit the place during winter. They are numerous as rooks, and their nests so crowded together, that myself and the company that was with me counted

not fewer than eighty in one tree. I here had opportunity of detecting my own mistake, and that of other ornithologists, in making two species of herons; for I found that the crested heron was only the male of the other: it made a most beautiful appearance with its snowy neck and long crest streaming with the wind. The family who owned this place was of the same name with these birds, which seems to be the principal inducement for preserving them.

'In the time of Michael Drayton,

'Here stalk'd the stately crane, as tho' he march'd in war.'

But at present this bird is quite unknown in our island; but every other species enumerated by that observant poet still are found in this fenny tract, or its neighbourhood.

Mr. Pennant remarks, that the eastern coast of the kingdom is very unfavourable to trees, for that, except some woods in the neighbourhood of Burton-Constable, and a few other places of which he takes notice in his progress, there is a great nakedness from the Humber, as far as the extremity of Caithness.

On discoursing with some intelligent fishermen at Scarborough, he was informed of a singular phenomenon they observe annually about the spawning of fish.

'At the distance of 4 or 5 leagues from shore, during the months of July and August, it is remarked, that at the depth of 6 or 7 fathom from the surface, the water appears to be saturated with a thick jelly, filled with the ova of fish, which reaches 10 or 12 fathoms deeper; this is known by its adhering to the ropes the cobles anchor with when they are fishing, for they find the first 6 or 7 fathom of rope free from spawn, the next 10 or 12 covered with slimy matter, the remainder again free to the bottom. They suppose this gelatinous stuff to supply the new-born fry with food, and that it is also a protection to the spawn, as being disagreeable to the larger fish to swim in.'

This phenomenon is called by the seamen, the flowering of the water, and, as Mr. Pennant remarks, was observed by Mr. Osbeck in south lat. 35, 36, in his return from China. The following is the account of Alnwick-Castle.

'At Alnwick, a small town, the traveller is disappointed with the situation and environs of the castle, the residence of the Percies, the antient earls of Northumberland. You look in vain for any marks of the grandeur of the feudal age; for trophies won by a family eminent in our annals for military prowess and deeds of chivalry; for halls hung with helms and habergeons, or with the spoils of the chase; for extensive forests, and venerable oaks. You look in vain for the helmet on the tower, the antient signal of hospitality to the traveller, or for the grey-headed porter to conduct him to the hall of entertainment. The numerous train, whose countenances gave welcome to him on his way, are now no more; and instead of the disinterested usher of the old times, he is attended by a valet eager to receive the fees of admittance.

'There is vast grandeur in the appearance of the outside of the castle; the towers magnificent, but injured by the numbers of rude statues crowded on the battlements. The apart-
ments

ments are large, and lately finished in the Gothic style with a most incompatible elegance. The gardens are equally inconsistent, trim to the highest degree, and more adapted to a villa near London, than the antient seat of a great baron. In a word, nothing, except the numbers of unindultrious poor that swarm at the gate, excites any one idea of its former circumstances.

At the north end of House-Island, the place where St. Cuthbert passed the two last years of his life, and which the author also visited, he informs us, that there is a deep chasm, from the top to the bottom of the rock, communicating with the sea; through which, in tempestuous weather, the water is forced with great violence and noise, and forms a fine *jet d'eau* sixty feet high, which is called by the inhabitants of the opposite cast, the Churn.

In a little more than three weeks after leaving Chester, Mr. Pennant arrived at Edinburgh, a city that, he says, possesses a boldness and grandeur of situation beyond any that he had ever seen. After taking notice of the streets and several of the public buildings, he gives us to understand, that, by the assiduity of the professor of Natural History in the University of Edinburgh, the Museum at that place bids fair to become an instructive repository of British curiosities.

On leaving the capital, the author proceeds northward to Perth, by the way of the Queen's Ferry, so called, we are told, from its being a passage much used by Margaret, queen to Malcom III. and sister to Edgar Atheling. By taking this route, he missed of seeing the palace of Falkland, one of the ancient seats of the Scottish kings, but we are surprised that Mr. Pennant has not enriched his narrative with a particular detail of the cathedral, and the ruins of the palace of Dumfermline, which, if we do not mistake, lay directly in his road; and would have afforded him great satisfaction as an antiquary. He has not neglected, however, to mention the castle of Loch-Leven, where the unfortunate Mary, queen of Scots, was for some time in confinement.

'Lough-Leven, says he, a magnificent piece of water, very broad, but irregularly indented, is about twelve miles in circumference, and its greatest depth about twenty-four fathoms: is finely bounded by mountains on one side; on the other, by the plain of Kinross, and prettily embellished with several groves, most fortunately disposed. Some islands are dispersed in this great expanse of water: one of which is large enough to feed several head of cattle; but the most remarkable is that distinguished by the captivity of Mary Stuart, which stands almost in the middle of the lake. The castle still remains; consists of a square tower, a small yard with two round towers, a chapel, and the ruins of a building, where, it is said, the unfortunate princess was lodged. In the square tower is a dungeon with a vaulted room above, over which had

had been three other stories. Some trees are yet remaining on this little spot, probably coeval with Mary, under whose shade she may have sat, expecting her escape at length effected by the enamoured Douglas. This castle had before been a royal residence, but not for captive monarchs; having been granted from the crown by Robert III. to Douglas, laird of Loch-Leven; but had been originally a seat of the Culdees.

The romantic scenes of nature seem to have attracted Mr. Pennant's attention more than the works of art; for though he did not visit Dumfermline, which lay directly in his way, his curiosity led him to the survey of other objects situated at a greater distance, but which are certainly worthy of the notice of an inquisitive traveller. We shall present our readers with an account of his farther progress, in his own words; but we must first acquaint them, that, in his narrative, the author has generally avoided the use of the first person, and is so free from the charge of egotism, as not to have admitted the letter I even in the beginning of the work. We do not mention this circumstance as any derogation from ^{the} Mr. Pennant's manner of writing, but merely to preclude the reader's hesitation at entering upon the following passage.

'Made an excursion about seven miles west, to see the rumbling brig at Glen-devon, a bridge of one arch, flung over a chasm worn by the river Devon, about eighty feet deep, very narrow, and horrible to look down; the bottom, in many parts, is covered with fragments of rocks; in others, the waters are visible, gushing between the stones with great violence: the sides, in many places, project, and almost lock in each other; trees shoot out in various spots, and contribute to encrease the gloom of the glen, while the ear is filled with the cawing of daws, the cooing of wood pigeons, and the impetuous noise of the waters.

A mile lower down is the Cawdron Glen: here the river, after a short fall, drops on rocks hollowed in a strange manner into large and deep cylindric cavities, open on one side, or formed into great circular cavities, like cauldrons; from whence the name of the place: one in particular has the appearance of a vast brewing vessel; and the water, by its great agitation, has acquired a yellow scum, exactly resembling the yeasty working of malt liquor. Just beneath this water darts down about thirty feet in form of a great white sheet: the rocks below widen considerably, and their clifty sides are fringed with wood. Beyond is a view of a fine meadowy vale, and the distant mountains near Sterling.

'Two miles north is Castle Campbell, seated on a steep peninsulated rock between vast mountains, having to the south a boundless view through a deep glen shagged with brush wood; for the forests that once covered the country are now entirely destroyed. Formerly, from its darksome situation, this pile was called the castle of Gloom; and all the names of the adjacent places were suitable: it was seated in the parish of Dolor, was bounded by the glens of care, and washed by the birns of sorrow. This castle, with the whole territory belonging to the family of Argyle, underwent all the calamities of civil war in 1645; for its rival, the

marquis of Montrose, carried fire and sword through the whole estate. The castle was ruined; and its magnificent reliques exist, as a monument of the horror of the times. No wonder then that the marquis experienced so woeful and ignominious a fate, when he fell into the power of so exasperated a chieftain.

Returned to my inn along the foot of the Ochil hills, whose sides were covered with a fine verdure, and fed great numbers of cattle and sheep. The country below full of oats, and in a very improving state: the houses of the common people decent, but mostly covered with sods: some were covered both with straw and sod. The inhabitants extremely civil, and never failed offering brandy, or whey, when I stooped to make enquiries at any of their houses.

In the afternoon crossed a branch of the same hills, which yielded plenty of oats; descended into Straith-earn, a beautiful vale, about thirty miles in length, full of rich meadows and corn fields, divided by the river Earn, which serpentine finely through the middle, falling into the Tay, of which there is a sight at the east end of the vale. It is prettily diversified with groves of trees and gentlemen's houses; among which, towards the west end, is Castle Drummond, the forfeited seat of the earl of Perth.

Ascended the hill of Moncrief; the prospect from thence is the glory of Scotland, and well merits the eulogia given it for the variety and richness of its views. On the south and west appear Straithern, embellished with the seats of lord Kinnoul, lord Rollo, and of several other gentlemen, the Carse, or rich plain of Gowrie, Stormont hills, and the hill of Kinnoul, whose vast cliff is remarkable for its beautiful pebbles. The meanders of the Earn, which winds more than any river I at this time had seen, are most enlivening additions to the scene. The last turn it takes forms a fine peninsula prettily planted, and just beyond it joins the Tay, whose æstuary lies full in view, the sea closing the prospect on this side.

To the north lies the town of Perth, with a view of part of its magnificent bridge; which, with the fine woods called Perth-parks, the vast plain of Straith-Tay, the winding of that noble river, its islands, and the grand boundary, formed by the distant highlands, finish this matchless scene. The inhabitants of Perth are far from being blind to the beauties of their river; for with singular pleasure they relate the tradition of the Roman army, when it came in sight of the Tay, bursting into the exclamation of, *Ecce Tiberim.*

We could not desire a stronger evidence of Mr. Pennant's good taste, than his giving a more particular account of Taymouth, the seat of the earl of Breadalbane, than he has done of any other place. Some of the first nobility in the kingdom can bear testimony to the truth of our assertion, when we affirm, that for the beauties of nature, and the embellishments of art, it is, without exception, equal to any thing of the kind in Great Britain. The attention of the noble proprietor has been directed no less to works of public utility than of ornament. To mention only one instance, what shall we say of the splendid and almost royal munificence, of erecting thirty-two stone-bridges on the highways? such improvements

as these deserve to be applauded, as benefits conferred on the community. We shall extract the author's description of this magnificent and picturesque villa, though it contains a sketch of only a few of its beauties.

'Taymouth lies in a vale scarce a mile broad, very fertile, bounded on each side by high mountains finely planted. Those on the south are covered with trees, or with corn fields, far up their sides. The hills on the north are planted with pines and other trees, and vastly steep, and have a very alpine look; but particularly resemble the great slope opposite the grande Chartreuse in Dauphiné. His lordship's policy [*improvements*] surrounds the house, which stands in the park, and is one of the few in which fallow deer are seen.

'The ground is in remarkable fine order, owing to his lordship's assiduity in clearing it from stones, with which it was once covered. A blaster was in constant employ to blast the great stones with gunpowder; for, by reason of their size, there was no other method of removing them.

'The Berceau walk is very magnificent, composed of great trees, forming a fine gothic arch; and probably that species of architecture owed its origin to such vaulted shades. The walk on the bank of the Tay is fifty feet wide, and two and twenty hundred yards long; but is to be continued as far as the junction of the Tay and the Lion, which is about as far more. The first runs on the sides of the walk with great rapidity, is clear, but not colourless, for its pellucidness is like that of brown crystal; as is the case with most of the rivers of Scotland, which receive their tinge from the bogs. The Tay has here a wooden bridge two hundred feet long, leading to a white seat on the side of the opposite hill, commanding a fine view up and down Straith-Tay. The rich meadows beneath, the winding of the river, the beginning of the Lough-Tay, the discharge of the river out of it, the neat village and church of Kenmor, form a most pleasing and magnificent prospect.

'The view from the temple of Venus is that of the lake, with a nearer sight of the church and village, and the discharge of the river. The lake is about a mile broad, and about fifteen long, bounded on each side by lofty mountains; makes three great bends, which adds to its beauty. Those on the south are well planted, and finely cultivated high up; interspersed with the habitations of the Highlanders, not singly, but in small groupings, as if they loved society or clanship: they are very small, mean, and without windows or chimnies, and are the disgrace of North Britain, as its lakes and rivers are its glory. Lough-Tay is, in many places, a hundred fathoms deep, and within as many yards of the shore, fifty-four.

'Till the present year, this lake was supposed to be as incapable of freezing as Lough-Nefs, Lough-Earn, and Lough-Each; though Lough-Raynac, and even Lough-Fine, an arm of the sea, often does. But in March last, so rigorous and uncommon was the cold, that about the 20th of that month this vast body of water was frozen over, in one part, from side to side, in the space of one night; and so strong was the ice, as greatly to damage a boat which was caught in it.

'Lough-Tay abounds with pike, perch, eels, salmon, and trout; of the last, some have been taken that weighed above thirty pounds. Of these species, the Highlanders abhor eels, and also lampries,

fancying, from the form, that they are too nearly related to serpents.

‘ The north side is less wooded, but more cultivated. The vast hill of Laurs, with beds of snow on it, through great part of the year, rises above the rest, and the still loftier mountain of Benmor closes the view far beyond the end of the lake. All this country abounds with game, such as grouse, ptarmigans, stags, and a peculiar species of hare, which is found only on the summits of the highest hills, and never mixes with the common kind, which is frequent enough in the vales. This species is grey in summer, white in winter; is smaller than the brown hare, and more delicate meat.

‘ The ptarmigans inhabit the very summits of the highest mountains, amidst the rocks, perching among the grey stones, and during summer are scarce to be distinguished from them, by reason of their colour. They seldom take long flights, but fly about like pigeons; are silly birds, and so tame as to suffer a stone to be flung at them without rising. It is not necessary to have a dog to find them. They taste so like a grouse, as to be scarce distinguishable. During winter, their plumage, except a few feathers in the tail, are of a pure white, the colour of the snow, in which they bury themselves in heaps, as a protection from the rigorous air.

‘ Roydon crows, called here hooded crows, and in the Erse, *fenaghl*, are very common, and reside here the whole year. They breed in the hills, in all sorts of trees; lay six eggs; have a shriller note than the common sort; are much more mischievous; pick out the eyes of lambs, and even of horses, when engaged in bogs; but, for want of other food, will eat cranberries, and other mountain berries.

‘ Ring ouzels breed among the hills, and in autumn descend in flocks to feed on the berries of the wicken trees.

‘ Sea eagles breed in ruined towers, but quit the country in winter; the black eagles continue there the whole year.

‘ It is very difficult to leave the environs of this delightful place: and, before I go within doors, I must recal to mind the fine winding walks on the south side of the hills, the great beech sixteen feet in girth, the picturesque birch with its long streaming branches, the hermitage, the great cataracts adjacent, and the darksome chasm beneath. I must enjoy over again the view of the fine reach of the Tay, and its union with the broad water of the Lion: I must step down to view the druidical circles of stones, called in the Erse, *tibberd*; and lastly, I must visit Tay-bridge, and, as far as my pen can contribute, extend the fame of our military countrymen, who, among other works worthy of the Romans, founded this bridge, and left its history inscribed in these terms:

Mirare
viam hanc militarem
Ultra Romanos terminos
M. Passuum ccl. hac illac
 extensam;
Tersquis et plaudibus insultantem
per Montes rupestque patefactam
et indignanti Tavo
ut cernis instratum,
Opus hoc arduum suâ solertiâ
Et decennali militum operâ,
A. Ær. Xnæ 1733. Posuit G. WADE.

Copiarum in SCOTIA Præfectus.

Ecce quantum valeant

Regis GEORGI II. Auspicia.

' Taymouth is a large house, a castle modernized. The most remarkable part of its furniture is the works of the famous Jamieson, the Scotch Vandyk, an eleve of this family.'

We are of opinion, that Mr. Pennant must have been mistaken in thinking, that the Tay is not colourness, and that its pellucidness is like that of brown crystal. We have never seen a river more free from any tinge than the Tay, till it unites with the river Lion, and the channel through which it runs, is quite gravelly. But, perhaps, Mr. Pennant has viewed it after a high flood, at which time it is common for the clearest river to be tinged.

We thought it proper to make this remark relative to the colour of the Tay, as an exact account of its natural history is requisite for solving the extraordinary phenomenon of the freezing of Lough-Tay, in March 1769, an event which, according to tradition, never happened before: and we wish that when Mr. Pennant was on the spot, he had applied himself to investigate the natural cause of that extraordinary occurrence.

We are sorry to find, from the author's silence, that he had not the pleasure of seeing the vestiges of an ancient Pictish camp, or fastness, on the top of the eastern extremity of Drummond-Hill, behind Taymouth. It must have afforded him the greater satisfaction, as it is not mentioned by any writer who has treated of the antiquities of Scotland. On the east and north, it is guarded by inaccessible precipices of a stupendous height; and it appears from many stones of an immense size, which lie towards the south and west, that it has been defended on these quarters by a wall. What added to the convenience of its situation, there is almost contiguous to it, though on the summit of the hill, a spring of excellent water.—We know not whether Mr. Pennant was informed of a stone on the top of the hill of Laurs, the mountain of the white hares; and delicious ptarmigans, on which several oriental characters are said to be inscribed. We had not the opportunity of gratifying our curiosity in this point. We were, however, at divine service in the church of Kenmore, on a day when the sacrament was administered, and truth obliges us to affirm, that greater decency and good order we never beheld among the most civilized people, than on that occasion. We were also informed from the best authority, that the greatest decorum is constantly maintained in the celebration of that religious ordinance. Either Mr. Pennant, therefore, must have been misinformed in what he relates in the following quotation, or something very singular and unprece-

dented must have happened on that occasion. After giving an account of some valuable paintings in lord Breadalbane's house at Taymouth, the author thus proceeds.

' Went to divine service at Kinmore church, which, with the village was rebuilt, in the neatest manner, by the present lord Breadalbane: they stand beautifully on a small headland, projecting into the lake. His lordship permits the inhabitants to live rent free, on condition they exercise some trade, and keep their houses clean: so that, by these terms, he not only saves the expence of sending, on every trifling occasion, to Perth or Crief, but has got some as good workmen, in common trades, as any in his majesty's dominions. The congregation was numerous, decent, attentive, still, well and neatly clad, and not a ragged or slovenly person among them. There were two services, one in English, the other in Erse. After the first, numbers of people, of both sexes, went out of church, and seating themselves in the church-yard, made, in their motly habits, a gay and picturesque appearance. The devotion of the common people, on the usual days of worship, is as much to be admired, as their conduct at the sacrament is to be censured. It is celebrated but once in a year; when there are, in some places, three thousand communicants, and as many idle spectators, as can crowd each side of a long table, and the elements are rudely shoven from one to another; and in some places, fighting and other indecencies ensue; it is often made a season for debauchery; so, to this day, "Jack cannot be persuaded to eat his meat like a christian."

' Every Sunday a collection is made for the sick or necessitous; for poor's rates are unknown in every country parish in Scotland. Notwithstanding the common people are but just roused from their native indolence, very few beggars are seen in North Britain: either they are full masters of the lesson of being content with a very little; or, what is more probable, they are possessed of a spirit that will struggle hard with necessity before it will bend to the asking of alms.

' Visited a pretty little island, tufted with trees, in Loch-Tay, not far from the shore: on it are the ruins of a priory, or dependent on that at Scone; founded in 1122, by Alexander the first, in which were deposited the remains of his queen Sybilla, natural daughter to Henry I. it was founded by Alexander to have the prayers of the monks for the repose of his soul, and that of his royal consort. To this island the Campbells retreated, during the successes of the marquess of Montrose, where they defended themselves against that hero, which was one cause of his violent resentment against the whole name.

' Rode to Glen-lion; went by the side of the river that gives name to it. It has now lost its antient title of Duie, or Black, given it on account of a great battle between the Mackays and the Macgregors; after which, the conquerors are said to have stained the water with red, by washing in it their bloody swords and spears. On the right is a rocky hill, called Shi-hallen, or the Paps. Enter Glen-lion through a strait pass; the vale is narrow, but fertile; the banks of the river steep, rocky, and wooded; through which appear the rapid water of the Lion. On the north is a round fortress, on the top of the hill; to which, in old times, the natives retreated, on any invasion. A little further, on a plain, is a small Roman camp, called by the Highlanders Fortingal, or the Fort of the

the Strangers: themselves they style Na-fian, or descendents of Fingal. In Fortingal church are the remains of a prodigious yew-tree, whose ruins measured fifty-six feet and a half in circumference.

'Saw at a gentleman's house in Glen-lion, a curious walking-staff, belonging to one of his ancestors: it was iron cased in leather, five feet long: at the top a neat pair of extended wings, like a caduceus; but, on being shook, a poniard, two feet nine inches long, darted out.

'He also favoured me with the sight of a very antient brotche, which the Highlanders use, like the fibula of the Romans, to fasten their vest: it is made of silver, is round, with a bar cross the middle, from whence are two tongues to fasten the folds of the garments: one-side is studded with pearl, or coarse gems, in a very rude manner; on the other, are certain letters I could not make out.

'Return south, and come at once in sight of Loch-Tay. The day being very fine and calm, the whole scene was most beautifully repeated in the water. I must not omit that on the north side of this lake is a most excellent road, which runs the whole length of it, leading to Teindrum and Inverary in Argyleshire, and is the rout which travellers must take, who make what I call the petit tour of Scotland. This whole road was made at the sole expence of the present lord Breadalbane; who, to facilitate the travelling, also erected thirty-two stone bridges over the torrents that rush from the mountains into the lake. They will find the whole country excel in roads, partly military, partly done by statute labour, and much by the munificence of the great men.

'I was informed, that lord Breadalbane's estate was so extensive that he could ride a hundred miles an end on it, even as far as the West Sea, where he has also some islands. These great properties are divided into districts, called officiaries: a ground officer presides over each, and has three, four, or five hundred men under his care: he superintends the duties due from each to their lord, such as fetching peat, bringing coal from Perth, &c. which they do, at their own expence, on horses backs, travelling in strings, the tail of one horse being fastened by a cord, which reaches to the head of the next: the horses are little, and generally white or grey; and as the farms are very small, it is common for four people to keep a plough between them, each furnishing a horse, and this is called a horse gang.

'The north-side of Loch-Tay is very populous; for in sixteen square miles are seventeen hundred and eighty six souls: on the other side, about twelve hundred. The country, within these thirty years, is grown very industrious, and manufactures a great deal of thread. They spin with rocks, which they do while they attend their cattle on the hills; and, at the three or four fairs in the year, held at Taymouth, about sixteen hundred pounds worth of yarn is sold out of Breadalbane only.

'Much of this may be owing to the good sense and humanity of the chieftain; but much again is owing to the abolition of the feudal tenures, or vassalage; for before that was effected (which was done by the influence of a chancellor, whose memory Scotland gratefully adores for that service) the strong oppressed the weak, the rich the poor. Courts indeed were held, and juries called; but juries of vassals, too dependent and too timid to be relied on for the execution of true justice.'

Our author afterwards relates the ceremonies of the beltein, late wake, and coranich, of which an account has been given by Mr. Macpherson, in his Introduction to the History of Great Britain and Ireland. We believe, however, that the Coronich is now abolished, even in the remotest parts of Scotland; but that our readers may be able to form an idea of what it has been, we shall favour them with Mr. Pennant's lively description of a coronich, at which he was present in Ireland.

‘ The coranich, or singing at funerals, is still in use in some places: the songs are generally in praise of the deceased; or a recital of the valiant deeds of him, or ancestors. I had not the fortune to be present at any in North Britain, but formerly assisted at one in the south of Ireland, where it was performed in the fulness of horror. The cries are called by the Irish the ‘Ulogohne and Hallulu, two words extremely expressive of the sound uttered on these occasions, and being of Celtic stock; etymologists would swear to be the origin of the *φαιλογων* of the Greeks, and Ululatus of the Latins. Virgil is very fond of using the last, whenever any of his females are distressed; as are others of the Roman poets, and generally on occasions similar to this.

‘ It was my fortune to arrive at a certain town in Kerry, at the time that a person of some distinction departed this life: my curiosity led me to the house, where the funeral seemed conducted in the purest classical form.

“ Quodcunque aspicerem luctus gemitusque sonabant,
Formaque non taciti funeris intus erat.

In short, the conclamation was set up by the friends in the same manner as Virgil describes that consequential of Dido's death.

“ Lamentis gemituque et fœmines ululatu
Tecta fremunt.

Immediately after this followed another ceremony, fully described by Camden, in his account of the manners of the antient Irish; the earnest expostulations and reproaches given to the deceased, for quitting this world, where she enjoyed so many blessings, so good a husband, such fine children. This custom is of great antiquity, for Euryalus's mother makes the same pathetic address to her dead son.

“ Tune illa senectæ
Sera meæ requies? potuisti relinquere solam
Crudelis?”

But when the time approached for carrying out the corps the cry was redoubled.

“ Tremulis ululatibus æthera complent.”

A numerous band of females waiting in the outer court, to attend the bier, and to pay (in chorus) the last tribute of their voices. The habit of this sorrowing train, and the neglect of their persons, were admirably suited to the occasion: their robes were black, and flowing, resembling the antient palla: their hair long, and disheveled: I might say,

“ Vidi egomet nigra succinctam vadere palla
Canidam; pedibus nudis, passoque capitis
Cum Sagana majore ululantem.—”

Among these mourners were dispersed the females, who sung the praises of the deceased, and were in the place of the *Mulieres Præfixæ* of the Romans, and, like them, were a mercenary tribe. I could not but observe that they over-did their parts, as Horace acquaints us the mourners of his days did.

“ Ut qui conducti plorant in funera, dicunt
Et faciunt prope plura dolentibus ex animo ”

The corps was carried slowly along the verge of a most beautiful lake, the ululatus was continued, and the whole procession ended among the venerable ruins of an old abbey.

In treating of the Spey, the author relates, that the duke of Cumberland passed that river at Beilly church, when the channel was so deep as to take an officer, from whom he (Mr. Pennant) had the relation, and who was six feet four inches high, up to the breast. We can assure Mr. Pennant, upon the best authority, that the Spey, at the place where the duke's army passed, was not of a depth sufficient to have taken the shortest man in the army up to the middle of the thigh : and if Mr. Pennant should question the truth of our assertion, it can be corroborated by a fact of public notoriety, which is, that the Argyleshire militia passed the river at almost a running pace.

Our author's character of the Scotch clergy reflects equal honour on their virtue and understanding, and deserves to be exhibited to public view.

‘ The clergy of Scotland, the most decent and consistent in their conduct of any set of men I ever met with of their order, are at present much changed from the furious, illiterate, and enthusiastic teachers of the old times, and have taken up the mild method of persuasion, instead of the cruel discipline of corporal punishments. Science almost universally flourishes among them; and their discourse is not less improving than the table they entertain the stranger at is decent and hospitable. Few, very few of them permit the bewitchery of dissipation to lay hold of them, notwithstanding they allow all the innocent pleasures of others, which, though not criminal in the layman, they know, must bring the taint of levity on the churchman. They never sink their characters by midnight brawls, by mixing with the gaming world, either in cards, cocking, or horse races, but preserve, with a narrow income, a dignity too often lost among their brethren south of the Tweed.

‘ The Scotch livings are from 40*l.* per. ann. to 150*l.* per ann. a decent house is built for the minister on the glebe, and about six acres of land annexed. The church allows no curate, except in case of sickness or age, when one, under the title of helper, is appointed : or, where the livings are very extensive, a missionary or assistant is allotted ; but sine-cures, or sine-cured preferments, never disgrace the church of our sister kingdom. The widows and children of those who die in poor circumstances are of late provided for out of a fund established by two acts, 17th and 22d G. II.’

The traveller informs us of a very whimsical tenure by which Sir Henry Monro holds a forest from the crown. It is
that

that of delivering a snow ball on any day of the year that it is demanded. Mr. Pennant adds, that 'he seems to be in no danger of forfeiting his right by failure of the quit-rent, for snow lies in form of a *glaciere* in the chasms of Benwewish, a neighbouring mountain, throughout the year.'

Mr. Pennant has given us a few anecdotes concerning the *second sight*, which we shall communicate to our readers.

'Passed near the seat of a gentleman not long deceased; the last who was believed to be possessed of the *second sight*. Originally he made use of the pretence, in order to render himself more respectable with his clan; but at length, in spite of fine abilities, was made a dupe to his own artifices, became possessed with a serious belief of the faculty, and for a considerable number of years before his death was made truly unhappy by this strange opinion, which originally arose from the following accident. A boat of his was on a very tempestuous night at sea; his mind, filled with anxiety at the danger his people were in, furnished him with every idea of the misfortune that really befel them: he suddenly started up and pronounced that his men would be drowned, for that he had seen them pass before him with wet garments and dropping locks. The event was correspondent, and he from that time grew confirmed in the reality of spectral predictions.

'There is another sort of divination, called *seina-nachd*, or reading the *speal-bone*, or the blade-bone of a shoulder of mutton well scraped. When lord Loudon was obliged to retreat before the rebels to the isle of Skie, a common soldier, on the very moment the battle of Culloden was decided, proclaimed the victory at that distance, pretending to have discovered the event by looking through the bone.

'I heard of one instance of *second sight*, or rather of *foresight*, which was well attested, and made much noise about the time the prediction was fulfilled. A little after the battle of Preston Pans, the president, Duncan Forbes, being at his house of Culloden with a nobleman, from whom I had the relation, fell into discourse on the probable consequences of the action: after a long conversation, and after revolving all that might happen, Mr. Forbes suddenly turning to a window, said, All these things may fall out; but depend on it, all these disturbances will be terminated on this spot.'

We are by no means inclined to question the authority of the nobleman by whom Mr. Pennant was informed of the last of these anecdotes. But it is certain, that the president Forbes was far from being a visionary. Of this, indeed, Mr. Pennant appears to be so sensible, that, rather than impute the honourable judge's prediction to the chimerical influence of the *second sight*, he would admit him to have possessed a *foresight* equally repugnant to credibility. No human sagacity could discover, a little after the battle of Preston Pans, that the issue of the rebellion would be determined in the field of Culloden; if therefore such an incident was actually predicted in that manner, we ought to ascribe it neither to *second sight*, nor *foresight*, but merely to a random, unwarranted sally in

conversation ; to which alone, or to policy, or the natural suggestions of a good understanding, all predictions of that kind ought to be referred

In this tour the author had a view of Stroma, one of the Orkney-Islands, famous for its natural mummies, or the entire and uncorrupted bodies of persons who had been dead sixty years. He was informed that they were very light, had a flexibility in their limbs, and were of a dusky colour.

Mr. Pennant had now reached the northern goal of the British continent, and as he had taken his route hither by the eastern part of the highlands, he returns by the western road, having a view of the celebrated cataract called the Fall of Fyers, and other stupendous works of nature.

‘ Fort William, says he, is surrounded by vast mountains, which occasion almost perpetual rain : the loftiest are on the south side ; Benevis soars above the rest, and ends, as I was told, in a point, (at this time concealed in mist) whose height from the sea is said to be 1450 yards. As an antient Briton, I lament the disgrace of Snowdon ; once esteemed the highest hill in the island, but now must yield the palm to a Caledonian mountain. But I have my doubts whether this might not be rivaled, or perhaps surpassed by others in the same country ; for example, Beny bourd, a central hill, from whence to the sea there is a continued and rapid descent of seventy miles, as may be seen by the violent course of the Dee to Aberdeen. But their height has not yet been taken, which to be done fairly must be from the sea. Benevis, as well as many others, harbour snow throughout the year.’

Fertile plains, populous towns, and numerous villas, in a journey of several days, present themselves afterwards to his view, and he arrives again at Edinburgh about the middle of September, seven weeks from the time he had left it ; in which interval he had visited the *Ultima Thule*, and many of the most remarkable places in North Britain.

Mr. Pennant continues the relation of his journey from Edinburgh back to Chester, by the way of Carlisle ; but it is now time that we break off our detail. We cannot, however, take our leave of this agreeable traveller, without acknowledging the great pleasure we have received from the account he has given of his excursion. It affords us additional satisfaction to be informed, that through the whole of his tour in Scotland, he experienced a hospitality which reflects honour on that part of the united kingdom.

Mr. Pennant has enriched his work with many beautiful perspective views, and several curious pieces of poetry. He has likewise added an Appendix, containing an account of the constitution of the church of Scotland, the extraordinary case of a fasting woman in Ross-shire, a description of the parallel roads in Glen-Roy, supposed to have been intended for the
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chace; a recapitulation of the animals mentioned in the tour, with some additional remarks in natural history, illustrated by a variety of fine plates, representing various kinds of quadrupeds, birds, and fishes. To all these articles, he has superadded a number of judicious queries, addressed to the gentlemen and clergy of North Britain, respecting the antiquities and natural history of their respective parishes, with a view of exciting them to favour the world with a fuller and more satisfactory account of their country, than it is in the power of a stranger and transient visitant to give. We heartily wish, for the sake of learning and natural knowledge, that so extensive a plan may be adopted.

From the various subjects recommended by Mr. Pennant to the consideration of the gentlemen of the North, relative to an accurate and universal account of Scotland, it is evident what himself could perform, upon the plan which he has so fully delineated. In the mean time, he is justly entitled to the acknowledgement of having obliged the public with the best itinerary which has hitherto been written of that country.

III. *An Introduction to the Theory of the Human Mind.* By J. U. Author of *Clio*. 8vo. 1s. 6d. Davies.

THIS treatise has been undertaken from so laudable a motive, that, should the author even prove unsuccessful in the prosecution of the subject, his attempt must still merit the approbation of every candid reader. He observes, in the Preface, that in the contest maintained for some years past between the defenders of Christianity and Deists, the latter always appealed to philosophy; from under which shelter they speciously emitted their arguments, and obliged the champions of religion to support the controversy on that ground. By the occasional shifting of principles and systems, and a dextrous use of equivocal language, the dispute became a kind of chace through a labyrinth, where the retreats were endless, and the victory always incomplete. On this account, the author was desirous, that the principles of philosophy, which enter into the contest might be rendered more clear, limited, and decisive. Thinking it reasonable to conclude, that true religion and genuine philosophy cannot be inconsistent with each other, and that if men be obliged to any duties in a state of nature, these are the indubitable laws of God, and cannot differ essentially from the duties the Deity is pleased to require of us by revelation; he imagined that the theory of the human mind, if attentively observed, and faithfully delineated, must give light
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into the intention and end of his creation ; at least, that the eager desire of each party to reconcile philosophy to their own religious opinions, demonstrates the secret sense mankind have of the necessity that true philosophy should witness for religion.

In such sentiments the author proceeded to enquire into the nature of the human mind ; but soon found himself involved in objections and difficulties arising from a fraudulent use of equivocal language. Previous to the investigation, it was necessary to remove these impediments, which he has endeavoured to perform in the two first sections of the present treatise. He sets forth with observing, that *pleasure* and *pain* are general terms, and consequently have no sensible or determinate idea annexed to them, no more than the terms *vegetable*, *tree*, *fruit*, *colour*, or any other word of general import.

‘ When I speak, says he, of pleasure I enjoyed yesterday, you are wholly at a loss for a distinct conception answerable to it : you may search your imagination, but you will find no sensible idea annexed to the word *pleasure*, until, from the different species of pleasures, whereof you have had experience, one particular kind be singled out. You may apply that general word to the charms of music, to a delicious banquet, to exercise, or rest ; but the charms of music, the pleasing taste of food, agreeable exercise, or rest after fatigue, are as different species, and as distant in their relation to each other, as oak, ash, and elm ; or apples, pomegranates, and strawberries : we may in the same manner speak of pain ; we have no particular or distinct idea in the imagination annexed to it, until we have, from amongst various species of evils, selected a particular kind ; a disagreeable smell, a grating sound, the death of a friend, the rigors of cold or burning. Nothing can be more obvious than that these evils do not differ from each other, as greater or lesser of one kind, but as evils of different kinds ; the truth of which is not the issue of reasoning, or matter of hesitation ; it is the perfect assurance of sense and feeling, of which I request my reader to satisfy himself perfectly, at his entrance on the theory of man, and try if the slightest reflection on the pleasures and pains I mentioned, does not convince him without liberty of doubting, that they are of different kinds. If this be a point then evident to sense and feeling, it is certain, that Mr. Locke contradicts the clearest intuitions of the mind, when he asserts that whatever delight or molest us are, on the one side, different degrees of the same thing *pleasure*, and on the other, different degrees of the same thing *pain* ; and that he is under the same mistake, when he calls pleasure and pain simple ideas.

‘ To conceive the vast extent of these words, and the prodigious distances by which the various species of pleasures and pains are separated, we need only recollect, that pleasures and pains arrive to the mind, by every one of the senses. Some of the sources of pleasure may be wholly stopped up, and a species of delight interrupted by the want of a sense ; so that we can have no idea whatsoever of that kind of pleasure, while the rest remain perfect, within our knowledge and enjoyment. The glory of light, and the beautiful variety of colours, can have no existence in the imagination
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of a man born blind. The melody of music, and the charms of the human voice, are not in the possessions of a deaf man. However wide and various the extent of the senses be, there is still a more distant order of pleasures that depend remotely upon the senses, and are called intellectual pleasures.

‘ The manner in which we acquire a knowledge of pleasure and pain, will direct us to the real particular species, that give occasion to the general names. We never feel any but particular pleasures and pains. An infant feels hunger, thirst, cold, and sickness; by advancing his hand too near a candle, he burns himself; when in course of time he comes to learn language, he is taught to give these, and all other offensive sensations of different kinds, the name of *pain*, just as he learns the use of other general expressions: pain at large then is nothing else but those different sensations. Let us suppose a statue, gradually endowed with life and the human character, first receiving indifferent perception, such as glides over the mind in a revery or inattention; in which state it is devoid of a principle of pain: let it be next roused from a state of calm perception, by the appetite *hunger*; here is one door opened for pleasure and pain, altho’ there be nothing distinct from the mere appetite introduced into the breast. Yet what are understood by the words *pleasure* and *pain*, *self-love* and *self-interest*, have already found footing there. Let there be added further, the whole groupe of human passions, appetites, and aversions: you have then before you the selfish creature man; and you see a creation made of the love of pleasure, and aversion to pain, altho’ in fact, there is not existence given to any thing, beside the human inclinations, aversions, and sensations; such as hunger, sickness, thirst, love, pride, ambition, &c. The love of pleasure and aversion to pain then is nothing different from the various inclinations and aversions we feel.

‘ The love of pleasure, and aversion to pain, cannot therefore be principles of action in the mind, nor indeed have any existence there, but as general terms. Here I must expect an outcry against me, from the whole race of selfish philosophers. Are not the love of pleasure and aversion to pain, the original principles, and radical stems, from which the passions, appetites, and inclinations, vegetate, and the hinges on which they turn? If my indulgent reader will please to give his attention to the last paragraph, he will find satisfactory proofs, that the appetites and inclinations do not spring from the love of pleasure or hatred to pain, self-love, or interest; seeing that pleasure, pain, self-love, and interest, depend themselves ultimately on the passions and appetites; that is, we are not hungry because we love pleasure, nor because it is our interest to eat. Hunger is not the effect of judgment, or choice; it is involuntary. The truth is, we are pleased with eating because we are hungry, and not hungry because we are willing to be so, or have discovered that it is our interest to nourish the body with food. We may say in the same manner of thirst, of love, of ambition, and jealousy; they are not the effects of design and choice, they proceed not from our love of pleasure, or self-interest; but our interests, our pleasures, and pains, are formed by them.

‘ The whole difficulty of conceiving what I say, consists in distinguishing clearly, between general and particular expressions. Are we not sensible of such motives in the human breast, as *pleasure* and *pain*; and does not every one feel them, says a modern philosopher? Yes, just as there are in the world such things as *trees* and *fruit*; and every one who does not want his sight, sees them;
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but the word *tree* does not mean any thing in nature, distinct from the various species of trees, nor the word *fruit* any thing distinct from the various kinds of fruit. In the like manner, there are such perceptions as pleasure and pain; we all feel them, when by those words you mean to make a general expression for the particular pleasures and pains we have experienced; abstracted from which, they are mere sounds, that have no reality in life, but less than sick mens dreams.

‘ From what has been observed, it is obvious that it can no more be said with propriety or truth, that pleasures and pains are the first springs and movers of human action, when we have not a tacit reference to the particular species of pleasures and pains, than it can be said, that we make a fire of wood in general, without any particular species of wood: and as it is neither self-love, nor a love of pleasure, makes an infant eat when he is hungry, or drink when he is thirsty, but the appetites; by looking closely into the motives of human actions, we shall find those universal passions, that make such a parade in modern philosophy, wholly useless and inactive; and that all the operations attributed to them, are really performed by ambition, envy, pride, and the other particular inclinations and appetites of the human breast.’

Whether pleasure and pain be acknowledged as the first movers of human action, or we suppose mankind to be stimulated by the appetites and passions, independently of those principles, we do not see that pleasure and pain ought to be excluded from any operation on the human mind, upon the hypothesis only of their not being simple ideas, but consisting of various species. The influence of the appetites and passions on human action might be denied on the very same principle; for to us it appears, that the objects of them are as various as those of the former; and it is certain, that the appetites of hunger and thirst are attended with a sensation of pain — The author likewise combats the opinion of those philosophers, who maintain *self-love*, or *self-interest* to be the primary principle of human action. It is evident, he thinks, that if self-love, or self-interest, ultimately formed the springs of action and plan of life, we would never give up our ease and content, nor suffer the growth of pride, anxiety, jealousy, nor envy, which so much torture the human breast. This argument, indeed, we have ever considered as unanswerable on the principle of the selfish system of morals.

The second section treats of the confusion which has been introduced into philosophy by the metaphorical use of the words *motive*, *impression*, and *substance*, applied to the mind; on this abuse of language the author makes many pertinent observations.

The third section is employed on *instinct*, a part of which we shall lay before our readers.

‘ Let us now quit this excursion into the department of brutes to return to the human system; and let us examine whether or no
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man has his instincts to direct him in the concerns of life. I hope that the explanations I have already made, will keep me from cavils that interfere not with my meaning or design. I am not going in quest of innate characters, nor innate propositions impressed on the understanding; but in order to give the most distinct idea possible of the object of my enquiry, I will quote a passage from Mr. Locke, that comes up exactly to my purpose: "I deny not that there are natural tendencies imprinted on the minds of men; and that from the very first instances of sense and perception, there are some things that are grateful, and others unwelcome to them; some things that they incline to, and others that they fly: but this makes nothing for innate characters on the mind, which are to be the principles of knowledge, regulating our practice; such natural impressions on the understanding, are so far from being confirmed hereby, that this is an argument against them; since, if there were certain characters imprinted by nature on the understanding as the principles of knowledge, we could not but perceive them constantly operate in us, and influence our knowledge, as we do those others on the will and appetite, which never cease to be the constant springs and motives of all our actions; to which we perpetually feel them strongly impelling us." It is plain from this passage, that he distinguishes between natural tendencies imprinted on the minds of men, which are the constant springs and motives of our actions; and innate characters, which are the principles of knowledge, and appear in the form of rules and maxims: the first he acknowledges, and only argues against the second. Here then, once for all, before I proceed to the theory of the human mind, I declare that I think it extremely absurd to imagine that infants come to the world with rules, maxims, principles, or ideas imprinted on their understanding; and that my attempt is only to bring to open light, tendencies or instincts that cannot be acquired by reason, and which are distinguished from principles or propositions in this respect, that no reason can be given for them; and as they are not acquired, they appear to be appendages to human nature, universally felt, that may be traced in every nation and society of men, that ever came to our knowledge, whether savage or civilized.

'To proceed then, mankind know by instinct the passions on the human countenance, when they become violent, and are not disguised. This is a science so clearly settled by nature, that painters are able to represent the passions with force and life to all nations upon earth, so that the wildest savages the moment they cast their eyes on the picture, shall understand with the utmost evidence, the emotions of mind delineated; it is because all the race of man know the passions by instinct, that the statutes of ancient Greece and Rome speak their emotions this day as intelligibly to the travellers of all countries, as they did to the sculptor's contemporaries and acquaintances. Love, grief, anger, envy, corporal pain, pity, have each their unerring symptoms that discover the agitations of the soul at a glance. It may be alledged, that these symptoms were at first used by accident, and continued after by custom so constantly, that every one learns them, and understands the passions to which they are become signs; as by use, the words which indisputably are factitious, bring to our thoughts their correspondent ideas; in short, that the symptoms of the passions acquired in youth, and by constant use are become an universal language.

The symptoms of the passions indeed form an universal language well understood ; but they do so, only because they are taught by nature. An artificial language is alterable, and, like all the other works of man, is subject to variation and decay ; and there is no such thing as fixing it for a perpetuity, while it continues in public use. Affectation and novelty will be always busy, making changes and deviations, which although slender in any one age, yet, like the slow touches of time, they become sensible at length ; but the picturesque language of the passions has never varied a tittle, nor is it within the reach of human art or power to vary them. Alexander or Cæsar, who governed the known world, were not able to make a laughter pass for a sign of melancholy, or a frown for the expression of approbation : besides, every one is conscious of the superior force of the expressions of nature to that of words, and consequently of their difference. It is idle to pursue this argument farther, because hardly any one who can see, will dispute that the symptoms of the passions are both produced and understood by instinct.

‘ The passions also discover themselves by peculiar sounds ; a sigh, a groan, laughter, the piercing cries of agony, and the slow wailings of sorrow, are understood by every ear. There are still slighter emotions, and gentler modulations of sound taught by eloquent nature, that enter into familiar discourse, and are understood by every one without grammar or prosody, that concur much to the charms of elocution, and discover a sensibility of taste. The soft bewitching tone of love, as well as the smile, give a brief, but a very intelligible account of the heart. Raillery, grief, anger, fear, vary the sound as well as the features, and discover to us, by the light of instinct, the speaker’s sentiments, although he uses a language we do not understand.

‘ The attitudes and flexions of the body also, strongly express the motions of the mind ; whence it is, that orators choose to speak standing, and in a moving posture. These three I have mentioned, the gesture, tone and attitude, form the spirit and soul of language : and if nature had not endowed man with an instinctive knowledge of them, he would be hardly capable of speech : the use they are of to us, in rendering us intelligible to each other, and smoothing the way to language, may be observed in the gestures and modulations of children, who come slowly to the power of speech, and of strangers who endeavour to converse and become intelligible, without understanding each other’s language ; for in such cases, necessity brings them back to the principles and elements of natural expression.

‘ There is nothing has puzzled philosophers more than the peculiar marks and diagnostics of the human species : it is not that they are unknown, or that they are not obvious ; it is manifest that every one perceives and knows them by the ability of every one to distinguish a man ; but the difficulty lies in selecting out those universal marks. Is it not surprizing, that however easy this task appears, the whole succession of philosophers missed of it, and were not able to tell what every clown and savage easily perceives ? In short, the distinguishing marks of the species, are the symptoms of the human mind appearing in open view, in the countenance and gesture, modulating the voice to the hearer’s conscious feelings, and painting to both the senses, if I may say so, the well known emotions and sentiments of the mind : untaught instinct discovers them, and these being found constantly joined to the human shape

and countenance, and being naturally expressed by them, as I just observed, the shape and countenance serve, as a label does on a grocer's chest, to let us know the repository of the human mind, even although sleep at present seals up the man's intellects.'

In regard to the characteristics mentioned by the author in the last paragraph, they are undoubtedly just; but we can by no means admit, that any philosopher was ever puzzled to ascertain the diagnostics of the human species. The idea of communicating any such diagnostic, to mankind at least, would be equally superfluous and extravagant. The characteristic of the human shape is necessarily implied in every consideration of the human species. We must acknowledge, however, that the symptoms of the human mind appearing in the countenance, as remarked by our author, afford a more obvious and general characteristic of the species, than either reason, imagination, or risibility, which have been severally adopted by philosophers, and which are, no doubt, the qualities alluded to by our author in the above passage; though we cannot admit, with him, that even this criterion is applicable during sleep, when all the passions are lulled to repose.

After illustrating several kinds of instinct, the author has stopt his enquiry, till he shall know the opinion of his contemporaries respecting what he has hitherto advanced. As far as he has proceeded in the theory of the human mind, his principles in general are supported by reason; and we must own, that the clear and ingenious manner in which he treats the subject, induces us to entertain a desire, that he may persevere in the prosecution of his plan, which evidently tends to establish natural religion on the principles of philosophy. But what particular support Christianity will derive from this investigation, is not so apparent from the principles which have as yet been delineated; though it must, indeed, be acknowledged, that a demonstration of the coincidence of its precepts with the dictates of natural religion, is no inconsiderable argument in favour of its divine original; and to prove this point, we presume, is the intention of the author.

IV. *An Essay on the Nature and Immutability of Truth, in Opposition to Sophistry and Scepticism.* By James Beattie, LL.D. 8vo. 6s. Dilly. [Concluded.]

IN our last Review we gave an account of the plan of this work, and extracted the author's observations on the perception of truth in general. After having distinguished and ascertained the separate provinces of reason and common sense, Dr. Beattie proceeds more particularly to investigate their connection and mutual dependence, and the extent of their jurisdictions. This forms the subject of the second chapter,

ter, in which he endeavours to prove, that all reasoning terminates in first principles, that all evidence is ultimately intuitive, and that common sense is the standard of truth. As it would have been infinite labour to comprehend every sort of evidence, and every mode of reasoning, the author has restricted himself to investigate the origin of those kinds of evidence which are the most important, and of the most extensive influence in science, and in common life. He begins with the simplest and clearest, and advances gradually to those which are more complicated, or less perspicuous. The first subject of his enquiry is the evidence which takes place in pure mathematics, and produces the highest degree of certainty in the mind of him who attends to it, and understands it. On the necessity of our assent to this species of evidence, the author's remarks are rational and just.

The next section treats of the evidence of external sense. An opinion of the invalidity of this species of evidence is the grand basis on which the sceptical system of philosophy is founded. The author here ingeniously traces the steps by which the perception of external objects may amount to a well grounded conviction. That our readers may have a specimen of the manner in which he investigates the subject of evidence, we shall lay this whole section before them.

Another class of truths producing conviction, and absolute certainty, are those which depend upon the evidence of the external senses; hearing, seeing, touching, tasting, and smelling. On this evidence depends all our knowledge of external or material things; and therefore all conclusions in natural philosophy, and all those prudential maxims which regard the preservation of our body, as it is liable to be affected by the sensible qualities of matter, must finally be resolved into this principle, That things are as our senses represent them. When I touch a stone, I am conscious of a certain sensation, which I call a *sensation of hardness*. But this sensation is not hardness itself, nor any thing like hardness: it is nothing more than a sensation or feeling in my mind; accompanied, however, with an irresistible belief, that this sensation is excited by the application of an external and hard substance to some part of my body. This belief as certainly accompanies the sensation, as the sensation accompanies the application of the stone to my organ of sense. I believe, with as much assurance, and as unavoidably, that the external thing exists, and is hard, as I believe that I receive, and am conscious of, the sensation of hardness, or, to speak more strictly, the sensation which by experience I know to be the sign of my touching a hard body. Now, why do I believe that this sensation

is a real sensation, and really felt by me? Because my constitution is such that I must believe so. And why do I believe, in consequence of my receiving this sensation, that I touch an external object, really existing, material, and hard? The answer is the same: the matter is incapable of proof; I believe, because I must believe. Can I avoid believing, that I really am conscious of receiving this sensation? No, certainly. Can I avoid believing, that the external thing exists, and has a certain quality, which fits it, on being applied to my hand, to excite a certain feeling or sensation in my mind? No; I must believe this, whether I will or not. Nor could I divest myself of this belief, though my life and future happiness depended on the consequence. To believe our senses, is, therefore, according to the law of our nature; and we are prompted to this belief, not by reason, but by instinct, or common sense. I am as certain, that at present I am in a house, and not in the open air; that I see by the light of the sun, and not by the light of a candle; that I feel the ground hard under my feet; and that I lean against a real material table, as I can be of the truth of any geometrical axiom, or of any demonstrated conclusion; nay, I am as certain of all this as I am of my own existence. But I cannot prove by argument, that there is such a thing as matter in the world, or even that I myself exist: and yet I know as assuredly, that I do exist, and that there is a real material sun, and a real material world, with mountains, trees, houses, and animals, existing separately, and independently on me and my faculties; I say, I know all this with as much assurance of conviction, as the most irrefragable demonstration could produce. Is it unreasonable to believe in these cases without proof? Then, I affirm, it is equally unreasonable to believe in any case with proof. Our belief in either case is unavoidable, and according to the law of our nature; and if it be unreasonable to think according to the law of our nature, it is equally unreasonable to adhere to the earth, to be nourished with food, or to die when the head is separated from the body. It is indeed easy to affirm any thing, provided a man can reconcile himself to hypocrisy and falsehood. A man may affirm, that he sees with the soles of his feet, that he believes there is no material world, that he disbelieves his own existence. He may as well say, that he believes one and two to be equal to six, a part to be greater than a whole, a circle to be a triangle, and that it is possible for the same thing, at the same time, to be and not to be.

But it is said, that our senses do often impose upon us, and that by means of reason we are enabled to detect the imposture, and to judge rightly even where our senses give us
wrong

wrong information ; that therefore our belief in the evidence of sense is not instinctive or intuitive, but such as may be either confuted or confirmed by reasoning. We shall acknowledge, that our senses do often impose upon us : but a little attention will convince us, that reason, though it may be employed in correcting the present fallacious sensation, by referring it to a former sensation, received by us, or by other men, is not the ultimate judge in this matter ; for that all such reasoning is resolvable into this principle of common sense, that things are what our external senses represent them. One instance will be sufficient for illustration of this point.

‘ After having looked a moment at the sun, I see a black, or perhaps a luminous, circle swimming in the air, apparently at the distance of two or three feet from my eyes. That I see such a circle, is certain ; that I believe I see it, is certain ; that I believe its appearance to be owing to some cause, is also certain : thus far there can be no imposture, and there is no supposition of any. Suppose from this appearance I conclude, that a real, solid, tangible or visible, round substance, of a black or yellow colour, is actually swimming in the air before me ; in this I should be mistaken. How then come I to know that I am mistaken ? I may know this in several ways. 1. I stretch out my hand to the place where the circle seems to be floating in the air ; and having felt nothing, I am instantly convinced, that there is no tangible substance in that place. Is this conviction an inference of reason ? No ; it is a conviction arising from our innate propensity to believe, that things are as our senses represent them. By this innate or instinctive propensity I believe, that what I touch exists ; by the same propensity I believe, that where I touch nothing, there nothing tangible doth exist. If in the present case I were suspicious of the veracity of my senses, I should neither believe nor disbelieve. 2.-I turn my eyes towards the opposite quarter of the heavens ; and having still observed the same circle floating before them, and knowing by experience, that the motion of bodies placed at a distance from me does not follow or depend on the motion of my body, I conclude, that the appearance is owing, not to a real, external, corporeal object, but to some disorder in my organ of sight. Here reasoning is employed : but where does it terminate ? It terminates in experience, which I have acquired by means of my senses. But if I believed them fallacious, if I believed things to be otherwise than my senses represent them, I should never acquire experience at all. Or, 3. I apply first, to one man, then to another, and then to a third, who all assure me, that they perceive no such circle floating in the air, and at the same time

inform me of the true cause of the appearance. I believe their declaration, either because I have had experience of their veracity, or because I have an innate propensity to credit testimony. To gain experience implies a belief in the evidence of sense, which reasoning cannot account for ; and a propensity to credit testimony previous to experience or reasoning, is equally unaccountable. So that, although we acknowledge some of our senses, in some instances; deceitful, our detection of the deceit, whether by the evidence of our other senses, or by a retrospect to our past experience, or by our trusting to the testimony of other men, doth still imply, that we do and must believe our senses previously to all reasoning.

‘ A human creature born with a propensity to disbelieve his senses, would be as useless and helpless as if he wanted them. To his own preservation he could contribute nothing ; and, after ages of being, would remain as destitute of knowledge and experience, as when he began to be.

‘ Sometimes we seem to distrust the evidence of our senses, when in reality we only doubt whether we have that evidence or not. I may appeal to any man, if he were thoroughly convinced that he had really, when awake, seen and conversed with a ghost, whether any reasoning would convince him that it was a delusion. Reasoning might lead him to suspect, that he had been dreaming, and therefore to doubt whether or not he had the evidence of sense ; but if he were assured that he had that evidence, no arguments whatsoever should shake his belief.’

The third section is employed on a subject of the utmost importance both to philosophy and religion. It is of the evidence of internal sense, or the operations of the mind. In this, as in the former enquiries, the author appeals to the irresistible force of personal conviction, and the consciousness of what passes in our own minds. The subsequent section is allotted to the evidence of memory, and is conducted upon the same principle with the preceding.

These several sections on evidence contain the fundamental principles of all human knowledge, and according as the testimony of our external and internal senses is authentic or visionary, the existence, or non-existence, of the material and moral world must be the consequence. Dr. Beattie has fully supported the validity of the different kinds of evidence, by referring them to the irrefragable force of consciousness, and the constitution of our nature, by which we are necessarily determined to admit them. This is the very criterion of mathematical demonstration ; and if we deny the validity of that species

species of induction, what credit can possibly be due to any mode of sophistical argument?

After establishing the various kinds of evidence, the author enters on the consideration of reasoning from the effects to the cause, of probable or experimental reasoning, of analogical reasoning, and of faith in testimony; all which he maintains to be ultimately resolvable into principles of common sense, which we must admit as certain, or as probable, upon their own authority. Our author confirms the preceding doctrine, from the practice of mathematicians and natural philosophers, who, in prosecuting their sciences, make use of such principles as are either founded upon intuitive truth, or ultimately depend on the evidence of common sense. The next chapter contains general observations, with the rise and progress of modern scepticism. We shall here present our readers with a quotation.

‘ Mr. Hume, more subtle, and less reserved, than any of his predecessors, hath gone still greater lengths in the demolition of common sense; and in its place hath reared a most tremendous fabric of doctrine; upon which, if it were not for the flimsiness of its materials, engines might easily be erected, sufficient to overturn all belief, science, religion, virtue, and society, from the very foundation. He calls this work, “A Treatise of Human Nature; being an attempt to introduce the experimental method of reasoning into moral subjects.” This is, in the style of Edmund Curll, a taking title-page; but, alas! “Fronti nulla fides!” The whole of this author’s system is founded on a false hypothesis taken for granted; and whenever a fact contradictory to that false hypothesis occurs to his observation, he either denies it, or labours hard to explain it away. This, it seems, in his judgment, is experimental reasoning: in mine, it is just the reverse.

‘ He begins his book with affirming, That all the perceptions of the human mind resolve themselves into two classes; impressions, and ideas; that the latter are all copied from the former; and that an idea differs from its correspondent impression only in being a weaker perception. Thus, when I sit by the fire, I have an impression of heat, and I can form an idea of heat when I am shivering with cold; in the one case I have a stronger perception of heat, in the other a weaker. Is there any warmth in this idea of heat? There must, according to Mr. Hume’s doctrine; only the warmth of the idea is not quite so strong as that of the impression. For this profound author repeats it again and again, that an idea is by its very nature weaker and fainter than an impression, but is in every other respect (not only similar, but) the same. Nay, he goes

further, and says, that whatever is true of the one must be acknowledged concerning the other; and he is so confident of the truth of this maxim, that he makes it one of the pillars of his philosophy. To those who may be inclined to admit this maxim on his authority, I would propose a few plain questions. Do you feel any, even the least, warmth in the idea of a bonfire, a burning mountain, or the general conflagration? Do you feel more real cold in Virgil's Scythian winter, than in Milton's description of the flames of hell? Do you acknowledge that to be true of the idea of eating, which is certainly true of the impression of it, that it alleviates hunger, fills the belly, and contributes to the support of human life? If you answer these questions in the negative, you deny one of the fundamental principles of Mr. Hume's philosophy. We have, it is true, a livelier perception of a friend when we see him, than when we think of him in his absence. But this is not all: every person of a sound mind knows, that in the one case we believe, and are certain, that the object exists, and is present with us; in the other we believe, and are certain, that the object is not present. This, however, Mr. Hume must deny; for he maintains, that an idea differs from an impression only in being weaker, and in no other respect whatsoever.

‘ That every idea should be a copy and resemblance of the impression whence it is derived;—that, for example, the idea of red should be a red idea; the idea of a roaring lion a roaring idea; the idea of an ass, a hairy, long-eared, sluggish idea, patient of labour, and much addicted to thistles; that the idea of extension should be extended, and that of solidity solid;—that a thought of the mind should be endued with all, or any, of the qualities of matter,—is, in my judgment, inconceivable and impossible. Yet Mr. Hume takes it for granted; and it is another of his fundamental maxims. Such is the credulity of scepticism!

‘ If every idea be an exact resemblance of its correspondent impression, (or object; for these terms, according to this author, amount to the same thing);—if the idea of whiteness be white, of solidity solid, and of extension extended, as the same author allows;—then the idea of a line the shortest that sense can perceive, must be equal in length to the line itself; for if shorter, it would be imperceptible; and it will not be said, either that an imperceptible idea can be perceived, or that the idea of an imperceptible object can be formed:—consequently the idea of a line a hundred times as long, must be a hundred times as long as the former idea; for if shorter, it would be the idea, not of this, but of some other shorter line.

line. And so it clearly follows, nay it admits of mathematical demonstration, that the idea of an inch is really an inch long; and that of a mile, a mile long. In a word, every idea of any particular extension is equal in length to the extended object. The same reasoning holds good in regard to the other dimensions of breadth and thickness. All ideas, therefore, of solid objects, are (according to Hume's philosophy) equal in magnitude and solidity to the objects themselves. Now mark the consequences. I am just now in an apartment containing a thousand cubic feet, being ten feet square, and ten high; the door and windows are shut, as well as my eyes and ears. Mr. Hume will allow, that in this situation, I may form ideas, not only of the visible appearance, but also of the real tangible magnitude of the whole house, of a first-rate man of war, of St. Paul's cathedral, or even of a much larger object. But the solid magnitude of these ideas is equal to the solid magnitude of the objects from which they are copied: therefore I have now present with me an idea, that is, a solid extended thing, whose dimensions extend to a million of cubit feet at least. The question now is, where is this thing placed? for a place it certainly must have, and a pretty large one too. I should answer, In my mind; for I know not where else the ideas of my mind can be so conveniently deposited. Now my mind is lodged in a body of no extraordinary dimensions, and my body is contained in a room ten feet square and ten feet high. It seems then, that, in this room, I have it in my power at pleasure to introduce a solid object a thousand, or ten thousand, times larger than the room itself. I contemplate it a while, and then, by another volition, send it a packing, to make way for another object of equal or superior magnitude. Nay, in no larger vehicle than a common post-chaise, I can transport from one end of the kingdom to the other, a building equal to the largest Egyptian pyramid, and a mountain as big as Etna, or the peak of Teneriffe.

The author next applies the principles of this essay to the doctrine of the non-existence of matter, and likewise to that of liberty and necessity. We shall lay before our readers another interesting passage on the non-existence of matter.

'I must therefore affirm, that the existence of matter can no more be disproved by argument, than the existence of myself, or than the truth of a self-evident axiom in geometry. To argue against it, is to set reason in opposition to common sense; which is indirectly to subvert the foundation of all just reasoning, and to call in question the distinction between truth and falsehood. I am told, however, that a great philosopher hath actually demonstrated, that matter does not exist. De-

monstrated! truly this is a piece of strange information. At this rate, any falsehood may be proved to be true, and any truth to be false. For it is absolutely impossible, that any truth should be more evident to me than this, that matter does exist. Let us see, however, what Berkeley has to say in behalf of this extraordinary doctrine. It is natural for demonstration, and for all sound reasoning, to produce conviction, or at least some degree of assent, in the person who attends to it, and understands it. I read *The Principles of Human Knowledge*, together with *The Dialogues between Hylas and Philonous*. The arguments, I acknowledge, are subtle, and well adapted to the purpose of puzzling and confounding. Perhaps I will not undertake to confute them. Perhaps I am busy, or indolent, or unacquainted with the principles of this philosophy, or little versed in your metaphysical logic. But am I convinced, from this pretended demonstration, that matter hath no existence but as an idea in the mind? Not in the least; my belief now is precisely the same as before. Is it unphilosophical, not to be convinced by arguments which I cannot confute? Perhaps it may, but I cannot help it: you may, if you please, strike me off the list of philosophers, as a non-conformist; you may call me unpliant, unreasonable, unfashionable, and a man with whom it is not worth while to argue; but till the frame of my nature be unhinged, and a new set of faculties given me, I cannot believe this strange doctrine, because it is perfectly incredible. But if I were permitted to propose one clownish question, I would fain ask, Where is the harm of my continuing in my old opinion, and believing, with the rest of the world, that I am not the only created being in the universe, but that there are a great many others, whose existence is as independent on me as mine is on them? Where is the harm of my believing, that if I were to fall down yonder precipice, and break my neck, I should be no more a man of this world? My neck, Sir, may be an idea to you, but to me it is a reality, and a very important one too. Where is the harm of my believing, that if in this severe weather, I were to neglect to throw (what you call) the idea of a coat over the ideas of my shoulders, the idea of cold would produce the idea of such pain and disorder as might possibly terminate in my real death? What great offence shall I commit against God or man, church or state, philosophy or common sense, if, I continue to believe, that material food will nourish me, though the idea of it will not; that the real sun will warm and enlighten me, though the liveliest idea of him will do neither; and that, if I would obtain true peace of mind and self-approbation, I must not only form ideas of compassion, justice,

and

and generosity, but also really exert those virtues in external performance? What harm is there in all this?—O! no harm at all, Sir;—but the truth, the truth,—will you shut your eyes against the truth?—No honest man ever will: convince me that your doctrine is true, and I will instantly embrace it.—Have I not convinced thee, thou obstinate, unaccountable, inexorable?—Answer my arguments, if thou canst.—Alas, Sir, you have given me arguments in abundance, but you have not given me conviction; and if your arguments produce no conviction, they are worth nothing to me. They are like counterfeit bank-bills; some of which are so dextrously forged, that neither your eye nor mine can detect them; but yet a thousand of them would go for nothing at the bank; and even the paper-maker would allow me more handsomely for a parcel of old rags. You need not give yourself the trouble to tell me, that I ought to be convinced; I ought to be convinced only when I feel conviction; when I feel no conviction, I ought not to be convinced. It has been observed of some doctrines and reasonings, that their extreme absurdity prevents their admitting a rational confutation. What! am I to believe such doctrine? am I to be convinced by such reasoning? Now, I never heard of any doctrine more scandalously absurd, than this of the non-existence of matter. There is not a fiction in the Persian tales that I could not as easily believe; the silliest conceit of the most contemptible superstition that ever disgraced human nature, is not more shocking to common sense, is not more repugnant to every principle of human belief. And must I admit this jargon for truth, because I cannot confute the arguments of a man who is a more subtle disputant than I? Does philosophy require this of me? Then it must suppose, that truth is as variable as the fancies, the characters, and the intellectual abilities of men, and that there is no such thing in nature as common sense.

‘ But all this, I shall perhaps be told, is but childish cavil, and unphilosophical declamation. What if, after all, this very doctrine be believed, and the sophistry (as you call it) of Berkeley be admitted as sound reasoning, and legitimate proof? What then becomes of your common sense, and your instinctive convictions?—What then, do you ask? Then indeed I must acknowledge the fact to be very extraordinary; and I cannot help being in some pain about the consequences, which must be important and fatal. If a man, out of vanity, or from a desire of being in the fashion, or in order to pass for wonderfully wise, shall say, that Berkeley’s doctrine is true, while at the same time his belief is precisely the same with mine, it is well; I leave him to enjoy the fruits of his hypocrisy,

crisy, which will no doubt contribute mightily to his improvement in candour, happiness, and wisdom. If a man professing this doctrine act like other men in the common affairs of life, I will not believe his profession to be sincere. For this doctrine, by removing body out of the universe, makes a total change in the circumstances of men; and therefore, if it is not merely verbal, must produce a total change in their conduct. When a man is only turned out of his house, or stripped of his cloaths, or robbed of his money, he must change his behaviour, and act differently from other men, who enjoy those advantages. Persuade a man that he is a beggar and a vagabond, and you shall instantly see him change his manners. If your arguments against the existence of matter have ever carried conviction along with them, they must at the same time have produced a much more extraordinary change of conduct; if they have produced no change of conduct, I insist on it, they have never carried conviction along with them, whatever vehemence of protestation men may have used in avowing such conviction. If you say, that though a man's understanding be convinced, there are certain instincts in his nature which will not permit him to alter his conduct; or, if he did, the rest of the world would account him a madman; by the first apology, you acknowledge the belief of the non-existence of body to be inconsistent with the laws of nature; by the second, to be inconsistent with common sense.'

The principles of the *Essay* are afterwards shewn to be consistent with the interests of science, and the rights of mankind: the imperfections of the school-logic are delineated: an estimate is made of metaphysic and metaphysical writers; and the author traces the causes of the present degeneracy of moral science, and the consequences of metaphysical scepticism.

To the edition of this *Essay* which we have used, Dr. Beattie has added a Postscript, wherein he vindicates himself from some reflections which had been thrown out against him, concerning the warmth with which he has impugned the doctrines in some parts of his work.

We must acknowledge that we have perused the argumentative parts of this *Essay* with much satisfaction. The simplicity of the doctrines it maintains, and their conformity with the general sentiments and interests of mankind, might justly be considered as circumstances in favour of their validity, though that were not supported by the most inviolable principles of the human constitution. If philosophical investigation would ever be rendered advantageous, it must certainly be founded upon the evidence established by this author; of whose enquiry it is not an inconsiderable consequence, that he

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has fixed the criterion of speculative truth, and ascertained the limits beyond which the understanding can form no just or certain conclusions. The author has also ingeniously investigated the labyrinth of metaphysical sophistry and illusion, and appears to have irreparably sapped the foundations of the sceptical system of philosophy.

V. Essays Moral, Philosophical, and Political. 8vo. 5s. Hooper.

THIS volume consists of five Essays on the following subjects; of Philosophy and Philosophers; of Projects; of Love and Jealousy; of Commerce and Luxury; of Agriculture. In the first Essay, the author sets out with remarking, that in modern times the appellation of philosopher is unjustly become a term of reproach, and is generally used to signify a wild uncouth being, who is immersed in trifling speculations, and researches, useless, or even pernicious to society. To rectify this erroneous conception of so respectable a character, the author traces the different stages of philosophy, from its origin down to the present time; shewing its connection with the manners, government, and religion of nations; and the salutary influence it has always had upon the happiness of mankind. He proves from innumerable instances in ancient history, that those men who possessed the clearest ideas of morality and politics, generally rose to the highest stations in their respective countries. That it is not the real genius of philosophy to lead its votaries into idle investigations; but that, on the contrary, it holds forth to their attention the most important subjects of enquiry, and, while it improves the understanding, qualifies men also for the most conspicuous and active scenes of life. The republics of Greece and Rome supply our author with many illustrious examples of heroes and legislators, who prosecuted the researches of philosophy, and derived principally from that source the glory which will ever render them the objects of admiration. But as he descends to later periods, a melancholy reverse in the fortune of philosophers is presented to his view. He now beholds none of the sons of science promoted to high employments in their country; no sovereigns emulating the fame of a Marcus Aurelius, or a Julian; and no commanders of armies ambitious of gathering laurels with Cæsar, in the fields both of literature and war. This exclusion of philosophy from the higher ranks of life, leads the author into many severe remarks on the modern system of policy, which he charges with weakness, occasioned by the inadequate education which fashion has introduced among

among those, who, in modern times, are promoted to the first places of government. This Essay breathes a liberal spirit, and we cannot help regretting with our author, not only that eminent abilities alone should be an insufficient recommendation to preferment, but that the useful sciences are not more generally cultivated by those in the higher ranks of life.

The second Essay may be considered in some measure as an illustration of the first. The author here endeavours to shew, that, whatever prejudices men are apt to entertain against projects, it is to these we owe all the changes which have been made in the arts, sciences, religion, and government, and that they are always the invention of men of superior talents. Among several projects of a scientific or political kind, such as those of Bacon and Des Cartes for the advancement of philosophy, the expedition of Columbus, and the project of Colbert for establishing the arts and commerce in France, the author has mentioned the religious project of Mahomet as likewise worthy of attention. He ascribes to that impostor the merit at least of having rescued part of the East from a gross idolatry; of having spread the knowledge of the only God, and of having introduced a religion simple in itself, little embarrassed with abstruse dogmas, and which, freed from some absurd fables, would be one of the most reasonable among the false. But granting this eulogium to be just, we cannot admit, that the project of Mahomet ought to be enumerated among those which merit approbation, or that it ought not to be stigmatized with the severest censure. We are certain, that it not only was destitute of all intentional advantage to mankind, which is the genuine characteristic of every laudable project, but that it obstructed the propagation of Christianity.

In the third Essay, the author examines the nature of the passion of love, and the reciprocal influence between it and the manners and government of a nation. We shall present our readers with a few of his observations on this subject.

‘ There is an effect of these manners still more fatal to our happiness. The habit of that inconstancy, of that levity, extends to the whole conduct of life, even to the most essential duties. A passion, which engrosses the years of our life the most susceptible of impression, gives the soul a turn difficult to be altered. By suffering frivolousness and levity to enter into the manner of treating love, men accustom themselves to use it on all occasions. The taste for virtue, which requires constant culture, is lost: men grow more afraid of the imputation of ridicule, than of the reproaches of vice. Inconstancy, the daughter, and mother of weakness, enervates their souls, and renders them incapable of any elevated sentiment,

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It is not with reason that the rest of Europe accuse the French of having spoilt all nations, by infecting them with the taste of foppery.

‘ This influence is full as visible in respect to the mind and talents. Somebody has said, that the introduction of coaches was the ruin of the sciences and of letters. One may say with greater justice, that our false gallantry circumscribes the talents, and contracts their sphere. Frivolousness, by bringing into vogue, and conferring honours upon little talents, the most easy to be acquired, discourages men from attempting great things, which require labour and application. Enervated minds, minds absorbed in trifles, will no longer be able to subject themselves to that application, nor to attempt those things. We have amiable ministers, pretty captains, gallant philosophers, and a few great men.

‘ We value only what interests us, and self-love readily places that interest in qualities similar to those we think ourselves possessed of. The generality of the sex will esteem in men, only a merit analogous to that of women. We must allow the sex the amiable qualities, the agreeable ones of every kind: but, may it be said without offending that fair half of the human species, the situation, and particularly the education of women, oppose their acquiring those qualities which are truly estimable and useful to society? A man, desirous to please all women, will neglect true merit, and set a value upon those trifling qualifications only, which promise him the favour of the object of his adoration. How many do we see of these amphibious beings, more women than the women themselves!

‘ That is not all: the remains of this worship, extended to the whole sex in general, lead to a dissipation fatal to talents. To make one’s self beloved, it is necessary to go thro’ the whole ritual of the ceremonies of gallantry, which, though now abridged, requires time; and that time, precious and indispensable in order to acquire merit, is lost in the commerce of most women. That commerce throws a man into frivolous and unsatisfactory amusements. The women, to divert their idle hours, and fill up the chasms of their lives, give the name of pleasure to whatever can satisfy their little souls; and those empty pleasures are exactly calculated to run away with the time which men ought to employ in fitting themselves for solid qualifications. We grow deliciously weary of ourselves in the company of women, because they make us believe that we are receiving pleasure.

‘ I know, that this loss of time is thought to be repaid by the acquisition of a knowledge of the world, and of politeness.

These advantages are, however, more imaginary than real. The bad education of women gives a sameness of manners to their sex in general, which does not suffer characters to display their diversity. It has been said of the French, that they are all birds of the same feather: this saying may, with greater reason, be applied to women. By knowing some, even of the most celebrated, one knows them nearly all. The knowledge of human nature will be little advanced by studying the fair sex.

‘ Politeness will gain perhaps full as little by their commerce. We become polite by frequenting those for whom we have a deference and esteem, who by their superiority crush our self-love, and curb the effects of our pride. The generality of women, by their conduct and by the nature of their slender merit, exempt us entirely from that deference and esteem. Their turn of conversation, their manner of life, their long lists of vilifying adventures, the scandal of precipitate ruptures, shew us sufficiently, what kind of sentiments are inspired by frivolous beings, despotically subjugated by others still more contemptible. This commerce keeps up, and sometimes overstrains civility: true politeness will make but little progress in it.

‘ This spirit of gallantry, of which we have seen the effects on our manners, poisons also one of the sources of our greatest and most rational pleasures, learning and works of genius of every kind, feel this infection, which deprives us of the satisfaction attached solely to the imitation of nature. We lose that noble simplicity, so charming to every ingenious mind, and instead of true images and natural passions, we form chimeras. If we take pleasure in them, we are in the case of our rustic ancestors, enchanted by the gigantic adventures of knight-errantry.

‘ Our dramatic works turn wholly upon a sophisticated passion, most commonly painted in an affected stile, composed of insipid madrigals. A cold metaphysic of the heart and sentiments renders them languid. Thy writers of romance fall into the same fault, or into the contrary one of a filthy licentiousness. Love takes the lead in all these works, and is the spring of every action; the other passions, more noble, more useful to the happiness of the public and to that of individuals, act no longer any part in them. The poets keep up the delusion of this amorous fanaticism; and our youth, by reading these performances, accustom themselves to look upon love as the principal affair of life; finding, when more advanced in years, the contradiction between the practice and the theory: they depart from the moral instinct, to listen only to the physical; they abandon themselves to debauchery. It is the nature

ture of errors to involve in their own ruin the truths which once accompanied them.'

After an ingenious enquiry into the nature and effects of this passion, the author concludes, that it will be difficult for the legislation of a polished people to make use of love as the spring of action; and, that in the present state of things, the legislature can only regulate this passion, and turn it to the advantage of the manners and morality of the men, by the merit of the women, whose education he justly considers as extremely defective, and unfavourable to virtue.

In the remaining Essays, the author maintains, that though commerce and luxury in a certain degree may be advantageous to a nation, they must for ever prove pernicious when carried beyond due bounds; but that agriculture is the source of population, and of real riches.

The subjects of the two last Essays have been so often treated, that there is now scarcely room for any originality in these investigations; and accordingly we do not find, that this author maintains any principles which will not readily be admitted by the greater part of mankind, though denied by a few political writers.

The third Essay is particularly ingenious, and contains many just observations on modern manners. We may say with justice of the whole, that they discover the author to be a person of learning, taste, and philosophical sentiment; and tho' it be evident that he has availed himself of the French writers, we must own that he has improved upon their doctrine.

VI. *Select Essays from the Encyclopedy.* 8vo. 6s. Leacröst.

THE celebrated work from which these Essays are extracted, intitled, *Encyclopédie, ou Dictionnaire Raisonné des Sciences*, compiled by M. Mallet, Diderot, D'Alembert, and other eminent writers in France, consists of twenty-six volumes in folio. In this extensive performance there are many articles, which were not intended to be the objects of a continued reading or particular study, but only to be occasionally consulted. There are others, which can be understood, or at least read with pleasure, by those only, who are conversant in the more abstruse sciences. But there are many, which are within the reach of almost all capacities, and are to be considered as complete Essays on the most entertaining and instructive topics. These are the pieces which are presented to the public in this volume.

Art. I. *Academics*, by the abbé Yvon. This article contains a succinct account of that sect of ancient philosophers who

followed the doctrine of Socrates and Plato, concerning the uncertainty of human knowledge, and the incomprehensibility of truth. The word *Academic*, in this sense, signifies pretty nearly the same thing as *Platonist*, there being no other difference between them, than the periods of their commencement. Those among the ancients, who embraced the system of Plato, were called *Academics*; but those who have adopted the same opinion, since the revival of letters, assumed the name of *Platonists*.

Art. II. *Academy*. In this article, the abbé Mallet mentions some of the principal academies among the moderns; and gives a particular account of the chief academies in France.

Art. III. *Conjugal Infidelity*. The author, M. Toussaint, discusses this question: 'Which of the two criminals does most harm to society, he who debauches another man's wife; or he who lives in habitual fornication, and, by declining the state of wedlock, is regardless of lawfully begetting subjects for the commonwealth?' Mr. Toussaint asserts, that the latter is more injurious to society. He then makes some cursory remarks on the pernicious effects of celibacy; and mentions the punishments which have been inflicted on adulterers, in different nations.

Art. IV. is a learned dissertation on the *Koran*, by the abbé Mallet.

Art. V. *Friendship*. Anonymous.

Art. VI. *Love*, considered in the most extensive sense of the word. Anonymous.

Art. VII. *Amulets*. Under this head the use of amulets, phylacteries, talismans, &c. is very justly exploded, by the abbé Mallet.

Art. VIII. Contains a short account of the general sentiments of Jews, Christians, Pagans, and Mohammedans, concerning *Angels*; by the same.

Art. IX. *Antediluvian philosophy*. The anonymous author of this Essay maintains, that whatever has been asserted by Hornius and others, concerning the philosophy of the antediluvians, is entirely groundless. 'Before the flood, he says, we see men careful in preserving a knowledge of the true God, and the primitive traditions; we find them employed in serious and solid occupations, such as tilling the earth, and taking care of their flocks. But all this, he observes, could be done without philosophy. We therefore seek for its origin and first progress to no purpose in the ages preceding the deluge.'—The story of the pillars of Seth, which Josephus mentions in the first book of his Antiquities, c. iii. is, with great justice, represented by this writer as a fiction.

Art.

Art. X. *Artopagus*, by M. Diderot.

Art. XI. *Astrology*. The abbé Mallet, in treating of this topic, exposes the idle conceits of astrologers about the horary reign of planets, the doctrine of horoscopes, the calculation of nativities, fortunes, good or bad hours of business, &c. A considerable part of this Essay consists of an extract from the second book of Barclay's *Argenis*, on the vanity of this ridiculous art.

Art. XII. *Blindness*, by M. D'Alembert. This article contains the substance of an ingenious little work, published in France in the year 1719, intitled, *Letters on Blindness*. The author's observations relative to professor Saunderson, and other blind persons, are curious and philosophical.—It is very observable, that the generality of those who become blind through accident, find, in the succour of their other senses, a resource, which they knew not of before. This our author observes, is by no means the effect of a real superiority in the other senses, but is to be ascribed solely to those persons being less distracted by external objects, and become more capable of attention.

Art. XIII. *The soul of beasts*, by Messieurs Yvon and Bouillet. These writers, in a long philosophical dissertation, endeavour to prove the existence of a soul in animals, in opposition to Des Cartes, and his followers, who maintain that brutes are mere machines. Their hypothesis, though adopted by the best philosophers of the present age, is, however, attended with some objections, particularly the following: 'If the soul of brutes be immaterial, it must be a spirit, and if so, it must be immortal, as well as the human soul.' Mess. Yvon and Bouillet reply:

'If we reflect upon the nature of the soul of animals, we descry nothing therein that induceth us to think, that its spirituality will save it from annihilation. This species of soul must be acknowledged, however, as an immaterial substance, fraught with a certain degree of activity and intelligence: but this intelligence is limited to indistinct perceptions; this activity consists but in confused desires, of which those indistinct perceptions are the immediate motive. It is very probable, that a soul merely sensitive, and whose faculties cannot be displayed without the necessary concurrence of an organised body, has been made to last but as long as the body: nor is there any thing incongruous to think, that a principle, which is only capable of feeling, and has been created by the Deity for no other purpose but to be united to a certain organisation of matter, should, upon its dissolution, cease both to feel and

exist; because the compact of union can then no longer subsist.

* A soul, thus merely sensitive, has no faculties which it can exercise in a state of separation from the body; it can make no increase in the articles either of felicity, or of knowledge; nor, like the human soul, contribute eternally to the glory of the Creator, by an eternal progress of enlightened intellects, and still improving virtues. Moreover, it reflects not, foresees not, forms not any desires about futurity; and is only occupied about its sensations, for the present moment of existence. It cannot, therefore, be insisted on, that the Deity is bound, by his goodness, to grant it a good, of which it has no idea; and to prepare for it an eternity, which it neither hopes nor desires. Immortality is not intended for such a soul; being a good which it is not qualified to enjoy, because devoid of reflection; and there is a necessity of anticipating in thought the most remote futurity; and also of being able to say to itself, "I am immortal; and come what may, I shall never cease to exist, and be happy."

There is another objection against the spirituality of the soul of brutes, taken from their sufferings. The authors of the present article suggest a variety of considerations, which take off the force of this objection; and, among the rest, the notion of father Boujeant, who, in a treatise intitled, '*Philosophical Amusement on the Language of Brutes*,' supposes, that animal bodies are tenanted by demons, or the apostate angels, who are said in Scripture to have rebelled against the Almighty. Upon this hypothesis, the authors abovementioned make these reflections:

"How much are horses to be pitied!" is a frequent expression of ours, when we see one beaten in a most cruel manner by an unfeeling carter. How sad is the situation of animals sequestered to live in woods! Now if animal bodies contain not demons, let it be explained to us, for what crime committed they are doomed to come into this life, subjected to many horrid evils, whose excess becometh, in every other system, an incomprehensible mystery; whereas, if we betake ourselves to foster the opinion of Father Boujeant, no matter of debate can be more easily conciliated.

* The rebellious spirits, or fallen angels, deserve a much more rigorous punishment than that which they now undergo, and thereby enjoy even a kind of happiness in their final punishments being suspended: by which mild proceeding, the goodness of the Deity is justified; as is the conduct of mankind: for upon what other foundation could they have a right

to put millions of animals to death without any necessity, nay, often, for mere diversion, but that of the Deity's authorising them so to do? How could a just and beneficent power give such a right to man over animals, since, after all, they have as great a sensibility of pain and of their destruction as we have, if they were not so many guilty victims of heavenly vengeance? —which solves the difficulty.'

This hypothesis of father Boujeant we consider only as a jeu d'esprit, or, as he himself calls it, a Philosophical Amusement.

Art. XIV. *Libraries*. Anonymous. This article contains a short account of the most celebrated libraries, ancient and modern.

Art. XV. *The Jewish Cabala*. The anonymous author of this Essay gives us a view of the mystic doctrine of the Jews, their symbolical method of expounding the Scriptures, and their opinions with regard to the Deity, spirits, worlds, &c. We have here a specimen of the most chimerical absurdities that ever entered the human brain.

Art. XVI. *Calumny*, by Mess. Diderot and D'Alembert.

Art. XVII. *The Natives of Canada*. Anonymous. 'We are indebted, says this writer, to the baron de la Hontan for all the knowledge we have of this people, he having resided among them during the space of ten years.' This article, therefore, we suppose, is extracted from the baron's account of the Canadians. Their philosophical and religious tenets, if we credit this writer's representation, are subtle and refined, and far superior to any thing we should expect in a rude and uncultivated people.

Art. XVIII. *The Roman Ceremony of Canonization*, by the abbé Mallet. 'This, says the abbé, is a declaration made by the pope, in consequence of a long examination and many solemn acts, that such a person deserves to be inserted in the catalogue of saints, for having led a holy and exemplary life, and having performed some miracles.'

Writers educated in the religion of the church of Rome speak very gravely of the piety, the miracles, and the canonization of the saints. But we should be apt to treat these matters in a very different manner. In many cases, we should suspect their piety to be hypocrisy; in all cases, we should look upon their miracles as impostures; and their canonization as an impious presumption, the enrolling of knaves and cheats in the catalogue of saints.

Art. XIX. *The Character of Nations and Societies*, by M. D'Alembert. In this article, which is short, and consists of general observations, we have the following reflection: 'It is

remarkable, that wherever a despotic government is made to prevail, there the people soon become indolent, vain, and fond of frivolous amusements. The manly taste for the *real fine*, and the *real beautiful*, is soon lost among them. And in such a state no one either performs, or even thinks of great things.'

We admire the spirit of freedom, and the courage, which M. D'Alembert has expressed in this paragraph. His remark is a severe reflection on the French government.

Art. XX. *Memoirs of Cardanus*, Anonymous. Cardan was born in the year 1508 *. He was professor of physic in most of the Italian universities. He was an amazing genius, but his writings contain many evident proofs that he was not always in his senses. The present article exhibits a lively picture of this very singular philosopher.

Art. XXI. *The History of Cards*, by M. Diderot. This article is chiefly collected from father Menestrier's "Curious and Instructive Library;" but contains very little information.

Art. XXII. *The Philosophy of Des Cartes*, by M. D'Alembert. In this Essay the author gives us some short memoirs of this eminent philosopher, and a view of the leading principles which are interspersed through his writings.

This publication is not extracted immediately from the *Encyclopedie*, but is a translation of the first volume of a work published at Geneva, in five volumes 12mo, entitled *L'Esprit de l'Encyclopedie, ou Choix des Articles les plus curieux, &c.*

With respect to the merit of these pieces, we cannot adopt the sublime opinion of the *French* compiler, who says, 'They are to be considered as so many complete Essays, or short treatises, in which are centred all the powers of wit, taste, elegance, solid philosophy, judicious criticism, polished erudition, and every thing that can contribute to render such performances instructive and interesting.' This encomium will certainly be thought extravagant by every impartial judge. The reader may be pleased with many of these articles, but he will never be enraptured.

VII. *Observations on the Religion, Law, Government, &c. of the Turks. The Second Edition. To which is added, The State of the Turkey Trade, &c.* 8vo. 6s. Nourse.

WE have already given an account of this performance in our Review of May 1768, but the considerable additions and improvements inserted in this second edition require our particular notice, as constituting a work almost intirely

* Moreri says 1501.

new, and of the greatest utility. From the author's character both in public and private life, we are lead to read this performance with attention, knowing that he had the best opportunities of information of any traveller that has ever given an account of Turkey. It may indeed be affirmed that very few of those who have undertaken to publish a description of the Levant, were enabled by their station, like our author, to make an accurate inquiry into the customs, laws, and manners of the people, so as to acquire a thorough knowledge of their subject. Hence it is they so frequently assume the privilege of indulging the flights and sallies of imagination; so that their narratives abound with romantic stories and fictitious inventions, resembling rather Spencer's fairy scenes, than the authentic accounts of persons who write to inform mankind. Our author aims merely to instruct his reader; he has neither fame nor interest in view; and as his information may be safely trusted to; it must afford more satisfaction to those who delight in truth, than any other production that has hitherto appeared on the same subject.

Before we take notice of the additional articles in this edition, it will be proper to observe that the author has carefully revised his work, and very much improved his language and style: these are particulars by no means unworthy the notice of any writer, however conspicuous in station or fortune; they shew a decent respect for the public, who approve of elegance as well as solidity in literary entertainments.

The present edition contains two very large articles intirely new; one which turns upon negotiations in general, with the manner of negotiating with the Porte in particular; the other which treats of the Turkey commerce, considered from its origin to the present time. We shall here confine our strictures to those two additional articles, referring the reader to our former analysis of the remainder of the work.

The author begins his *Observations on Negotiation*, by laying it down as a maxim, and indeed there cannot be a more just one, that experience is absolutely essential to a negotiator; the first step therefore a person ought to take, who is intended for a political employment, should be to endeavour to supply the want of practice, as practical knowledge is to be acquired only by experience. For this end our author recommends two studies to the young negotiator, namely, that of books, and that of men: at the same time he acknowledges that neither the one nor the other can fully answer the great end of experience; though the imperfect information con-

veyed by both may prove of considerable utility. The most important and difficult study, as he observes, is that of human nature; it leads to that self-knowledge which was considered by the ancient philosophers as including the sum of all human wisdom, and inscribed upon the porch of the temple of Delphi in these emphatical words, *Know thyself*.

From page 183 to page 200, the author proves, both by arguments and striking examples, that integrity of heart, and an honest candid behaviour lead on to fortune, even at courts, and that their contraries generally involve men in misery and contempt: in a word, that in political transactions, as well as in all other occurrences of life, virtue is generally its own reward. To inculcate these truths is doing a real service to mankind, as a prepossession has perhaps too generally prevailed in the world, that the court is a soil where heaven's influence scarce can penetrate, and that politics in themselves are nothing but knavery and artifice. It is laudable in an author to endeavour to persuade mankind of the goodness and rectitude of human nature; and no writers have done more injury to the cause of virtue than Tacitus, Machiavel, Rochefoucault, and others, who have represented it in an unfavourable light. To persuade men that they are by nature vicious and corrupt, is a sure way to make them so.—From page 201 to the close of this chapter our author inculcates a very important truth, namely, that a negotiator should make it his chief study to come at the knowledge of the true character of the prince at whose court he resides; this he should endeavour to do, not from report, which is often fallacious, but from real facts.

We come now to Chap. xiii. which treats of the manner of conducting negotiations with the Porte; and here we shall content ourselves with observing in general, that it sets in the most striking point of view the various frauds, artifices, and chicanery practised by the viziers and their substitutes; their avarice and self-interestedness; the various impositions of the dragomans or interpreters; in a word, the many and great disadvantages which a Christian ambassador at the Porte has to struggle with.

This is followed by the last, and perhaps the most important article of this curious work, namely, the State of the Turkey Commerce considered. Prefixed to this is an advertisement, in which the author gives the reader to understand, that a sincere zeal to promote the welfare of his country, the noblest motive by which a subject can be actuated, was his inducement to lay the present state of the Turkey trade before the public. We shall not pretend to give an analysis

of this last article, which is too important to be abridged; it contains several curious and interesting anecdotes that are not to be found any where else. We shall therefore refer the reader to the work itself, which upon the whole he will find to be a most judicious and useful performance.

VIII. *The Roman History, from the Building of Rome to the Ruin of the Commonwealth. Illustrated with Maps and other Plates. By N. Hooke, Esq. Vol. IV. 4to. 181. boards. Longman.*

AT the expiration of a civil war, when, as is generally the case, the people find themselves enslaved by the victorious party, although both parties always pretend to take up arms for the public good, the vanquished are not only beheld with pity, but highly extolled as unfortunate friends to their country, to which the chance of war has prevented them being serviceable; and their memory is frequently transmitted to posterity as that of unblemished patriots, who had no other motive for arming, than a desire to preserve the public liberty, while, had themselves been victorious, they would have acted in the same manner as their opponents, making use of their victory, as they originally intended, to establish their own power, and to acquire private emolument. This, at least, appears to have been the case with the war betwixt Cæsar and Pompey, the latter of whom, however he has been extolled as the defender of the liberties of Rome, would, had he been the conqueror, have trampled them under foot as much as Cæsar did, having done it in some degree before the civil war commenced. Had Pompey earnestly desired to avoid involving his country in a civil war, would he not have agreed to Cæsar's proposal, that both should divest themselves of the power they possessed, rather than, by refusing his consent, oblige Cæsar, in his own defence, to continue in his government; for, as to what may be urged, that he acted herein only in conformity to the pleasure of the senate, no one will believe that when the whole power of the state was in a manner divided betwixt two commanders, the opposition of whom to each other alone prevented either of them from usurping an arbitrary power, and preserved the tottering liberties of the republic, the senate should freely, with an unanimous voice, command one of them to resign his power, and thereby throw themselves on the mercy of the other; especially, as this command was given without any qualifying hint of good-will towards him, but on the contrary, with irritating menaces if he should not comply, and with circumstances which indicated
severe

severe treatment, if he should. The senate could not be so blind to their own interest, and certainly acted in this manner only in consequence of being in fear of Pompey, whom, as they deemed him the most able to protect them, they thought it prudent to favour.

It may still be alledged, that Cæsar acted not the part of a good citizen in disobeying the command of the senate, in whom all legal power was vested, and that it was not a sufficient excuse for his behaviour, that the command appeared to him to be unfairly obtained by his antagonist: we cannot pretend to exculpate him wholly from this charge, but will present our readers with the apology which Mr. Hooke has made for him.

‘It must be remembered,’ says he, ‘that a certain destruction would have attended Cæsar if he had submitted to the decree made against him by the senate. He would thereby have been disarmed at once, and been reduced to the condition of a private citizen; and Pompey, with all the power of the state in his hands, would easily have disappointed him of the consulship. He intended, it is certain, to do so, and even to bring him to trial, as Cato, and others, were continually threatening him; and of this last circumstance, Cæsar, according to Suetonius, was really apprehensive. He engaged in the war, says that historian, because he was afraid of being called to an account for what he had done in his first consulship contrary to the religion, the laws, and the authority of the tribunes; for Cato often declared, and with an oath too, that he would impeach him as soon as he disbanded his army: and it was commonly talked, that if he returned a private person, he would, like Milo, be tried, with a guard to attend the court. This circumstance Asinius Pollio has confirmed, when he says, that Cæsar, upon viewing his enemies slaughtered and put to flight upon the plains of Pharsalia, spoke these words; They would have it so: I Caius Cæsar, who have performed such great things, must have undergone a sentence of condemnation, had I not desired the assistance of my army.’

This volume, which completes the work, opens with the breaking out of the civil war at the end of the year 703, from the building of the city. Our author first discusses the rise and progress of that contest which proved so fatal to the yet remaining liberties of Rome. We cannot help here remarking with wonder, the insatiation of Pompey, who could think himself so secure against the power of Cæsar, who was entering Italy at the head of his victorious legions, that he even laughed at those who seemed to dread the war, which he was himself so unable to maintain, that he abandoned Italy to his antagonist at the very beginning of it: for although some have been of opinion, that he saw from the beginning that he should be obliged to quit it, and endeavoured only to keep up the spirits of his party, by pretending to be under no such apprehensions, yet we concur in opinion with our author, that there appears nothing in the history of the commencement

ment of this war which countenances such an opinion. He attempted to stop the progress of Cæsar, but without effect, having little more than the two legions of veteran soldiers which had been taken from his competitor, who had not less than ten legions in his service; but if he had despaired at first of keeping Italy, to what purpose should he waste his time and his force in that country?

It was doubtless a capital error in Pompey, when he found it impossible to defend Rome, that he did not take with him the public money. Dr. Middleton, in his *Life of Cicero*, has said, in defence of it, 'that it is a common case in civil dissensions for the honest side, through the fear of discrediting their cause by any irregular act, to ruin it by unreasonable moderation.' The public money was kept in the Temple of Saturn, and the consuls contented themselves with carrying away the keys, fancying that the sanctity of the place would secure it from violence, especially when the greatest part of it was a fund of the sacred kind, set apart by the laws for occasions only of the last exigency, or the terror of a Gallic invasion. On this Mr. Hooke remarks, that Cicero advised the carrying away of this sacred treasure, and adds to this remark, 'that it was all along the intention of Pompey and the consuls so to do, and it would have been done, had not their fears deprived them of their senses.' Whether or not it was reverence towards the sacred treasure which induced Pompey to leave it untouched, it is evident enough he had no scruple on that head afterwards, when he sent the tribune C. Cassius to Capua, with directions to the consuls to return to the city, and to bring away the money out of the sacred treasury, but it was not then safe for them to attempt it; it fell therefore into Cæsar's hands, who, when it was represented to him that it ought not to be employed but under the terror of a Gallic invasion, replied, that he had removed that scruple by subduing the Gauls. When Cæsar had made himself master of Italy he took a great deal of pains to win over to his interest those who had not declared themselves his enemies; amongst those was Cicero, to gain whom he left no means untried; and here our historian takes occasion to censure that orator's timidity, in hesitating about the part which he should take. Cicero's Epistles furnish him with plentiful proofs of this. At one time he excuses himself to Pompey for not following him, because, while he was actually on the road for that purpose, he learnt that it was dangerous to proceed, as Cæsar's troops might intercept him; being so ingenuous, however, as to own in the same letter, that while there was the least hopes of peace being preserved, it would not be prudent to be too active against

against Cæsar, remembering, he says, how much he had formerly suffered from the latter in the affair of his exile. When Pompey had set sail for Greece, 'Hitherto, he writes, I was vexed and uneasy, because unable to come to any resolution; but now it is no longer vexation and grief, it is anguish and distraction.' And now he determined to follow Pompey; but on hearing afterwards that Pompey's affairs were in a disadvantageous posture, he again changed his intention; yet afterward, when those affairs seemed to wear a more promising aspect, he finally determined to join Pompey. 'Cicero, our author remarks, very well knew, from the beginning, which was the most honourable part for a man of his political principles to act, under his connection with the chiefs of the aristocracy, and his formal engagement to Pompey; but the prudential part was not so clear a point. He dreaded Cæsar's resentment, but he was still more afraid of the resentment of Pompey. "I find I am either way in danger from the one party by not doing my duty, and from the other by doing it; and so distracted are public affairs, that I can steer no course but what is full of perils." There is, however, something to be offered in Cicero's favour; what he meant by doing his duty, was, perhaps, no more than what he thought would be expected from him by the party of which he was a member; if this was the case, he is very justifiable in seeking the safest side, when it became no longer safe to remain neuter, as he seems not to have had a high opinion of the uprightness of either side. Pompey had indeed been high in his estimation, but he saw well enough, as he wrote to his friends, that, which way soever the contest should be decided, the liberty of the people would undoubtedly be destroyed; it is, therefore, no wonder that he should be desirous to retire quietly to his villas, and that he should lament his being distinguished with his title (of emperor) and his bearing about his embarrassing parade of lictors. Had his irresolution been so deserving of contempt as Mr. Hooke pretends, he would not probably have avowed it so freely, and in joining that which he at last thought to be the strongest party, he was countenanced by many other Romans of note.

Our historian after reciting the measures which Cæsar took to settle every thing in the south of Italy, and to secure Sicily and Sardinia, mentions the siege of Marseilles. We were disappointed here in finding that Mr. Hooke, who has censured Cicero for not readily sharing the danger of his friends and allies, should not take this opportunity of commending the Massilians for taking part with Pompey and the senate.

He next proceeds to relate the war in Spain, whither Cæsar thought proper to hasten (leaving his lieutenants to besiege Marseilles) that he might arrive there before Pompey, who was gone into Greece to collect troops, with which he intended to reinforce those in Spain, now under the command of his lieutenants. Cæsar had a variety of difficulties to overcome in this expedition, which called for the utmost exertion of his military abilities; difficulties which seemed to threaten him with destruction, and which would have really ruined a less experienced commander.

The particulars of the siege of Marseilles are next related in a lively and entertaining manner; after which our historian conducts Cæsar into Greece, and describes the campaign between him and Pompey, the various and interesting transactions of which, and particularly the memorable battle at Pharsalia, have afforded him an opportunity of shewing his abilities to advantage. This battle was fought on the 9th of August of the Roman year, and as Mr. Hooke takes occasion, from the mention of this and of other dates, to controvert the determination of bishop Usher concerning the difference betwixt the months of the Roman calendar and those of the Julian year, we shall present our readers with what he advances on this subject, in which he certainly has reason on his side.

‘The 9th of August of the Roman year, according to primate Usher, corresponded with the 6th of June of the Julian; but the battle, I should think, was fought later in the year. Cæsar encamped in the plains of Pharsalia when the corn was almost ripe, “*quæ prope jam matura erat* :” it was therefore in the end of May, or beginning of June, of the Julian year; Pompey followed him a few days after, “*paucis post diebus*,” but was in no haste to give him battle. Cæsar had time to exercise his troops, to teach his light-armed soldiers to fight among the cavalry, and to raise the spirit and courage of his men, by lending them daily to offer battle to the enemy, “*continentibus diebus*.” There were several skirmishes between parties detached from the two armies. Appian and Lucan both tell us, that before the battle Cæsar’s troops had been sent out to gather corn: and, in fine, Cæsar, despairing to draw Pompey to an engagement, was preparing to march to another place; and one of his reasons was, the better to supply his army with provisions; so that we cannot allow less than a month between Cæsar’s arrival in Thessaly and the battle. Now the harvest in that country, as has been remarked above*, does not come

* The passage here referred to is as follows :

“ Suivant les informations que j’ai demandées en Thessalie, et suivant ce que m’en on rapporté ici les Gens de ce pays-la, la moisson s’y fait dans le mois de Juin; et du côté de Larissa et de Tricala, c’est dès les premiers jours de Juin; et du côté de Jannina et des environs, ce n’est que du 15 au 20 du même mois.”

Extrait d’une Lettre écrite à M. Pellerin, par M. Clairambault, Consul de France à Salonique, en date du 4 Janvier, 1755.
Imprimé dans le 26 Tome des Memoires de Litterature.

on before the beginning of June at Larissa, and the 15th, or 20th at Jannina. The 9th of August of the Roman year must, therefore, have corresponded with the end, or 29th of June, of the Julian year : and thus the battle was given a few days after the harvest ; which agrees with Plutarch, who tells us, that it was fought in the greatest heat of summer ; and with Suetonius, who says, that Cæsar besieged Pompey four months at Dyrrhachium, which he did not begin to do till the end of winter, when Antony brought him the remainder of his army.

Speaking of the letters which Curio brought from Cæsar to the senate, and with which he arrived on the first of January :

‘ According to bishop Usher, says he, the first of January of this Roman year, [704 Y. R. 48 bef. Chr.] answered to the 22d of October of the Julian year 50, before Christ, so that the autumnal months were carried back into summer, and the winter months into autumn. It is impossible to reconcile this way of reckoning with the unanimous testimony of the ancient historians. And the primate pretends that they were deceived by Cæsar’s reformation of the calendar. But it is also irreconcilable with the facts related by them ; and it is astonishing that abbé Mongault, Dr. Middleton, and M. Crevier, who have examined so narrowly into every thing relating to these times, did not perceive this mistake. Cicero, in a letter to Tiro, whom he had left sick beyond seas, dated the 29th of January, charges him not to sail during the winter : “ Cave festines aut committas, ut aut æger aut hieme naviges ;” and he adds, that he imagines the hard winter has prevented his letters from reaching him : “ Neque enim meas puto ad te litteras tanta hieme perferre.” Ep. Fam. xvi. 11. Could Cicero, then in the southern parts of Italy, call the beginning of November hard winter ? No : he speaks of letters written in the end of December. In a letter dated the 7th of April, ad Att. x. 2. he says, the swallow is come, “ garrula [hirundo] en adest ;” or the spring is come. The first of April, therefore, could not answer to any part of the month of January ; it was certainly March. The ingenious M. de la Nauze, member of the Royal Academy of Literature in Paris, has proved the first day of this Roman year to be the 16th of December of the Julian year, which is fifty-five days later than our learned primate.’

It is a proof of a writer’s penetration, that, when an author, though one of credit, has amplified circumstances, or added any thing which it is not very probable could happen, he is not imposed on so far as to copy such an author implicitly ; we have frequent instances of Mr. Hooke’s skill in selecting such passages from those who have written on the Roman affairs ; but it may happen that a spirit of scepticism may lead an author too far, and make him condemn the good with the bad, and consign truth along with falsehood to oblivion. We do not absolutely aver that this is the case in the work before us, but we find some instances in which we violently suspect it : such, for instance, is that passage where he ridicules Suetonius’s account of Cæsar’s passing the Rubicon ; the incidents of that commander’s leaving his friends at table, and going pri-

privately to the banks of the river, and of his seeing a man of extraordinary size in the river, who, snatching a trumpet, sounded a charge, and went over to the other side, merit, indeed, no credit; but it does not appear to us that 'his hesitation on the banks of the Rubicon is quite ridiculous,' nor that 'his imploring the protection of his soldiers,' after his passage, is so. Whoever considers the consequence of his undertaking, that this river being the boundary of his province, his crossing it was the actual beginning of civil war, is it a matter so extraordinary that, turning to those about him, he should say, 'we may still retreat, but if we pass this little bridge, we must put all to the decision of the sword?' Certainly no—and his not mentioning it in his Commentaries is not a circumstance sufficient to invalidate the testimony of Suetonius, even although (as our author remarks) Cæsar's determination had been taken long before, and indeed was not free. We presume that to all who are acquainted with the insinuating art of Cæsar, it will appear very probable that Suetonius had good foundation for saying that 'passing the river with his army, and having received the tribunes of the people, he, with tears in his eyes, and his cloaths torn from his breast, implored the protection of the soldiers;' against which our author opposes only the following questions, 'Could Cæsar be ignorant of the attachment of his soldiers to him? Had they not followed him with an intire confidence for nine years? Had he not endeared himself to them by the unwearied care he had taken of their subsistence, and by his magnificent presents? Did not both the soldiers and officers ground the hopes of their fortunes upon his generosity and protection?' To all which we answer, yes: yet as these soldiers and officers might also undoubtedly have been amply rewarded for revolting from him, he might chuse to take every opportunity of attaching them to his interest. We must also dissent from Mr. Hooke's opinion with respect to Cæsar's holding up his papers in his left hand when he swam from the Mole at Alexandria, as he might probably have some papers with him there, although Mr. Hooke thinks otherwise; and if his plunging into the sea must wet them, his holding them up might prevent their being so much wetted as to be spoiled: and the fact is attested by several authors.

After the decisive battle at Pharsalia, we have a relation of Pompey's flight and death, and cannot reflect without detestation on the base and barbarous policy of Ptolemy's ministers in treacherously murdering this unhappy fugitive, at the very time they were giving him a friendly invitation. We shall here give the narrative of this assassination in our author's words.

‘ Ptolemy, yet in his minority, was at Pelusium at the head of a considerable army, making war against his sister Cleopatra, whom he had expelled the throne, to which by her father’s will she had an equal right with him. Pompey sent to demand his protection, and a safe retreat in Alexandria, in consideration of the friendship that had subsisted between him and his father. The messengers, after discharging their commission, began to converse freely with the king’s troops, many of whom had served formerly under Pompey, and had been left in Egypt by Gabinius; and they exhorted them not to despise their old general in his adverse fortune. The king’s ministers, who, during his minority, had the administration in their hands, either out of fear, as they afterwards pretended, that Pompey should debauch the army, and thereby make himself master of Alexandria and all Egypt; or despising his low condition, gave a favourable reception to the deputies in public, and invited Pompey to court: but dispatched, at the same time, Achilles, captain of the king’s guards, and Septimius, a military tribune, with secret orders to murder him before he came into the king’s presence. They put off from the shore in a small bark, with a few guards, and made towards Pompey’s ship. When on board, they accosted him with an air of frankness, and invited him into the boat. Pompey, after taking leave of Cornelia, ordered two centurions, one of his freedmen named Philip, and a slave, to enter the boat with him; and as Achilles gave him his hand to assist him in coming out of the ship, he turned to his wife, and repeated two verses of Sophocles, signifying, that, Whoever goes to the court of a king, becomes a slave from that moment. During the passage from the ship to land, nobody spoke to him a single word, or shewed the least mark of friendship or respect; Pompey broke the silence, and looking Septimius in the face, “Methinks,” said he, “I remember you to have formerly served under me.” Septimius gave only a nod with his head, without uttering a word, or denoting the least civility. Whereupon Pompey took out a speech which he had prepared in Greek for the Egyptian king, and began to read it. In this manner they came near the land, and when Pompey rose to go out, Septimius stabbed him in the back, and was immediately seconded by Achilles. Pompey, without making any resistance, or saying a word, covered his head with his robe, and resigned to fate. At this sad sight, Cornelia and her attendants weighed anchor, and made off to sea. His murderers cut off his head, leaving the body on the shore. His freedman Philip stayed by it, and while he was gathering up some pieces of a broken boat for a pile, he was thus accosted by an old soldier, who had served under Pompey: Who art thou, that art making these sad preparations for the funeral of Pompey the Great? Philip answered him, One of his freedmen. Thou shalt not, replied he, have all this honour to thyself: let me partake in an action so just and sacred; it will please me, amidst the miseries of my exile, to have touched the body, and assisted at the funeral of the greatest and noblest soldier Rome ever produced. In this manner were the last rites performed to Pompey. His ashes, according to Plutarch, were carefully collected, and carried to Cornelia, who deposited them in a vault in his Alban Villa. The Egyptians, however, afterwards raised a monument to him on the place, and adorned it with figures of brass, which having been defaced by time, and buried almost in sand and rubbish, was sought out and restored by the emperor Adrian.

'Such was the end of Pompey the Great, on the 28th of April, in the 58th year of his age. How happy had it been for him to have died in that sickness, when all Italy was putting up vows and prayers for his safety, or if he had fallen by the chance of war on the plains of Pharsalia, in the defence of his country's liberty *; he had died still glorious, though unfortunate; but, as if he had been reserved for an example of the instability of human greatness, he, who a few days before commanded kings and consuls, and all the noblest of Rome, was sentenced to die by a council of slaves; murdered by a base deserter; cast out naked and headless on the Egyptian strand; and when the whole earth, as Velleius says, had scarce been sufficient for his victories, could not find a spot upon it for a grave.'

When a great man falls by such unworthy means, the pity thereby excited throws a veil over his faults; even our historian seems, while relating his assassination, and reflecting on his fate, to have forgotten the character which he has given him, in examining that drawn by Dr. Middleton, of having been a violater of the laws of his country, and not having in the least merited to be called a man of integrity.

[*To be concluded in our next.*]

IX. *A Complete System of Land Surveying, both in Theory and Practice.* By Thomas Breaks. 8vo. 7s. 6d. boards. Murray.

HOW various are the effects which the tincture of mathematics has upon the heads of those who are not properly qualified to receive it: like laudanum, which, if it does not produce the desired effect, generally causes a delirium, it however differs from other poisons which always prove fatal if taken in large quantities, whereas this tincture is more or less pernicious, in proportion reciprocally as the quantity administered, that is, the greater the dose the less the mischief. It indeed produces one effect common to all who take it, namely, the ambition of becoming an author; hence it is that watchmakers have turned perpetual-motion hunters, common carpenters erected themselves into architects, and as common house-painters designed themselves into professors of perspective. Men thus complexioned are ever busy and ever blundering, they obtrude upon the public the most jejune and uninteresting performances, and thereby not only subject themselves to ridicule, but the science to disparagement likewise; we there-

* Our historian can mean here only that he was fighting against an usurper who was attacking his country's liberty, not that he was no usurper himself, for he says of him elsewhere, that he armed illegally the whole empire, to preserve his own superior power.

fore could sincerely wish that those who have not a passport from Nature to traverse the regions of Science, would be content with that happiness which seems to lie within the sphere of their activity; they may be good and useful members of society without being mathematicians; few are equal to the arduous task of becoming such, and where a necessary genius for that purpose is wanting, it is surely the highest imprudence to persevere in the attempt.

The motley performance now before us seems to be the work of some such eccentric genius as above described; it is chiefly a compilation from other authors, and there is scarce a leaf wherein Mr. Breaks can claim any thing as his own, except such mistakes and inaccuracies as the undermentioned pages enumerate.

Page 5. Def. 21. A parallelogram or long square hath four right angles, &c.

Remark. A parallelogram is a four sided figure, whose opposite sides are parallel.

Ibid. Def. 23. A rhomboides hath four sides, the opposite only are parallel.

Remark. This is a definition of a parallelogram.

Page 7. Def. 35. An ellipsis is a curve-lined figure of unequal diameters, being longer one way than the other, &c.

Remark. It should have been *unequal axes*.

Page 14. Prop. 10. To make a parallelogram on two given lines.

Remark. It should have been (for the author's rule makes it so) to make a right angled parallelogram with two given lines.

Page 17. Prop. 17. Given the transverse diameter A B, and the conjugate C D of an oval, to describe the same.

Remark. It should have been transverse and conjugate *axis*, especially with regard to an ellipse, as in the 18th proposition.

Pages 28, 29, 30, &c. Upon or between two equal parallels.

Remark. Ungeometrically expressed.

Remark upon Prop. 16. p. 31. A triangle similar and proportional to another, is a solecism in geometry; for if triangles are similar, their sides will be proportional.

Page 110. Prop. 38. To find the side of the *greatest* inscribed square in a circle.

Remark. It should have been, To find the side of the inscribed square.

Remark on Prop. 43. p. 116. The rule here given to measure an ellipse is not true, for it is the product of the transverse and conjugate *axes* of an ellipse that must be multiplied by .7854, to give the area.

Page 132. Prop. 53. Multiply the area of the base by the *length* of the solid.

Remark. It should rather have been, multiply the area of the base by the *perpendicular height*, &c.

Remark on Prop. 61. p. 152. The diameter of a segment of a spheroid being 18, the greatest diameter of the spheroid must certainly be more than 14. The spheroid and its segment being, as in the figure (referred to by the author) in the example.

Page 155. Prob. 65. To find the solidity of an hyperbolic conoid.

Rule. Every hyperbolic conoid being $\frac{5}{12}$ of its circumscribing cylinder, &c.

Remark. This rule is not true, for no hyperbolic conoid is $\frac{5}{12}$ of its circumscribing cylinder, unless the axis of the conoid be equal to the transverse axis of the generating hyperbola. We know very well this proportion of 12 to 5 has been given by several authors before Mr. Breaks; yet, whoever considers the investigation at page 174 of Simpson's Fluxions, will find, that the content of an hyperbola conoid is to that of a cylinder of the same base and altitude, as $\frac{1}{2}a + \frac{1}{3}x$ to $a + x$, where a denotes the transverse axis of the generating hyperbola, and x the perpendicular height of the conoid. Now if we here suppose $x = a$, the proportion becomes that of 5 to 12; but as x may be greater or less than a , the proportion will accordingly vary; thus if $x = \frac{1}{2}a$, or the height of the conoid equal to the semi-transverse axis, the said conoid will then be $\frac{4}{9}$ of its circumscribing cylinder, and if $x = \frac{1}{3}a$, the proportion becomes that of 11 to 24, &c. &c.

P. 213, l. 16. Polar circles are distant from each pole $34^{\circ}30'$.

Remark. Instead of $34^{\circ}30'$, it should be $23^{\circ}30'$.

Having no room for farther extracts, we recommend it to the author's care, to correct, in the next edition, the inaccuracies here pointed out, and also every other mistake which may have escaped his observation in this.

X. *A Voyage round the World*. By Lewis de Bougainville, Colonel of Foot, and Commodore of the Expedition, in the French Frigate La Boudeuse, and the Store ship L'Etoile. Translated from the French by John Reinhold Forster, F. A. S. 4to. 11-15. in boards. Nourse.

IN our Review for September last we gave an account of a translation of Dom Pernety's Historical Journal of M. de Bougainville's Voyage. The work now before us is trans-

lated from a narrative of that voyage, lately published by M. de Bougainville himself; who not only was the adviser and chief commander in the expedition, but is a gentleman of great eminence in the sciences. We formerly intimated a conjecture, that the imperfections of Dom Pernety's Journal would be in a great measure remedied by the ingenious Mr. Forster, whose version of M. de Bougainville's voyage, we were informed, was put to the press: and we have now the pleasure to find our opinion fully justified.

Upon comparing the narrative of M. de Bougainville with that of Dom Pernety, it is evident that the former is greatly superior in point of useful information. The chief design of Dom Pernety being apparently to amuse his readers, he admitted into his work the relation of many trifling occurrences; while, on the contrary, M. de Bougainville has been minutely solicitous, not only to give a faithful account of the natural history of the countries, and the manners of the people which he visited; but likewise to correct the errors of former charts, and improve geography more than any preceding navigator.

We perceive in the history of his voyage, the inquisitive philosophical spirit of a genius that had been cultivated by the lessons of M. d'Alembert. In a few instances, however, he has been misled by false reports; but these are accurately remarked in the judicious annotations of Mr. Forster, who has also carefully translated the marine phrases, which frequently occur in the work, and must render it highly useful to all British voyagers.

It would be endless to enumerate the instances in which M. de Bougainville has rectified the charts of M. Bellin. They are, however, of the greatest importance to navigators, and add much to the value of this work. The author's account of the manner in which he passed the river St. Lucia, on his journey from Buenos Ayres to Montevideo, may afford amusement to our readers.

'The prince of Nassau went with me; and as a contrary wind prevented our returning in a schooner, we landed opposite Buenos Ayres, above the colony of San Sacramento, and made this tour by land. We crossed those immense plains, in which travellers are guided by the eye, taking care not to miss the fords in the rivers, and driving before themselves thirty or forty horses, among which they must take some with nooses, in order to have relays, when those on which they ride are fatigued. We lived upon meat which was almost raw; and passed the nights in huts made of leather, in which our sleep was constantly interrupted by the howlings of tigers that lurk around them. I shall never forget in what manner we crossed the river St. Lucia, which is very deep, rapid, and wider than the Seine opposite the Hospital of Invalids at Paris. You get into a narrow, long canoe, one of whose sides is

half as high again as the other ; two horses are then forced into the water, one on the starboard, and the other on the larboard side of the canoe, and the master of the ferry, being quite naked, (which, though a very wise precaution, is insufficient to encourage passengers that cannot swim) holds up the horses heads as well as he can above the water, obliging them to swim over the river, and to draw the canoe, if they be strong enough for it.'

In the history of this voyage we meet with a particular detail of the establishment of the Spaniards in Rio de la Plata ; and of the missions in Paraguay, and the expulsion of the Jesuits from that province, of which M. de Bougainville was an eye-witness. As the government of the missionaries was of so singular a nature, we shall give this author's account of its origin ; their policy forming too large a subject to be inserted in our Review.

' In 1580 the Jesuits were first admitted into these fertile regions, where they have afterwards, in the reign of Philip the third, founded the famous missions, which in Europe go by the name of Paraguay, and in America, with more propriety, by that of Uruguay, from the river of that name, on which they are situated. They were always divided into colonies, which at first were weak and few, but by gradual progress have been increased to the number of thirty-seven, viz. twenty-nine on the right side of the Uruguay, and eight on the left side, each of them governed by two Jesuits, in the habit of the order. Two motives, which sovereigns are allowed to combine, if they do not hurt each other, namely, religion and interest, made the Spanish monarch desirous of the conversion of the Indians ; by making them catholics, they became civilized, and he obtained possession of a vast and abundant country ; this was opening a new source of riches for the metropolis, and at the same time making proselytes to the true Deity. The Jesuits undertook to fulfil these projects ; but they represented, that in order to facilitate the success of so difficult an enterprise, it was necessary they should be independent of the governors of the province, and that even no Spaniard should be allowed to come into the country.

' The motive on which this demand was grounded, was, the fear lest the vices of the Europeans should diminish the ardour of their proselytes, or even remove them farther from Christianity ; and likewise lest the Spanish haughtiness should render a yoke, already too heavy, insupportable to them. The court of Spain, approving of these reasons, ordered that the missionaries should not be controuled by the governor's authority, and that they should get sixty thousand piastres a year from the royal treasure, for the expences of cultivation, on condition that as the colonies should be formed, and the lands be cultivated, the Indians should annually pay a piastre per head to the king, from the age of eighteen to sixty. It was likewise stipulated, that the missionaries should teach the Indians the Spanish language ; but this clause it seems has not been executed.

' The Jesuits entered upon this career with the courage of martyrs, and the patience of angels. Both these qualifications were requisite to attract, retain, and use to obedience and labour, a race of savage, inconstant men, who were attached to their indolence

and independence. The obstacles were infinite, the difficulties increased at each step; but zeal got the better of every thing, and the kindness of the missionaries at last brought these wild, dissident inhabitants of the woods, to their feet. They collected them into fixed habitations, gave them laws, introduced useful and polite arts among them; and, in short, of a barbarous nation, without civilized manners, and without religious principles, they made a good-natured well governed people, who strictly observed the Christian ceremonies. These Indians, charmed with the persuasive eloquence of their apostles, willingly obeyed a set of men, who, they saw would sacrifice themselves for their happiness; accordingly, when they wanted to form an idea of the king of Spain, they represented him to themselves in the habit of the order of St. Ignatius.

However, there was a momentary revolt against his authority in the year 1757. The catholic king had exchanged the colonies on the left shore of the Uruguay against the colony of Santo Sacramento with the Portuguese. The desire of destroying the smuggling trade, which we have mentioned several times, had engaged the court of Madrid to this exchange. Thus the Uruguay became the boundary of the respective possessions of the two crowns. The Indians of the colonies, which had been ceded, were transported to the right hand shore, and they made them amends in money for their lost labour and transposition. But these men, accustomed to their habitations, could not bear the thought of being obliged to leave the grounds, which were highly cultivated, in order to clear new ones. They took up arms: for long ago they had been allowed the use of them, to defend themselves from the incursions of the Paulists, a band of robbers, descended from Brasilians, and who had formed themselves into a republic towards the end of the sixteenth century. They revolted without any Jesuits ever heading them. It is however said, they were really kept in the revolted villages, to exercise their sacerdotal functions.

The governor-general of the province de la Plata, Don Joseph Andonaighi, marched against the rebels, and was followed by Don Joachim de Viana, governor of Montevideo. He defeated them in a battle, wherein upwards of two thousand Indians were slain. He then proceeded to conquer the country; and Don Joachim seeing what terror their first defeat had spread amongst them, resolved to subdue them entirely with six hundred men. He attacked the first colony, took possession of it without meeting any resistance; and that being taken, all the others submitted.

At this time the court of Spain recalled Don Joseph Andonaighi, and Don Pedro Cevallos arrived at Buenos Ayres to replace him. Viana received orders at the same time to leave the missions, and bring back his troops. The intended exchange was now no longer thought of; and the Portuguese, who had marched against the Indians with the Spaniards, returned with them likewise. At the time of this expedition, the noise was spread in Europe of the election of king Nicholas, an Indian, whom indeed the rebels set up as a phantom of royalty.

Don Joachim de Viana told me, that when he received orders to leave the missions, a great number of Indians, discontented with the life they led, were willing to follow him. He opposed it, but could not hinder seven families from accompanying him; he settled them at the Maldonados, where, at present, they are patterns of industry and labour. I was surprised at what he told me concerning

cerning this discontent of the Indians. How is it possible to make it agree with all I had read of the manner in which they are governed? I should have quoted the laws of the missions as a pattern of an administration instituted with a view to distribute happiness and wisdom among men.

Indeed, if one casts a general view at a distance upon this magic government, founded by spiritual arms only, and united only by the charms of persuasion, what institution can be more honourable to human nature? It is a society which inhabits a fertile land, in a happy climate, of which, all the members are laborious, and none works for himself; the produce of the common cultivation is faithfully conveyed into public store-houses, from whence every one receives what he wants for his nourishment, dress, and house-keeping; the man who is in full vigour, feeds, by his labour, the new born infant; and when time has consumed his strength, his fellow-citizens render him the same services which he did them before. The private houses are convenient, the public buildings fine; the worship uniform and scrupulously attended: this happy people knows neither the distinction of rank, nor of nobility, and is equally sheltered against super-abundance and wants.

The great distance and the illusion of perspective made the missions bear this aspect in my eyes, and must have appeared the same to every one else. But the theory is widely different from the execution of this plan of government.

Mr. Forster's judicious annotations, with the exactness and elegance of the charts, render this translation superior to the original*; and we cannot help expressing a desire, that a gentleman, whose improvements in natural history we have, on several occasions, perused with so much satisfaction, should be induced to accompany his two congenial philosophers on the intended navigation round the globe. A person who has so well illustrated, and commented on the narrative of M. de Bougainville's voyage, must be eminently qualified to form a triumvirate upon an expedition of the same kind.

XI. *Zoologia Ethica. A Disquisition concerning the Mosaic Distinction of Animals into Clean and Unclean. Being an attempt to explain to Christians the Wisdom, Morality, and Use of that Institution. In Two Parts. By William Jones, Rector of Pluckley, in Kent. 8vo. 2s. Robinson.*

THE Levitical law, relative to clean and unclean beasts, has given occasion to various enquiries and conjectures among the learned

In the list of clean animals we find oxen, sheep, and goats; all fishes with fins and scales; all fowls, as larks, doves, and

* M. de Bougainville's charts are given in loose and disjointed parts; but Mr. Forster has connected the whole track from the South Seas to Batavia, in such a manner, that the reader will find his ease and convenience consulted by an arrangement equally useful and agreeable.

the like, 'which are unexceptionable in their manners, and lofty in their flight.' On the other side, there are dogs, swine, wolves, foxes, lions, tygers, moles, and serpents; eels and water-snakes; vultures, kites, ravens, owls, and bats.

Those only are admitted into the class of clean animals, which divide the hoof and chew the cud. These external characters, it is certain, are generally attended with a tractable, harmless, and profitable disposition. But our author goes farther, and endeavours to shew, that the characters themselves are expressive of moral endowments. 'Thus, says he, an animal with a cloven hoof is more inoffensive with its feet, than the several tribes of wild beasts, whose paws are armed with sharp claws, to seize upon their prey: or than the horse, whose feet are applied by instinct as offensive weapons; or the dog, who, though he is not armed with claws, like the bear or the tyger, has feet endued with great swiftness, that he may pursue and destroy such creatures as are gentle and defenceless. Again, quadrupeds with a divided hoof tread surer than those whose hoof is entire; and sure-footing is expressive of rectitude in moral agents. It is also worthy of remark, that animals of this class are more orderly and regular in their progress. Thus sheep have a natural propensity to follow one another's steps. In the same manner the orthodox believer is content to tread in the steps of his forefathers, while the rambling freethinker looks upon it as the privilege of his nature to deviate into by-ways, untrodden by those who were much wiser than himself.'

'The other character of a clean beast, continues our author, is that of chewing the cud; a faculty so expressive of that act of the mind, by which it revolves, meditates, and discourses on what it hath laid up in the memory, that it is applied to this sense by the Greeks * and Latins; and the word *ruminate* is well known to have the same metaphorical meaning in English. A beast thus employed hath likewise all the outward appearance of abstraction in its countenance, as if it were engaged in some deep meditation. This character then, as it stands in the Scripture, must signify a devout turn of thought, and holiness of conversation: for the word of God is the food of the mind, which, being laid up in the heart, should be again revolved at all seasons; so that being properly applied to the inward man, it may contribute to a daily increase in grace and godliness.

'If we descend to a more critical consideration of their different natures, the *moral heathen* seems to have been cen-

* *Αναμνησκόμενοι τῆς μνήμης τὰ βιβλαίονα.* Luc.

fured under the figure of the Camel, and the *immoral* *Israelite* under that of the Swine. Pride is apt to boast of moral goodness, as sufficient in itself, without the hearing of the word of God. The camel hath short ears, which appear as if they had been cropped; and the enormous size of the creature, with his lofty carriage, and those vast bunches of flesh which deform his body, express the disposition of him who is *puffed up in his fleshy mind*; who in his own opinion hath attained to the first magnitude of wisdom and perfection. But it is as impossible for such an one to enter into the kingdom of heaven, as for a camel to go through the eye of a needle; he is as much too big for the narrow way of Christian humility and self-abasement, as a camel for the passage of a needle's eye.

'The swine is an image of him who *holds the truth in unrighteousness*. Of this error the Scribes and Pharisees of our Saviour's time were the greatest examples. For as the swine, if we judge by the print of his feet, and some other of his properties, hath an alliance with the better sort of cattle, and is of a mixt nature: so they were strict in their adherence to the doctrines of the church, and valued themselves upon a punctual observation of the ceremonial law: but were inwardly full of *extortion and excess*; *devourers of widows houses*; an unclean insatiable herd, before whom the pearls of the Gospel were not to be cast.'

What our author says on the subject before us is very just, that in disquisitions of this kind, 'it is easy for us to fall into groundless refinements, and to mistake subtilty for solidity.' And if we are not mistaken, many of our readers will be apt to conclude, from this short specimen, that our learned author has indulged himself in fanciful and problematical conjectures.

XII. *Something New*. 2 Vols. 12mo. 5s. sewed. Dilly.

AMidst the many specious title pages to which the ingenuity of authors and booksellers has daily recourse, for the allurements of the public; that of the performance now before us must be exempted from the censure either of imposition or impropriety. It raised our expectation of novelty, and has not indeed disappointed it. We must own at the same time, that the humorous manner in which this rambling and desultory author treats of all his subjects is a circumstance not more entertaining, than the great variety of matter which he has contrived to introduce into his two little volumes. He is equally sensible and facetious on important topics; and his

very

very trifles, which are generally agreeable, are for the most part not destitute of some utility. That our readers may judge for themselves, we shall give them the following chapters as a specimen.

‘ Chap. IV. Venienti Occurrite.

‘ I shall now, and throughout, present you with my thoughts, just as they happen fortuitously to arise in my mind, without order or connexion, appealing to the consciousness of my readers whether this is not the way that ideas occur to him or her, in spite of that despotic philosophy that would attempt to make slaves of mankind, and not suffer even thought itself to be free.

‘ Subjects, perhaps, may sometimes follow in a *train*, for aught I can foresee; and, if so, I shall not affectedly decline being their *train-bearer*. But all I mean to premise is, that I shall add nothing to the *suite* myself, nor endeavour to string stories, one after another, like *winter-evening tales*, till my audience falls asleep about the fire-side.

‘ They are but dull sportsmen, methinks, who have the patience to attend upon cold hunting. Whenever the scent begins to flag, I am always for starting of fresh game, instead of listening to a yelp here, and a chop there, till the hounds are able to *bit off the fault*. I prefer coursing therefore to it, where the quarry is still in view, during the pursuit.

‘ Chap. V. The Rebuke.

‘ — Our friend Trivius is not merely a sentimental street-walker; for the same turn of reflection, with a notable spirit of moral and chivalry, accompany his character throughout.

‘ A profligate of fortune happening to be in his company once, and boasting of an amour he had lately had with a young woman, displayed the insidious arts with which he had contrived to circumvent her.

‘ The rest of the company seemed to consider him but as one of those bragging galants who have so often been deservedly exposed on the stage: but Trivius soon undertook to vindicate his veracity, by saying that nothing, except the most superstitious addiction to truth, could possibly have induced any one to confess so vile and scandalous a story of himself.

‘ Another young fellow affronted a lady once, before him, and he immediately resented her quarrel. His friends interposed, telling him that they thought it rather too late in life for him to enter the lists of knight errantry. He replied, I was born a man; and no age, but dotage, can ever make me forget my sex, or the protection due to hers.’

In the course of these prolusions the author exposes several vulgar errors, and he has concluded each of the volumes with

a piece

a piece of music. We may venture to recommend this miscellany as one of the most agreeable and sentimental of the lighter kind of productions.

XIII. *Thoughts on Hospitals.* By John Aikin, Surgeon. 8vo.
1s. 6d. Johnson.

THE interests of humanity are in a particular manner concerned in the judicious and salutary regulation of such establishments as either public or private benevolence has erected, for the benefit of those who labour under the combined oppression of poverty and disease. To the honour of England, no country can boast of so great a number of hospitals for the reception of persons in distress. But it is mortifying to be informed, that, for want of proper attention to certain circumstances, the design of those charitable institutions should be so much frustrated, as not only to render them, in many cases, of little advantage, but even greatly prejudicial to the unfortunate objects, for whose relief they were intended. That such, however, is the fact, is very clearly evinced by this judicious author, whose reflections on the melancholy subject afford equal proof of his physical sagacity and the moral sympathy of his heart. His first animadversion is on the common plan of an hospital, which he observes is generally quadrangular; a form which prevents an effectual ventilation of the wards, and causes a collection of stagnating air, tainted by a variety of noxious effluvia, in the central space, which continually returns upon the rooms through the windows looking that way. The largeness of the wards is another circumstance which he justly considers as greatly productive of bad air. He acknowledges that a different plan of constructing hospitals, especially in large cities, would be attended with a great increase of expence and loss of room; but this consideration, he observes, ought to be of no weight, when brought in competition with the public utility, which is the end of those institutions. The best plan, in his opinion, would be, a range of cells or small rooms opening into a wide airy gallery, having a brisk circulation of air through it. He next points out what circumstances ought to be attended to, respecting the admission of patients, for promoting the utility of hospitals. The following are the objects of consideration which he mentions for that purpose.

1. Whether they be capable of speedy relief; because as it is the intention of charity to relieve as great a number as possible, a quick change of objects is to be wished; and also because the inbred disease of hospitals will almost inevitably creep

in some degree upon one who continues a long time in them, but will rarely attack one whose stay is short.

2. Whether they require in a particular manner the superintendence of skilful persons, either on account of their acute and dangerous nature, or any singularity or intricacy attending them, or erroneous opinions prevailing among the common people concerning their treatment—It is evident that in general the most important good effects will arise from admitting these.

3. Whether they be contagious, or subject in a peculiar degree to corrupt the air and generate pestilential diseases—the danger of their admission to the other patients is obvious.

4. Whether a fresh and pure air be peculiarly requisite for their cure, and they be remarkably injured by any vitiation of it—I fear it will be impossible with every improvement to render a hospital a fit residence for persons affected with such diseases.

The author afterwards applies these considerations to particular cases, from which he draws many important and useful conclusions. We recommend this sensible performance to the serious attention of all who are concerned either in the construction or management of hospitals. That it will have a beneficial influence on the plan of such hospitals as may hereafter be erected, we cannot entertain any doubt. It is to be wished, that it might produce an alteration of those which are already built. We hope, that, in the mean time, the various circumstances which the ingenious author has suggested to the consideration of the physicians and surgeons of hospitals, will meet with such a degree of regard, as the importance of the subject requires both from their humanity and public duty.

MONTHLY CATALOGUE.

D I V I N I T Y.

14. *An Apology for the present Church of England, as by Law established, &c.* By Josiah Tucker, D. D. 8vo. 1s. 6d. Bladon.

THIS learned writer introduces his Apology with these two postulata.

I. That all societies must have some common centre of union, and be governed by some rule, either expressed or implied, written or traditionary.

II. That those persons who are admitted of such societies, and more especially those who propose themselves to be candidates for offices and honourable distinctions in the same, are to be supposed to approve of this rule in the main, and this centre of union, whatever it may happen to be.

From these postulata he infers, that the more important the ends and uses of any society are supposed to be, the sooner, generally speaking, will such an institution arrive at an acquisition of temporal possessions;—that civil establishments may be formed without the intervention of the legislature;—that all religious sects, in a land of liberty, will, in process of time, naturally and necessarily establish themselves in proportion to their zeal, their number, and their abilities;—that, as the establishing of religious societies is unavoidable, in one degree or other, it becomes the duty of the public magistrate to give the preference to that society, which, upon comparison with others, shall appear to be the best and most deserving, and consequently the fittest to assist him in the administration of a rational, equal, and just plan of civil government; secondly, that it is both his duty and his interest to support and encourage the ministers of it to a certain degree, that is, to such a degree *only* as shall elevate them above the contempt of the vulgar, without exciting the envy of the great; and thirdly, as to all those other sects, or parties in religion, which may happen to exist within the boundaries of his state, it is most certainly his duty, and evidently his interest, to tolerate and protect them all, as far as a regard to good morals and the safety of the state can possibly admit.

Upon these principles Dr. Tucker discusses the point relating to church-revenues, or church-establishments. He then proceeds more immediately to the consideration of that postulatam with which he first set out, viz. that all societies must have some common centre of union, and must be governed by some rule, either expressed or implied, written or traditionary. This maxim, he thinks, cannot possibly be denied; for, says he, a society without any rule, any connection, or any social bond, is, to his apprehension, no society at all. ‘And yet, continues he, if we admit of such regulations, we must admit of creeds, articles, and subscriptions, under some shape or other, or something equivalent to them; for these are nothing else but so many rules of conduct, and centres of union.’

These principles lead our author to the great points at present in agitation; in the discussion of which he allows, that some inconsiderable faults may truly and justly be found in the present doctrinal system of the church of England. He points out some things of this kind in the Thirty-nine Articles. He grants, that the Athanasian Creed is really superfluous in our present service; that a new set of First Lessons may be more judiciously chosen out of the Old Testament, than the present are; that some useful abbreviations may be made in our Liturgy, and some expressions altered and amended. ‘These things, he adds, every candid and impartial man will readily allow; and he would be glad to lend an helping hand, as far as his abilities and influence may extend, towards removing these few real blemishes, spots, and imperfections, when a proper opportunity shall offer.’

This is one of the most moderate, and, in the main, judicious Apologies, which we have lately seen in favour of the church of England.

15. *A Plea for the Subscription of the Clergy to the XXXIX Articles of Religion.* By James Ibbetson, D. D. &c. *The Fifth Edition, with large Additions.* 8vo. 1s. 6d. White.

This author is continually advertising new editions of his Plea; but the public is already so well acquainted with its merits, that it would be unnecessary for us to take any farther notice of it in this place.

16. *A Scriptural Comment upon the XXXIX Articles of the Church of England.* By M. Madan, A. B. 8vo. 1s. 6d. Rivington.

In this work Mr. Madan has collected a great number of texts from the Old and New Testament, in support of the Thirty-nine Articles; and has overshadowed the most obnoxious positions with 'a cloud of witnesses,' not omitting the testimony of the Song of Songs.

Our author treats the petitioners in this contemptuous manner: 'The complainants, says he, if we may judge from some publications previous to this attempt, are a motley mixture of infidels of various denominations, such as Deists, Arians, Socinians, and Pelagians; the grand point they want to be rid of is the doctrine of the Trinity in unity, and its consequences, such as the godhead of Christ, and the personality and godhead of the Holy Ghost; if these could be struck out of the Liturgy and Articles, they would be content. Dr. Clarke's Being, Mahomet's Alla, any but the true God, will serve their turn, and if there is a man amongst them, who will declare publicly, that he believes the Trinity, I will give up the accusation.—

'Never, till now, have the advocates of infidelity dared to attack the Christian religion, by forming themselves into a public society.—

'It is plainly the purpose of the petitioners to raze foundations, or to throw the reins upon the neck of infidelity, that it might be let loose amongst the people, and scatter its arrows, firebrands, and death, without controul*.—

'Not only among the regulars, in our church militant, but with many of the irregulars, the Calvinistical doctrines are entirely cashiered. Some of the latter have carried the matter so far, as to seem to give the Deity to understand, that if he should think or act on the side of the Calvinists, they will make him out (*horrendum dictu!*) worse than the devil himself.—

'There is a set of vipers in the bosom of the church, who, in the shape of clergymen, would gnaw out her vitals.—Woe, yea, a thousand woes to this land, if the depravers and corrupters of our common faith have the sanction, or even the toleration of government for their support!'

"Dwells so much anger in celestial minds!"——Who could have imagined, that the chaplain of the lord high chancellor, the preacher at the Lock, and one of the blessed reformers of this sinful and degenerate age, who thinks it a violation of christian purity to appear at Ranelagh, at a rout, at the theatres, or the Pantheon; who could have imagined, that this exemplary saint

* A curious and consistent metaphor!

Should thus descend to the most uncharitable invectives, intemperate railings, and the lowest abuse? He seems, notwithstanding he concludes his performance with what he calls 'a truly christian hymn,' to be in the 'gall of bitterness;' or perhaps in that *holy jury* which possessed the Cumæan sibyl, when she predicted the fortune of Æneas. On this occasion we can only say, in the words of Deiphobus, "Ne sævi, magne sacerdos!"

17. *Letters to the Rev. Dr. Dawson, occasioned by a late Publication intitled 'Free Thoughts on the Subject of a further Reformation of the Church of England,' &c. 8vo. 1s. Bladon.*

These letters were occasioned chiefly by the following and animadversions on the part of Dr. Priestley and Dr. Dawson respectively.

Dr. Priestley. 'Who among the clergy, that read and think at all, are supposed to believe one third of the Thirty-nine Articles?' Priestley on Government, p. 214.

Dr. Dawson. 'To charge *us*, at least to insinuate such a charge, with not *believing*, if we read or think *at all*, one third of what we have *solemnly subscribed*, is more than uncandid, it is to detract from our good name; it is to judge us too in a matter on which *man's* judgment ought not to be taken.' Free Thoughts, &c. p. 25.

Speaking of Dr. Priestley, this writer says, 'those whose weak eyes cannot bear the strong flashes of light, which accompany the *thunder* of his *pen*, are all up in arms against him.'

It is, we may suppose, below the dignity of the *Thunderer* to engage with every adversary that may rise up against him; and therefore this subordinate champion comes forth, and attacks Dr. Dawson with his pop-gun.

18. *Arguments used for abolishing Subscription to the XXXIX Articles of the Church of England, by Parliament, seriously considered, &c. 8vo. 6d. Evans.*

Insipid and inoffensive irony.

19. *Queries recommended to the Consideration of the Public, with regard to the XXXIX Articles. 8vo. 1s. Johnson.*

The design of these queries is to shew, that many of the Thirty-nine Articles contain principles and positions which are contradictory to one another, inconsistent with reason and revelation, the nature and circumstances of man, and the attributes of an all perfect Being.

There is good-sense, and too much truth in many of these Queries.

The author has subjoined a collection of texts, from the Old and New Testament, relative to the pastoral office, which he thinks may, with great propriety, be read over before a Christian congregation, by a clergyman, when he takes the charge of it, instead of the Thirty-nine Articles.

Part of the following remark concerning the Methodists is an unquestionable fact:

'I have,

‘ I have, says the author, been for some time fully persuaded that the present alarming run of Methodism is an immediate dispensation of Providence, intended to punish rational believers, who have shewn so little zeal in the cause of genuine Christianity. *These enthusiastic people believe the most obnoxious articles in the strict and literal sense, and thereby confound the subscribing clergy with their own weapons*: and consequently, the only reasonable way to stop the progress of this prevailing sect is to abolish subscription to the Thirty-nine Articles; whereby the clergy will be enabled to confute their arrogant pretensions by scripture, rationally interpreted, without incurring the censure of prevarication in the case of subscription.’

20. *A full Refutation of the Reasons advanced in Defence of the Petition for the Abolition of Subscription to the Articles and Liturgy.* 8vo. 6d. Baldwin.

There is some acuteness of argument in this tract. It made its first appearance in one of the evening-papers of the last month.

21. *An Address to the King, on the intended Application to Parliament for Relief in the Matter of Ecclesiastical Subscriptions.* 8vo. 6d. Dilly.

The author of this Address assures us, that the plan which the members of the association are pursuing is calculated to subvert the constitution of the church of England; that it is a measure void of wisdom and reason; ‘ a conduct so repugnant to the scriptures of truth, that it cannot fail of being highly offensive to the supreme Governor of the universe.’ He adds, ‘ it is greatly apprehended, that the scheme, if carried into execution, may be visited with marks of his displeasure against us, both as a church and nation.’—Weak and fanatical!

22. *Letter to the Members of the hon. House of Commons, respecting the Petition for Relief in the Matter of Subscription.* 8vo. 1s. Bowyer and Nichols.

This writer professes himself a warm friend to the church of England, but a warmer friend to the church of Christ; one who earnestly contends for the orthodox faith, but who acknowledges no criterion of orthodoxy but scripture; one who cordially wishes to see a reformation in our religious establishment take place, but one too who cannot think it worth contending for, if the attempt be likely to produce any disorders in the civil constitution, if it will tend to the spilling of one drop of Christian blood, or to the extinguishing of one spark of Christian charity amongst us.

He treats the subject agreeably to these moderate and candid principles, and suggests many sensible observations.

23. *A Letter to the Archbishop of Canterbury, on the Subject of the intended Application to Parliament for Relief in the Matter of Subscription to the XXXIX Articles, &c.* 8vo. 6d. Johnson.

The design of this letter is to recommend the petition to the consideration of the archbishop.

24. *A Letter to the Rt. Hon. Lord North, concerning the intended Application to Parliament for Relief in the Matter of Subscription, &c.* 4to. 1s. Bladon.

This letter is keen and spirited. The author endeavours to shew, that subscription to the Thirty-nine Articles and Liturgy of our church is extremely prejudicial to the cause of genuine Christianity, and to the interests of truth and virtue; that no real advantage is, or possibly can be, derived from it; and that there is nothing in the spirit of the times, or temper of the people, that is in the least unfavourable to the petitioners; but, on the contrary, extremely friendly and favourable to them.

This writer too often indulges himself in groundless and unreasonable invectives against the clergy.

‘I mean, says he to Lord North, to give you my thoughts on the intended application to parliament, &c. with an openness and freedom, which *few*, if *any*, of the clergy, with whom your lordship converses, will, for many obvious reasons, venture to do.’

This writer can have no reason to insinuate, that scarcely one of the clergy, with whom Lord North is acquainted, will *spcak* his sentiments on the subject in question, with a *proper* openness and freedom.

‘In some respects, he tells us, a layman is *better qualified* for handling such a subject than *any* clergyman.’

This is a paradox, which requires all the subtilty of this ingenious author to explain. Was not Dr. Clarke as well qualified to write on the Trinity as Mr. Nelson, or any other layman? And why is it to be supposed, that some of the clergy of the present æra are not *as well qualified*, in *every respect*, to treat of the Thirty-nine Articles, as any of their cotemporaries among the laity? especially, if it may be safely affirmed, as our author says it may, ‘that that there is not one layman in ten thousand, who either understands them, or gives himself any concern about them.’

‘The clergy, says this layman, have *ever been enemies to reformation.*’

How uncandid! how false! Let the impartial reader only look back to the Reformation, and see how many of the clergy distinguished themselves by their zeal and intrepidity on that glorious occasion! how many of them asserted the cause of Protestantism by their indefatigable labours, their writings, and their blood!

25. *Considerations on the projected Reformation of the Church of England.* 4to. 1s. Robinson.

This writer endeavours to expose the arguments which have been advanced in favour of the petition; and represents to Lord North some of the pernicious consequences, which he thinks would attend the abolition of subscriptions and the alteration of the Liturgy.

‘If, says he, our governors should be inclined to preserve the peace among the various sects, which would be assembled in the church, according to the new scheme, and to frame a liturgy and

constitution which might suit them all, the divinity of our Saviour must be rejected to please the Arians; and his satisfaction, to gratify the Socinians; the Presbyterians would object to episcopacy, the Independants to Presbytery, and the Quakers to all three, together with the sacraments of baptism, and the Lord's supper. 'Thus you see, my lord, what we are to lose. Your lordship will perhaps ask what we shall get?—A very fine idea of *Christianity in general*, stripped of every thing that is *particular* to it.'

We do not remember to have met with any writer who declares his assent and consent to the Articles more fully and heartily than the author of this letter.

'For mine own part, says he, I have read the *Proposals*, and the *Thoughts on the Articles*; I have also read the *Confessional*, the *Essay on Spirit*, the *Independent Whig*, and many other good books; notwithstanding which, I shall still continue to subscribe without the least remorse, or uneasiness, though I should not get six-pence by it.'

In the conclusion he tells us, that nothing solid, sensible, or serious can be advanced in defence of the scheme in agitation.—But his readers, we apprehend, will not find, that he has evinced this point so clearly as he himself seems to imagine.

26. *Two Discourses*. I. *On the Sufficiency of the Scriptures, &c.*

II. *On the Doctrine of the Trinity*. 8vo. 1s. Evans.

These discourses seem to be the productions of a young author. They are written with some degree of vivacity, and are not destitute of good sense; but they are such as may be very easily composed in three or four hours. These expressions—'The *reveries* of the *back-worm* shall change his shallow-grounded religion into infidelity.'—'Restraints upon the will are *shackles*, which only serve as a *mask* for hypocrisy,' &c, denote the author's precipitation.

27. *A Sermon preached before the Governors, &c. of the Infirmary, at Newcastle upon Tyne*. By John Rotheram, M. A. 8vo. 6d. Robson.

The author illustrates this expression of the Psalmist, *I will praise thee; for I am fearfully and wonderfully made*. Psalm cxxxix.

14. He lays before his readers some inferences arising from the subject; and, at the conclusion, presents them with a short sketch of the character of the late Dr. Richard Trevor, bishop of Durham. His discourse is elegant and ingenious.

C H I R U R G I C A L.

28. *An Appendix to the Observations upon Mr. Pott's General Remarks on Fractures*. 8vo. 6d. Becket.

This Appendix contains a case of a dislocated thigh, which the author has published as a supplement to his former remarks on dislocations, with a view to explode the use of violent extension, commonly practised on such occasions. In the case here related, the head of the thigh bone passed inward towards the foramen ovale of the *os pubis*. A reduction of it was attempted, by force, after putting the muscles in a relaxed state, but without success.

Dr.

Dr. Kirkland therefore tried the following method. The patient being secured upon a bed upon his right side, and the thigh put in a right angle with his body, two men extended it by a towel fixed above the knee, upon which was made a lever of the thigh-bone. The ankle was then pushed outward, and the head of the bone slipped into its place without noise, and with the utmost ease.

N O V E L S.

- 29 *The Lovers; or the Memoirs of Lady Mary Sc—— and the Hon. Miss Amelia B——. Vol. II. 5s. sewed. Evans.*

The volume before us does not indeed contain so many gross exceptionable passages as are to be found in most of our lively author's licentious compositions; but there are too many indelicacies scattered through it to suffer us to recommend it to the perusal of a modest woman.

30. *The Storm: or the History of Lucy and Nancy. Two Volumes. 12mo. 5s. Noble.*

This novel begins and ends with a storm, and there is a great deal of changeable weather in the middle of it; some foul, some fair, much in the April way. The part relating to Lucy deserves the attention of all those young ladies, whose notions concerning female felicity are similar to her's. By reflecting properly upon the consequences resulting from an imprudent conduct, they may be deterred from acting in such a manner as to merit her unhappy fate.

31. *The Trial: or the History of Charles Horton, Esq. In Three Volumes. 12mo. 7s. 6d. Vernor and Chater.*

The volumes before us are among those which we have read with some degree of pleasure. They contain many sensible reflections, well-supported characters, unexpected turns, and trying situations: they are, at once, entertaining and instructive. The author deserves to be particularly commended for his strictures against the loose licentious productions of a foreign novelist's prostituted pen. The strictures are severe, but the man whose writings are calculated to increase the immoralities of the age, by inflaming the passions of both sexes, cannot be satisfied with too much asperity.

32. *The Advantages of Deliberation: or the Folly of Indiscretion. Two Volumes, 12mo. 5s. Robinson.*

These volumes are evidently written with a design to deter thoughtless women from beholding libertines in too favourable a light, and to induce them to believe that conjugal felicity cannot be expected from men of a roving disposition.

The two principal characters in this novel are females; the one, by her *deliberation*, is the happiest; the other, by her *indiscretion*, is the unhappiest of her sex; both by their opposite conduct, prove the advantages of the *former*, and the folly of the *latter*.

33. *The Perplexities of Riches. Two Volumes. 12mo. 5s.*
Robinson.

The author of the novel before us has exhibited his hero in situations occasioned by a series of prosperous events, in which nobody, we imagine, will envy him. Many of his *Perplexities* are laughable, and many of them would render him an object of pity, did he not make a very ill use of the favours of fortune. We are not so little acquainted with the world as to suppose that the *moral* of this story will have such an effect upon the minds of those who read it, while they feel themselves in affluent circumstances, as to excite in them the smallest desire to have their splendid income diminished; but some of those who are moderate in their wishes, and placed in the middle state of life, may, possibly, during the perusal of Sir Charles Trent's distresses, feel a keener relish for the blessings of *mediocrity*.

34. *The Reclaimed Prostitute: or the Adventures of Amelia Sydney. Two Volumes. 12mo. 5s.* Roson.

The Adventures of Amelia Sydney are the most uninteresting we have ever met with, and related in the least entertaining manner. Tritenesses, vulgarisms, and improbabilities appear in almost every page, and nothing can equal—but the volumes will be forgotten before this article goes to the press!

P O E T R Y.

35. *Sanitas, Daughter of Æsculapius. To D. Garrick, Esq. A Poem. 4to. 2s.* Kearsly.

Sanitas, or Hygeia, is here described as presenting herself before Apollo, to receive his commands relative to the prayers which the poet supposes constantly to ascend to him from mortals. The tragic and comic Muses appear in the shape of Mrs. Barry and Mrs. Abington, as suppliants in behalf of their favourite, Mr. Garrick. In consequence of their request, Sanitas is sent to restore him to health, and relates the petitions of the morning. The persons from whom these ascend are, a glutton, a drunkard, a beau, an old rake, three public singers, a plagiarist, and a faded beauty. At the dawn of the morning Apollo makes some satirical remarks on a masquerade, from which the masques are supposed to be just retiring. An engraving is prefixed to the poem, representing Sanitas descending from heaven, with a serpent, the emblem of health, in her hand, and addressing Mr. Garrick, who reclines upon a settee. Below the figures are the four last lines of the concluding paragraph of the poem.

This poem, we are informed, was sent to Mr. Garrick in his late illness. It may therefore be considered as a hasty production. But though neither the fable nor sentiments have a claim to much originality, the author has represented the characters in natural light, and we must admit the whole to be ingeniously executed, for the purpose of blending entertainment with a complimentary address.

36. *An Irregular Ode, on the Death of Mr. Gray.* 4to. 1s. White.

We should have pleasure in applauding the only literary tribute which has hitherto been paid to the memory of the late ingenious Mr. Gray; yet, unless the avowed irregularity of this ode can be admitted as an apology for its faults, it would be a reprehensible extension of indulgence to exempt it from all censure. It possesses neither much sublimity nor remarkable tenderness of sentiment; and the descriptive part, which is very short, is void of the beauties of poetical diction. The first stanza will support our opinion in regard to the circumstance last mentioned.

The expression of waters *buddling* down, and forming a *ripple*, sounds very uncouth in the language of poetry, especially when applied to the Pierian springs.

In the eleventh stanza the author has both violated 'poetic truth,' and fallen into the '*wordy torrent*,' which his own imagination had created.

We are sorry that this panegyrist could not celebrate the fame of the justly esteemed poet, without adopting the practice of some savage nations, of sacrificing human victims to the *manes* of the deceased. This method of displaying an attachment he has imitated in the conclusion of his poem, by a very unnecessary disparagement of two other respectable authors, who have also paid the debt of nature. Acknowledged merit can never stand in need of any invidious comparison to support it.

Almost the whole of this poem is represented as flowing from the mouth of Calliope; and, notwithstanding the passages on which we have animadverted, it contains several stanzas that are not unworthy of the Muse.

37. *The Patriot's Guide.* A Poem. 4to. 2s. 6d. Wheble.

Alas! poor patriots, to be the scorn of so mean a writer.

38. *An Elegy on the Death of Dr. John Gill.* By John Fellows. 8vo. 6d. Robinson.

The fame both of Dr. Gill and Melpomene is prostituted in this lamentable Elegy.

39. *The Fashionable Lover.* A Comedy. By R. Cumberland, Esq. 8vo. 1s. 6d. Griffin.

The author of this comedy has modestly observed, he cannot flatter himself that the same applause which has attended this production on the stage will follow it to the closet. But without paying any compliment to a diffidence so amiable, when accompanied with genius, we must acknowledge that we entertain a much higher opinion of its merit. Though the piece be not entirely void of blemishes, it contains many strokes of humour and sentiment, which command our approbation. The characters likewise are marked with strong expression; and the pleasure it affords upon the whole inclines us to hope, that the public will continue to be favoured with other dramatic compositions by this ingenious author.—Some, however, may be of opinion that he has shewn too much partiality to the Scots, in the character of Colin Macleod, who is really the hero of the play.

MISCELLANEOUS.

40. *A Sketch of the Materials for a new History of Cheshire.*
4to. 2s. 6d. Bathurst.

Though provincial histories afford little either of moral or political instruction, they furnish an extensive field for entertainment, and conduce greatly to improve the knowledge of natural history and antiquities. In respect to the last of these circumstances, we are of opinion that a history of Cheshire might vie with that of any other county in the kingdom; and it is certain that there is a large fund of materials for such a work. The author of this letter seems to have collected great information on the subject, and has given a copious detail of the authorities which would be useful towards the forming such a compilation. But if a new history of Cheshire should ever be carried into execution, which is somewhat doubtful, from the very high estimate of the expence, it ought to be conducted upon a plan more generally interesting than what is suggested by this author, whose laudable zeal for the provincial glory of his county has rendered him almost entirely attentive to display the antiquity and nourish the vanity of private families.

41. *Epistolæ Turcicæ & Narrationes Persicæ editæ ac Latine converse,* a Joh. Ury. 4to. 2s. 6d. Wilkie.

Though these letters would have been more generally useful in an English translation, yet they cannot fail of proving advantageous for acquiring a knowledge of the Eastern dialects to those who understand the Latin.

42. *A Report from the Committee appointed to consider how his Majesty's Navy may better supplied with Timber.* Folio. 5s. sewed. Whiston.

The committee from which this report proceeded have considered the subject with great attention. The increase of the consumption, and the consequent decrease of the supplies of ship-timber, are clearly exhibited, and on these accounts, they suggest the expediency of the inclosing and planting of waste grounds.

43. *Considerations on the Marriage of the Duke of Cumberland.*
By a Friend to the King. 4to. 1s. 6d. Almon.

Before we can accede to the sentiments contained in this pamphlet, we must admit, with lord Shaftesbury, that ridicule is the genuine test of truth; but if we deny that proposition, which we positively do, the whole of these considerations will terminate in futility. We are satisfied, however, that the author is more a wag than enthusiast; and it is equally evident, that this nominal Friend to the King is not a friend to the administration. This production is entirely ironical, and calculated to invalidate, indirectly, the objections which have been urged in the public papers, respecting the propriety of the matrimonial connexion of a prince of the blood with the daughter of a subject.

44. *Love Letters, which passed between his Royal Highness the D. of C——, and the hon. Mrs. Horton.* 8vo. 1s. Swan.

The work of a bungler.

45. *Elements of Trigonometry, Plane and Spherical.* By William Payne. 8vo. 5s. boards. Payne.

The trigonometrical art, both plane and spherical, has been so repeatedly treated upon, that scarce any thing beyond what has been already discovered in that useful and noble science can now be reasonably expected. The works of many eminent foreign mathematicians, who have probably considered this subject in its full extent, still remain in their original language, are in very few hands, and consequently stand little chance of ever appearing in an English dress. These considerations lead us to imagine, that a compilation from what has been already done, were the theorems, demonstrations, problems, &c. ranged in a judicious manner, might prove of general advantage to beginners in mathematical learning: convinced of this, we perused with pleasure the elementary work now before us, composed, says the ingenious writer, for his own private use, when employed in teaching the mathematics, and now published for the instruction of such young gentlemen whose curiosity or profession may lead them to the study of these most agreeable and useful parts of knowledge.

The work, our author most ingenuously confesses, is formed from materials which lie in common, and are open to all. New theorems to excel and supersede the old ones are not to be expected; yet, in our opinion, Mr. Payne, though he lays no claim to any new discoveries, justly merits applause for several elegant and concise demonstrations, superior to any thing of the same kind we remember to have met with in any preceding author upon this subject.

This performance is divided into three books, and these are subdivided into several chapters; those in the first book contain the solutions of all the various cases of plane trigonometry, with the common practice thereof; likewise the methods for making logarithms, constructing sines, tangents, &c. the second contains the whole doctrine of right and oblique spherical triangles; and in the third book, the principles of navigation, with regard to plane and mercator's sailing, are treated in an easy, familiar, and very comprehensive manner. We therefore recommend this work as extremely useful to those who are desirous of attaining a thorough knowledge in spherical trigonometry with facility and expedition.

46. *Tables of the several European Exchanges, &c.* By Phineas Barret. 4to. 2l. 2s. Blyth.

These tables will prove useful in merchants' computing houses.

47. *Fencing Familiarized.* By Mr. Olivier. 8vo. 6s. boards. Bell.

This treatise contains as much information on the subject as can be communicated by precept, unattended with practical example; and it is rendered still more useful by engravings, representing the combatants in the various attitudes of defence.

48. *A New System of Arithmetic.* By William Scott. 8vo.
4s. Hooper.

If Mr. Scott's assertion in the advertisement prefixed to this work be (of his own knowledge) true, viz. that it is better adapted to form an arithmetician than any yet published, we must confess his reading has been very extensive, considering the amazing number of books which treat upon the same subject; but as he only 'flatters himself' it is so, we apprehend he rather means it as the best book of arithmetic he has ever yet seen, which is not improbable, as very few modern productions of the same kind can, in our opinion, claim superiority to Mr. Scott's performance: we sincerely wish he may have an opportunity of correcting, in a future edition of this work, a slight inaccuracy or two, which seems to have escaped his notice. Page 152. Def. 7. 'Two lines, or surfaces, are said to be parallel, when all the points in the one are equi-distant from the other.' This definition is not according to Euclid, nor is it a just one. P. 154. Def. 17. '*Similar* surfaces and solids are those whose bounds are similarly posited.' This definition seems incorrect, for the frustums of two cones, pyramids, &c. may have similar bases, alike posited, and yet those solids may be dissimilar. P. 172. The 61st question is not properly limited; for the length of the shadow, viz. 530 f. 5 in. nearly, will be more than the breadth of the river, unless the said shadow passes over the stream in a direction perpendicular to the sides thereof.

49. *The Lady's Polite Secretary.* By the Rt. Hon. Lady Dorothea Dubois. 12mo. 2s. Coote.

Though these letters contain some improprieties of expression, they are in general not exceptionable; and it would betray a cynical disposition to require greater elegance in the epistolary style of ladies than is here prescribed for their imitation by lady Dorothea Dubois.

50. *The London Spelling-Dictionary.* By J. Seally. 4to. 2s.
Coote.

How laborious the study of twenty years to furnish a spelling-dictionary! Books of that kind, however, are useful for teaching orthography, and this is equally so with any other.

51. *Narrative of the Transactions at Stockwell, &c.* 8vo. 6d.
Marks.

An impertinent attempt to impose upon the credulity of the public.

52. *An Historical Miscellany.* 12mo. 3s. Cadell.

A work of this kind might be rendered of great advantage to youth, but we are of opinion that the compiler has not been so happy in the selection of materials as to answer that important end.



THE CRITICAL REVIEW.

For the Month of *February*, 1772.

ARTICLE I.

Observations on Reversionary Payments; on Schemes for providing Annuities for Widows, and for Persons in old Age; on the Method of calculating the Values of Assurances on Lives; and on the National Debt. To which are added, Four Essays. Also an Appendix. The Second Edition, with a Supplement. By Richard Price, D. D. F. R. S. 8vo. 6s. Cadell.

IN the first chapter of this work, the author treats of several useful and advantageous schemes for granting reversionary annuities, and the values of assurances on lives; these are exemplified by some interesting questions relating to associations formed by married men, in order to make provision, by way of annuities, for their widows. In the course of these enquiries, our author has founded his calculation chiefly upon a supposition of an equal decrement of life from its beginning to the utmost probable extent of old age, which both Dr. Halley and Mr. Demoivre place at 86 years. Thus, if there be any number of persons alive at a given age, it is supposed that number will be diminished yearly by equal decrements, until at the end of 86 years those persons shall all be deceased. Let there be, for example, 56 persons alive at 30 years of age, if it be supposed that one will die every year, they will be all dead in 56 years; and if there be supposed 460 persons living, each 40 years of age, according to the hypothesis 10 must die annually to be all deceased at the end of 46 years. The number of years which a given life wants of 86, is called the complement of that life; 56 therefore is the complement of 30, 46 of 40, &c.

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Upon these, or similar principles, Dr. Price calculates the values of single lives, and, by help of proper tables, extends his investigations to joint lives and survivorship. In these, and several other investigations in this work, he chiefly confines himself to Demoivre's and Simpson's Doctrine of Annuities; but it should be remembered, that notwithstanding Mr. Demoivre's reputation as a mathematician, Simpson clearly proved (in a small pamphlet, published as an Appendix to his Doctrine of Annuities) that Demoivre's treatise upon the same subject was very defective, and in some places absolutely false. If therefore Dr. Price has, in the course of this performance, laid any great stress upon Demoivre, it is not impossible but he may have sometimes been led into error.

In the Scholium, at page 8, it is remarked, that 'in London there is a retardation of the decrease in the probabilities of life, which renders the duration of survivorship between two lives, of equal ages, considerably longer than their joint continuance.' This, however true it may be, should have been more fully explained, for the probability of survivorship cannot here be supposed, because survivorship is a certainty, unless the joint lives happen to drop at the same moment of time; survivorship must therefore take place immediately after the joint continuance ends, and there may be some measure of probability that survivorship shall continue for a longer space of time than the joint lives existed; but that a retardation of a decrease in the probabilities of life should protract survivorship to a length of time greater than that measured by the joint continuance, is, we must confess, not in our power to conceive; and, indeed, in Note 4, p. 299, & seq. which seems designed to confirm what is above asserted, we meet with calculations, that, in our opinion, rather make against it; for it is there shewn, that 'the expectation of survivorship between two equal lives, is equal to the expectation of their joint continuance.' This, if true, seems to overthrow the former remark, viz. that the duration of the joint continuance, must be shorter than that of the survivorship. However, that the mathematical reader may be able to form a proper judgment, we shall here transcribe the author's investigations, from the note abovementioned, where it is observed, that 'the sum of the probabilities that any given lives will attain to the end of the 1st, 2d, 3d, &c. years, from the present time to the utmost extremity of life (for its instance, $\frac{45}{46} + \frac{44}{46} + \frac{43}{46}$, &c. to $\frac{1}{46} = 22\frac{1}{2}$ for lives of 40, by the hypothesis) may be called their expectation, or the number of payments due to them, as yearly annuitants. The sum of the

the probabilities that they will attain to the end of the 1st, 2d, 3d, &c. half years (or, in the particular case specified, $\frac{91}{92} + \frac{90}{92} + \frac{89}{92} + \frac{88}{92}$, &c. = $\frac{91}{2}$ half years, or $22\frac{1}{2}$ years) is their expectation as half yearly annuitants. And the sums just mentioned of the probabilities of their attaining to the end of the 1st, 2d, 3d, &c. moments (equal in the same particular case to 23 years) is properly their expectation of life, or their expectation as annuitants secured by land.'

M. De Moivre, continues our author, has omitted the demonstration of the rules he has given for finding the expectations of lives, and only intimated, in general, that he discovered them by a calculation deduced from the method of fluxions. See his *Treatise on Annuities*, p. 66. It will, perhaps, be agreeable to some to see how easily they are deduced in this method, upon the hypothesis of an equal decrement of life.

Let \dot{x} stand for a moment of time, and n the complement of any assigned life. Then $\frac{n-\dot{x}}{n}$, $\frac{n-2\dot{x}}{n}$, $\frac{n-3\dot{x}}{n}$, &c. will be the present probabilities of its continuing to the end of the 1st, 2d, 3d, &c. moments, and $\frac{n-\dot{x}}{n}$ the probability of its continuing to the end of x time.— $\frac{n-x}{n} \times \dot{x}$ will therefore be the fluxion of the sum of the probabilities, or of an area representing this sum, whose ordinates are $\frac{n-x}{n}$, and axis x .—

The fluent of this expression, or $x - \frac{x^2}{2n}$, is the sum itself for the time x ; and this, when $x=n$, becomes $\frac{1}{2}n$, and gives the expectation of the assigned life, or the sum of all the probabilities just mentioned for its whole possible duration. In like manner: since $\frac{n-x^2}{n}$ is the probability that two equal

joint lives will continue x time, $\frac{n-x^2}{n} \times \dot{x}$ will be the fluxion of the sum of the probabilities. The fluent is $x - \frac{x^2}{n} + \frac{x^3}{3n^2}$,

which when $x=n$, is $\frac{n}{3}$, or the expectation of two equal joint lives.

Again: since $\frac{n-x}{n} \times \frac{2x}{n}$ is the probability that there will be a

survivor of two equal joint lives at the end of x time,

$\frac{n-x}{n} \times \frac{2x}{n} \times \dot{x}$ will be the fluxion of the sum of the probabili-

ties; and the fluent, or $\frac{x^2}{n} - \frac{2x^3}{3n^2}$ is (when $x=n$) $\frac{1}{3}n$, or the expectation of survivorship between two equal lives; which, therefore, appears to be equal to the expectation of their joint continuance. The expectation of two unequal joint lives,

found in the same way, is $\frac{m}{2} - \frac{m^2}{6n}$, m being the complement of the oldest life, and n the complement of the youngest. The

whole expectation of survivorship is $\frac{n}{2} - \frac{m}{2} + \frac{m^2}{3n}$, the expecta-

tion of survivorship, on the part of the oldest is $\frac{m^2}{6n}$; and the

expectation, on the part of the youngest, is $\frac{n}{2} - \frac{m}{2} + \frac{m^2}{6n}$. It is easy to apply this investigation to any number of joint lives, and to all cases of survivorship.

With due deference to Dr. Price's superior judgment in calculations of this kind, we beg leave just to make an observation or two upon the foregoing methods of deducing the probabilities relative to the continuance of joint lives and survivorship.

In the expressions $\frac{n-x}{n}$, $\frac{n-x}{n^2}$, &c. (for they stand wrong in the Doctor's Treatise, being $n-x^2$, instead of $\frac{n-x}{n}$, occasioned, we imagine, by an error of the press; when $x=n$, the numerators $n-x$, $n-x$, &c. do most undoubtedly vanish, and therefore, in that case, $\frac{n-x}{n}$, $\frac{n-x}{n^2}$, &c. become

infinitely small, or rather $=0$.; it does not, therefore, seem consistent, that a finite fluent should arise in the very circumstance where the flowing quantity that should produce it, has

already vanished. We know very well, that $\frac{b-x}{b} \times -b \dot{x}$ may represent the fluxion of a triangle (where x flows from the base towards the vertex) and that its fluent when $x=b$

becomes $-\frac{b^2}{2}$, but in this case, the area should vanish instead of being $-\frac{b^2}{2}$, and consequently is not the true fluent sought,

but

but only the necessary correction. Whether the above may not be an instance wherein Dr. Price has too closely confined himself to De Moivre's principles, we shall leave to our mathematical readers to determine.

Let us now resume the above calculations, wherein it will appear, that $\frac{m}{2} - \frac{m^2}{6n}$ is the expectation of two unequal joint lives, (m being the complement of the oldest life, and n the complement of the youngest) $\frac{m^2}{6n}$ the expectation of survivorship on the part of the oldest, $\frac{n}{2} - \frac{m}{2} + \frac{m^2}{6n}$, the like expectation on the part of the youngest; and consequently, the sum of the two last, viz. $\frac{n}{2} - \frac{m}{2} + \frac{m^2}{3n}$ is the whole expectation of survivorship. If now there be supposed two unequal lives, for instance A of 40, B of 30 years, the above expressions ($m=46$, $n=56$) respectively become 16.7, 6.3, 11.3 & 17.6 extremely near. Agreeably to these numbers, the expectation of survivorship is to that of the joint continuance, as 167 to 176, or 1 to 1.06 nearly. We are not told how this proportion is to be understood; if it means that it is more probable that A or B shall happen to die before the expiration of a given time, (in which case survivorship certainly takes place) than that they shall both continue in life to the end of that time, it may possibly be right; but on the other hand, if by that proportion is to be understood the actual ratio, without farther limitation, between the joint continuance, and the survivorship, it does not, at least in our opinion, seem to convey any just idea at all. The number 63 & 113, expound the ratio of the expectation of survivorship between A and B, which is as 1 to 1.8 very near. Simpson, in his *Treatise on the Valuation of Annuities upon Lives*, p. 100, gives a very different solution to a problem of the same kind; he there supposes the ages of two persons A and B, to be the same as above, viz. 40 and 30, and by help of a table of observations, which, indeed, seems absolutely necessary in the investigation, determines the probability which each of them has to survive the other, to be as .44525 to .55475, that is, the required probability of A surviving B is $\frac{44525}{100000}$, and of the contrary, or the probability that B survives A $\frac{55475}{100000}$; and these again are as 1 to 1.244, which differs too much from the proportion of 1 to 1.8 (determined by Dr. Price's method) not to merit a particular examination on which side the error lies. Our author's method, if true, of which we entertain some doubt, for reasons al-

ready assigned, is far more elegant, being in all cases finite; and, consequently, preferable to the tedious approximations given by that late eminent mathematician abovementioned.

However Dr. Price may possibly have been led into some few mistakes, by adhering too strictly to the principles in De Moivre's Treatise upon this subject, he certainly knew that Simpson had pointed out several errors in that work, as appears by p. 224, where the Doctor himself remarks, that Mr. Simpson (in the Appendix to his Treatise on the Doctrine of Annuities and Reversions) has observed, that M. De Moivre's rules for finding the values of joint lives are wrong. 'But I do not know, continues Dr. Price, that it has been ever attended to, that they are so wrong as I have found them. Mr. Simpson's Remarks point out chiefly the errors in these rules, when the values of three or more joint lives are calculated by them; but, till I was forced to a particular examination of this subject, by some difficulties into which I found myself brought by following Mr. De Moivre too implicitly, I did not at all suspect, that any such errors as I have mentioned could arise from these rules, when the values of only two joint lives are calculated by them. Mr. De Moivre, in consequence of other remarks contained in Mr. Simpson's Appendix, altered in the fourth edition of his treatise some of his rules. It is surprising, he did not see reason at the same time to alter these.' And we think it as surprising, that Dr. Price, after entertaining so high an opinion of Mr. Simpson's knowledge in these matters, should suggest any correction necessary to be applied to the problems in his Treatise on Annuities, and particularly to the 21st and 22d. But that the reader may form a proper judgment of this affair, we shall give (in Mr. Simpson's own words) one of those problems, together with its solution, and likewise his (the Doctor's) reasons for supposing such corrections as are mentioned in the Appendix, p. 285, essential to the solutions of Mr. Simpson's problems.

'The Problem. Supposing any given number of lives P, Q, R , and that A , or his heirs, are to receive the sum S upon the first vacancy of any of those lives; to find the value of A 's expectation in present money.

'Solution. Multiply the given sum by the value of an annuity for the joint lives P, Q, R , and divide the product by the value of the same annuity for ever; subtract the quotient from the given sum, and there will remain the value sought.

'Demonstration. Let E be the value of an annuity for ever, (i. e. the number of years purchase it is worth) and P the value of an annuity for the proposed lives; therefore, seeing the value of the reversion for ever, after the joint lives P, Q, R ,

to be received as soon as one of those lives becomes extinct, is to the sum (S) to be received at the same time, as E to S, the present value of that reversion, must, consequently, be to the present value of this sum, in the same ratio of E to S; but the present value of the reversion is known to be $E - P$, there-

fore that of the sum S will be $\frac{E - P}{E} \times S = S - \frac{PS}{E}$.

‘Example. Let the number of lives be 3, their ages each 27 years, the rate of interest 4 per cent. and the proposed sum 100 l. then the value of an annuity for the joint lives being (by the table) 8 years purchase, and the value of an annuity for ever 25 years purchase, we shall, by multiplying 100 l. by 8, and dividing the product by 25, have 32 l. which subtracted from 100 l. will leave 68 l. for the present worth of 100 l. to be received at the first vacancy of the three proposed lives.’

As we are not sufficiently acquainted with the principles (we mean the Pricean principles) of this art, to investigate the corrections necessary to render Simpson's solution perfect; must refer to the underwritten extract, (from p. 285.) wherein we hope our mathematical readers will find ample satisfaction.

‘According to the calculations, the time in which the first yearly payment of a reversionary annuity becomes due, is the end of the year in which the event happens that entitles to it, however little or much of the year may then happen to be unelapsed. And this, likewise, is the time when a reversionary sum becomes due. Those who know how the calculations of the values of reversions are instituted, must know this. But an annuity, the first payment of which is to be made at the same time with another payment of a sum in hand, sufficient to buy an equal annuity, is worth one year's purchase more than the sum. For instance: reckoning interest at 4 per cent. and r being 11. increased by its interest for a year, or 1.04.

$\frac{1}{r} + \frac{1}{r^2} + \frac{1}{r^3}$, &c. (continued we suppose in infinitum) = 251.

is the present value of an estate of 11. per annum for ever. That is, it is the value of it, supposing the first rent of it is to be paid a year hence.—If the first rent is to be received immediately, or, at the same time with another payment of 251. it is worth one year's purchase more, or equivalent to 261.’—I have not found, that any of the writers on annuities and reversions have attended to this observation. It suggests a correction necessary to be applied to the common solutions of several important problems in Mr. Simpson's *Treatise on Annuities*, and in his *Select Exercises*, particularly the 26th, 27th,

32d, 33d, and 40th problems of the latter; and to all other problems of the same kind in other writers. There can be no great occasion for being more explicit; it will not, however, be amiss to add the following demonstration:— $\frac{1}{n}$ is the present probability that a life, whose complement is n , will fail in any

one assignable year of its duration. $S \times \frac{1}{nr} + \frac{1}{nr^2} + \frac{1}{nr^3}$,

&c. (n) or the present value of 1l. per annum for n years'

multiplied by $\frac{S}{n}$, is the present value of the sum, or legacy, denoted by S , payable at the failure of the given life. Therefore, (n being 56, the life 30, interest at 4 per cent. $r=1.04$; the sum 25l.) the value of the expectation, by Mr. De Moivre's hypothesis, is 9.919.

Farther: the value of 1l. to be received at the end of a year, provided the life, whose compliment is n , fails, is the probability of the failure of the life multiplied by 1l. discounted for

a year, or $1 - \frac{n-1}{n} \times \frac{1}{r}$. In like manner, the value of 1l.

to be received at the end of 2 years, if the life fails in 2 years,

is $1 - \frac{n-2}{n} \times \frac{1}{r^2}$. And, therefore, the value of all the possible payments of an estate, or annuity of 1l. for ever, to be

entered upon after the given life, is $1 - \frac{n-1}{n} \times \frac{1}{r} + 1 - \frac{n-2}{n}$

$\times \frac{1}{r^2} + 1 - \frac{n-3}{n} \times \frac{1}{r^3}$ &c. (n) $+ \frac{1}{rn+1} + \frac{1}{rn+2}$, &c. or $\frac{1}{r} +$

$\frac{1}{r^2} + \frac{1}{r^3}$, &c. $-\frac{n-1}{nr} + \frac{n-2}{nr^2} + \frac{n-3}{nr^3}$, &c. that is, the value of

the life subtracted from the perpetuity, or in this example, 14l. 684 (the value of a life at 30) subtracted from 25, that is, 10l. 316. But 10.316 is to 9.919 in the same ratio with 104 to 100, or 26 to 25, (very near) agreeably to the rule in the Scholium.'

These investigations are most undoubtedly true, agreeable to the principles upon which they are founded: by the former it appears, that the present value of 25l. payable at the failure of a life of 30, is 9.919l. and by the latter, its present value is 10.316l. and these numbers are certainly in the ratio of 25 to 26 nearly; yet all this has not determined any thing with regard to the correction to be applied to Mr. Simpson's solution to the 21st problem, by which it appears, that the pre-

present value of 100l. to be received at the first vacancy of the three proposed lives is 68l. if this is not the true value, the necessary correction, whatever that may be, added to, or taken from 68l. must give the true present value of the 100l. for we are not told whether the error is in excess or defect: if in excess, we then imagine the Doctor means to diminish the sum 68l. in the ratio of 26 to 25, or on the other hand, to increase the said sum of 68l. in the ratio of 25 to 26. But still we have some suspicion, that this ratio is not invariable, because, had other values of the proposed quantities in the investigation been used, the result would have produced a ratio very different to the abovementioned. Nor can we readily conceive how it should follow, that Simpson's solution should differ from the truth in the ratio of 25 to 26, merely because Dr. Price and De Moivre's solutions to a problem of the same kind differ by .397l. or about 8s. It is very possible we have not, in these animadversions upon the foregoing investigations, taken into consideration the whole of the Doctor's meaning; yet, nevertheless, we are fully convinced, that the solutions referred to in Simpson's *Doctrine of Annuities*, or in his *Select Exercises*, do not require any sort of correction whatsoever.

We have been more particular in setting this affair before our readers in the clearest point of view we possibly could, as we think it our duty, as Reviewers, to defend, with impartial justice, the character of that late eminent mathematician, who, in his life-time, made such considerable improvements in almost every branch of mathematical philosophy, to whose *manes* Dr. Price, in p. 246, offers the following compliment.

'The ingenious and accurate Mr. Simpson saw, that it was necessary to correct the London Tables, and he has done it with great judgment; but, I think, too imperfectly, and without going upon any fixt principles, or shewing particularly, how tables of observation ought to be formed, and how far in different circumstances, and at different ages, they are to be depended on.'

To correct imperfectly, nay, too imperfectly, and without going upon any fixt principles, &c. do not, in our opinion, redound greatly to the advantage of a man's judgment, or his ingenuity.

Our author, after having with great perspicuity shewn the insufficiency of the several schemes now established for providing annuities for widows, and for pensions in old age, proposes others, which, in our opinion, well deserve the attention of the public, as will appear by the two following schemes for
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that purpose, which we have extracted from the second chapter of this performance.

‘ Institutions for providing widows with annuities would, without doubt, be extremely useful, could such be contrived as would be *durable*, and, at the same time, *easy* and *encouraging*.

‘ The nature of things do not admit of this in the degree that is commonly imagined. The calculations and rules in the preceding chapter, will enable any one to determine in all cases, to what reversion any annuities, any given payments entitle, according to any given valuation of lives, or rate of interest. From question VII. and VIII. in particular, it may be inferred, that (interest being at 4 per cent. and the probabilities of life, as in M. De Moivre’s hypothesis, or the Breslaw, Norwich, and Northampton tables) for an annual payment beginning immediately of four guineas during marriage; and also for a guinea and half in hand, on account of each year that the age of the husband exceeds the age of the wife, every married man, under 40, might be entitled to an annuity during life, for his widow of 5 l. if he lives a year, 10 l. if he lives three years, and 20 l. if he lives seven years. Money can scarcely now in this kingdom be improved at so high a rate as 4 per cent. But, perhaps, it might be reasonably expected, that an advantage, sufficient to compensate this disadvantage, would be derived from changing the annuities I have mentioned into annuities during widowhood. One may, at least, venture to pronounce, that nothing much worse could befall a society that went on this plan than the necessity of some time or other adding half a guinea to the annual payments.

‘ If such a society chuses, that those who shall happen to continue members the longest time, shall be intitled to still greater annuities, six guineas, additional to all the other payments at admission, would be the full payment for an annuity of 25 l. and 12 guineas for an annuity of 30 l. if a member should live 15 years.

‘ All bachelors and widowers might be encouraged to join such a society, by admitting them on the following terms.—*Four guineas* to be paid on admission, and *three guineas* every year afterwards, during celibacy; and, on marriage, the same payments with those made by persons admitted after marriage; in consideration of which 1 l. per annum, for every single payment before marriage, might be added to the annuities, to which such members would have been otherwise entitled. For example; if they have been members four years, or made five payments before marriage, instead of being entitled

titled to life annuities for their widows of only 5 l. 10 l. 20 l. 25 l. and 30 l. on conditions I have specified, they might be entitled to annuities of 10 l. 15 l. 25 l. 30 l. and 35 l. or, if they have been members nine years, and made 10 payments, they might, instead of the same annuities, be entitled to annuities of 15 l. 20 l. 30 l. 35 l. and 40 l. In this case, the contributions of such members as should happen to desert, or die in celibacy, would be so much profit to the society, tending to give it more strength and security.

'This is one of the best schemes that I am able to think of, or would chuse to recommend. There are, however, others no less safe and encouraging which some may prefer, and which therefore, I will just propose.

'Let the probabilities of life be the same with those in the tables just mentioned. Let money be supposed to be improved at no higher interest than 3 per cent. Let the reversionary annuities promised to widows be 10 l. for life; if a member lives five years after admission, and 15 l. more, or 25 l. in all, if he lives 11 years. The proper payments for such an expectation, from married men not exceeding 50 years of age, will, in the nearest and most convenient round sums, be four guineas in annual payments, beginning immediately, and two guineas in hand for every year that his age exceeds his wife's, not admitting any greater excess than 15 years: or if the whole value is given in one present payment, 40 l. added to a guinea, for every year that his age falls short of 50, besides the payment just mentioned on account of disparity of age. For example; four guineas in annual payments, besides 10 or 20 guineas in hand, according as the age of the husband exceeds the wife's 5 or 10 years. Or, if the whole value of the expectation is given in one payment, 10 guineas added to 40 l. (that is, 50 l. 10 s.) from a man whose age is 40; and, in like manner, 20 guineas added to 40 l. (that is 60 l.) from a man whose age is 30; besides the payment just mentioned on account of disparity of age.

'If money is improved at 4 per cent. or, on account of any advantages attending a scheme, may be justly considered as so improved, the full payments for the expectation I have mentioned will be about one eighth, or half a guinea, less in the annual payments during marriage; and a quarter less in all the other payments. That is, a married man *at or under* 50, would, besides three guineas and a half in annual payments during marriage, be bound to add a guinea and half for every year he is older than his wife; or, if he chuses to give the value of his expectation in one payment, besides, the common contributions of 30 l. and a guinea and a half for every year

his

his age exceeds his wife's, he would be bound to pay three quarters of a guinea, for every year he is less than 50 years of age; that is, 53 l. 12 s. 6 d. in all, supposing him 40 years of age, and 10 years older than his wife.—All these payments doubled would entitle to double annuities.

‘There is one particular advantage which societies formed on a plan of this kind would enjoy*.—Persons who know themselves subject to disorders, which are likely to render them short-lived, will have no great temptations to endeavour to gain admission into such societies; and, if admitted, the danger from them will be less than on any other plan.

‘In the plans hitherto mentioned, it is implied, that, if either a member, or his wife, dies within any of the periods specified, the additional annuities that would otherwise have become due will be lost.’

In the third chapter of this work, our author takes into consideration the nature of public credit, and the national debt; these articles he treats with great propriety, and clearly shews, that the practice of raising supplies for every national service, by borrowing money on interest, to be continued till the principal is discharged, must be in the highest degree detrimental to a kingdom. Unless a plan is settled for putting its debts into a regular and certain course of payment, when this is not done a kingdom by such a practice, the Doctor observes, obliges itself to return for every sum it borrows, infinitely greater sums; and, for the sake of a present advantage, subjects itself to a burden which must be always growing heavier and heavier, till it becomes insupportable.

In the year 1700, the national debt was 16 millions. In 1715, it was 55 millions. A peace, which continued till 1740, sunk it to 47 millions; but the succeeding war increased it to 78 millions, and the next peace sunk it no lower than 72 millions. In the *last* war it rose to 148 millions; and, at a few millions less than this sum it now stands, and probably will stand, till another war raises it, perhaps, to 200 millions. To prevent this, and likewise to lessen the present enormous debt of near 148 millions, Dr. Price points out several expedients, such as granting annuities to continue 100 years, which, he observes, are to the present views of men, nearly the same with annuities for ever, and are also nearly the same in calculation. Or by providing an annual saving, to be applied invariably, together with the interest of all the sums redeemed by it, to the purpose of discharging the public debts; that is, in other words, by the establishing of a permanent sinking fund, &c.

* See another advantage mentioned under question VIII. p. 28.

As a proof of the utility of this plan, and which it is well known has been adopted by our government, but not sufficiently carried into execution, Dr. Price proceeds thus. 'Suppose the annual saving to be 100,000 l. this sum, applied now to discharge an equal debt, bearing interest at 4 per cent. will transfer to the public, from its creditors, an annuity of 4,000 l. At the end of a year, then, there would be a saving of 104,000 l. which would transfer to the public another annuity of 4,160 l. and make the saving, at the end of two years to be 108,160 l.—Thus, the original fund would go on increasing, at the same rate with money improved at 4 per cent. compound interest.—At the end of three years it would be 112,486 l. at the end of 18 years. 202,587 l. of 36 years, 410,393 l. and of 95 years* 4,151,128 l.—At the end of 93 years, then the nation might be eased of about 4 millions per annum in taxes; and above 100 millions of its debts would be discharged, gradually and insensibly, at no greater expence than 100,000 l per annum; and, without interfering with any of the resources of government; or making any other difference than causing funds to be engaged for a course of time to the public, that would have been otherwise necessarily engaged to its creditors, and which, therefore, must have been entirely useless to it.

'By these, or similar methods, the nation might have been eased some years ago, of the greatest part of the taxes with which it is loaded. The most important relief might have been given to its trade and manufactures, and it might now have been in much better circumstances than at the beginning of the last war; its credit firm; respected by foreign nations; dreaded by its enemies; and ready to punish any insult that could be offered to it. The near views, likewise, of such a period, during the course of the last war, would have given higher spirits to the nation, and encouraged it to bear the expence occasioned by the war with more chearfulness, and to continue it with vigour for two or three years; the consequence of which would, probably, have been, gaining a full indemnification from our enemies, and weakening them to such a degree, as would have given us effectual security against them for many years to come.—A new account might also have been begun; and another fund, not much more considerable, applied in the same way, would, in 60 or 70 years more, have paid not only all that would have been now unpaid, but also, probably, a great proportion of such further debts as must be contracted within this time. And thus, without any expence

* See the questions annexed to the Tables in the Appendix.

that could be sensibly felt, its debts, as soon as they began to grow heavy, might have been constantly reduced to a half, or a third; and not only all danger, but all considerable inconvenience from them prevented.'

All the Doctor's remarks in these extracts, added by way of scholia to the preceding calculations in support of the schemes proposed for lessening, or annihilating the national debt, may, probably, be very just, and we believe they are so; but we cannot give the same degree of credit to the following note, p. 146. 'One of the properest objects of taxation in a state, is celibacy. I doubt not, but that by a fund supplied only from hence, the end I have in view might have been easily accomplished; and, consequently, the very means of paying off the debts of the nation, rendered at the same time the means of increasing its chief strength, by promoting population in it.' Certainly, not at the same time, unless we admit population to be promoted by fornication. Besides, it would be very unjust, however proper, to impose a tax upon celibacy in this country, where there is an act existing rather unfavourable to marriage.

Our author next proceeds to some observations upon the sinking fund, which was established in the year 1716, or soon after the accession of the present royal family, at a time when the public debts, tho' not much more than a third of what they are now, were thought to be so considerable as to be alarming and dangerous. 'It was intended as a sacred deposit never to be touched; the law which established it declaring, that it was to be applied to the payment of the principal and interest of such national debts and incumbrances, as had been incurred before the 25th of December 1716; and to no other use, intent, or purpose whatever.—The faith of parliament, therefore, as well as the security of the kingdom, seemed to require, that it should be preserved carefully and rigourously from alienation. But, notwithstanding this, it has been *generally* alienated, and the produce of it employed in helping to defray such current expences as the exigencies of the state rendered necessary.

'In order to justify this, it has been usual to plead, that when money is wanted, it makes no difference, whether it is taken from hence, or procured by making a new loan. There cannot be a worse sophism than this. The difference between these two methods of procuring money is no less than infinite.'

Notwithstanding, in what follows, Dr. Price has endeavoured to shew by calculation the truth of this assertion, yet, we cannot help thinking it must be just the same, whether the required money be taken from the sinking fund, or procured by a new

loan ; admitting the same, or similar advantages can be made of money in both cases, much less can we conceive the difference between the two methods to be infinite ; indeed, we do not exactly know what meaning to affix to the term *difference* in this case, which shall by any kind of increase arise to *infinity*. But to return. ‘ Suppose a million wanted for any public service. If it is borrowed at 4 per cent. the public will lose by the payment of interest 40,000 l. the first year, and the same the second year, and the same for ever afterwards.’ (per year we suppose) ‘ But if it is taken out of the *sinking-fund*, the public will lose 40,000 l. the first year, 4160 l. the second year, 80,000 l. the 18th year, a million the 85th year : for these are the sums that would at these times, have otherwise necessarily reverted to the public. It loses, therefore, the advantage of paying in 85 years with money, of which otherwise no use could have been made, twenty-five millions of debt.—In other words ; by employing the sinking-fund, in bearing current expences, rather than borrowing *new* money, the state, in order to avoid giving simple interest for money, is made to alienate money that must have otherwise been improved at compound interest ; and that in time would have necessarily increased to any sum. Had a faithful use been made, from the first, of only one third of the produce of this fund, near three-fourths of our present debts might now have been discharged ; and, in a few years more, the whole of them might have been discharged *.—Can it be possible then to think, without regret and indignation, of that misapplication of this fund, which, with the consent of parliament, always complying, our ministers have practised !—I find it difficult here to speak with calmness—But I must restrain myself. Calculation, and not censure, is my business in this work.—I must believe, that the grievance I have mentioned has proceeded more from inattention and mistake, than from any design to injure the public.’

All this is little better than mere *gratis dictum* ; and we apprehend, that when Dr. Price will please to reconsider his calculations with *calmness*, and can quite *restrain himself*, he will, by making proper and just allowances, on the debtor and credit side of the question, find this favourite scheme for reducing, or paying off the national debt, utterly impracticable.

In the Supplement to this work, we meet with the following remark. By a great variety of observations made upon the number of births and burials at various places, as Vaud, Berlin, Vienna, London, &c. it appears to our author,

* See a particular explanation and proof of this in the questions following the tables in the Appendix.

‘ that the destructive influence of great towns on life is the very reason why old people live longer in them than in small towns, and in the country.’ This, indeed, seems somewhat paradoxical, but having no room for farther extracts, we must refer the reader to the work itself for the proof of so extraordinary an assertion, which the Doctor assures us, however strange it may appear, is nevertheless absolutely true.

II. *The Roman History, from the Building of Rome to the Ruin of the Commonwealth. Illustrated with Maps and other Plates. By N. Hooke, Esq. Vol. IV. 4to. 18s. boards. Longman. [Concluded.]*

IN our last Review we examined Mr. Hooke's account of the civil war, which concluded with the assassination of Pompey. Although this event prevented Cæsar's meeting with farther opposition from the Pompeian party in the East, his active disposition did not suffer him to return to Rome, however necessary his presence was there, till he had determined the disputes which had arisen between Ptolemy and Cleopatra in Egypt, whither his pursuit of Pompey had led him, and till he had reduced Pharnaces, king of the Bosphorus, who, during the confusion in which the Roman affairs were involved, had attempted to annex Armenia and Cappadocia to his dominions. It must be owned, that his absence was productive of disorders at home, and that therefore it appears impolitic; those disorders, however, he soon quieted at his return. That absence has been attributed to the effect which Cleopatra's charms had on him: but this, perhaps, would not alone have caused his stay; for, after the Alexandrian war, he chose to march against Pharnaces, for doing which her charms could not be his inducement.

The reduction of the Pompeian chiefs in Africa being too formidable for Cæsar to trust to his lieutenants, he passed over thither in person. In relating the events of this war, Mr. Hooke presents us with a particular detail of Cato's suicide, which, if some of its circumstances are not forged, is an extraordinary instance of that courage and resolution which the ancient philosophy inspired. Some of its circumstances, however, our author considers as forgeries, and they have undoubtedly that appearance. His abhorrence of tyranny seems to have been the chief motive for this action, although his personal hatred to Cæsar might have some share in influencing him to it. Mr. Hooke thinks that his death is far from reflecting any lustre on his life; but on this head every man will judge for him-

self according as he thinks suicide justifiable or not, by the dictates of philosophy.

After the conclusion of the African war, Cæsar was received by the senate with the most servile adulation; and the extravagant power and honours which they decreed him, gave a kind of sanction to his usurpation, although their doing it was the pure effect of fear. His acceptance of them, indeed, was excusable, as it would not probably have been prudent to diminish his power, after having proceeded so far. He now made use of it to establish several wholesome laws and regulations, in order to conciliate the affections of the people, whom he could not but think must be dissatisfied with his unbounded authority. He met with a proof of their dislike, when, at his return from Spain, where he had conquered Pompey's sons, he had a splendid triumph for his victory, at which the people, instead of admiring and applauding, as he expected, were sullen and silent, considering it as a victory over themselves; and at the Circensian games, where his statue, by a decree of the senate, was carried in procession along with those of the gods, they would not give their wonted acclamations to the deities, that it might not appear as if they were given to him. In some instances, as his power set him above it, he seems to have been careless of the people's displeasure; his declaring Caninius consul at one in the afternoon, when the preceding consul died on the day on which his consulship was to have expired, so that the new consul was to govern only the remaining part of the day, is almost as ridiculous as one of his successors making his horse a consul. Mr. Hooke 'cannot see, he says, what injury Cæsar either did [did either] the state, or particular persons, by making over to others, which he frequently did, an office, or the title of an office, which the senate had named him to for his life:' but we cannot look on a wilful affront in any other light than that of an injury, and we think this no extraordinary stretch of delicacy.

The circumstances of Cæsar's being offered a regal diadem by Antony, and of his desiring the title of king, our author next discusses; and concludes, that on the whole there is no proof of his having affected that title.

The conspiracy against Cæsar, which follows, is related with all its usual particulars; and Cibber's reasoning on the subject is quoted, to prove it an act of the highest injustice.

The assassination of Cæsar not producing the effect which the conspirators had expected, the re-establishment of the public liberty, it was lamented by many of them, and also by Cicero, that Antony and Lepidus had not been killed at the same time with Cæsar; on which, indeed, the conspirators had deli-

berated; but gave up the thoughts of it, that they might not, by shedding more blood than was necessary, draw upon themselves the imputation of cruelty. Had their intentions been put in practice, it is highly probable, that, as the senate was fallen from its former dignity, the power which Antony obtained would have fallen into the hands of some other enterprising man, who might, like him, have prevented the conspirators from procuring any advantage to the state by a change of measures, especially as the people's affection towards Cæsar, now they had been pleased with the legacies he left them, would have assisted such a man's designs.

Octavius soon after appears on the stage, and our author has quoted a great number of Cicero's epistles, to show what part that orator took in the public concerns at that time. So long as he had hopes, that by Octavius's means the liberty of the commonwealth might be established, he was avowedly his friend; but he grew more cautious after Octavius had manifested his ambitious views. On this occasion, our author remarks, that 'unluckily there are too many instances of inconsistencies both in Cicero's words and deeds;' but we cannot think he deserves blame for changing his style, especially in the presence of Octavius and his adherents, when that adventurer's circumstances were changed; and when, being no longer dependent on Cicero and the senate, he began to declare himself openly against his father's murderers. That there are too many inconsistencies in Cicero's words and deeds, is sufficiently evident on some occasions, but on this abovementioned, and on some others, where we are of a different opinion from our author, our regard for justice has induced us to undertake Cicero's defence; and that the rather as we have not scrupled, when we have seen occasion, to testify our disapprobation of his conduct.

The triumvirate which was formed between Octavius, Lepidus, and Antony, put a period to the small remains of Roman liberty, and under the proscription which these triumvirs made, perished the unfortunate Cicero, whose presence of mind and firmness, when overtaken by the soldiers sent to murder him, does honour to his memory. Our author dismisses the account of his death, with a remark, 'that he had so much the less reason to complain of his fate, as it is certain that he suffered nothing more than he would have inflicted, had fortune put Antony in his power: and that he had brought this ruin upon himself and his friends by his rash and cruel counsels.'

Mr. Hooke proceeds after this to describe the battle of Philippi, where Brutus and Cassius slew themselves after their defeat.

feat. He is of opinion, in opposition to Montesquieu, that they had no resource left; and that they did not, therefore, as that celebrated writer thinks, kill themselves with a haste not to be vindicated: in which he is certainly right.

Speaking of the cruelty which Suetonius attributes to Octavius, and which he is inclined to disbelieve, our historian remarks, that 'nothing shews more plainly how little we can depend upon the truth of these particularities related by the old historians, than the account they have given us of the death of Portia. They say, that this lady, upon the news of her husband's unhappy fate, resolved not to survive him; and that, by the care of her relations and friends, all instruments of death being removed out of her way, she destroyed herself by swallowing burning coals. Now it is almost certain she died of a lingering disease before the battle of Philippi. For Plutarch himself mentions a letter of Brutus extant in his days, of the authenticity of which, indeed, he entertained some doubt, in which he lamented her death, and complained of his friends for neglecting her in her last sickness. Certain, however, it is, as Dr. Middleton observes, that, in a letter to Atticus, he speaks of Portia's indisposition; and that there is a letter of condolence to him from Cicero which can hardly be applied to any other occasion, but that of her death.' According to which, upon the credit of a letter, the authenticity of which is doubted by the person who mentions it, of another, which says, in effect, nothing to the purpose; and of a third, which may be applied to some other occasion besides that in question, for the letter referred to (*Ep. ix. ad Brutum*,) does not mention Portia, we are to reject the positive testimony of historians of reputation. If here be reasons sufficient to discredit the old historians, we might undertake to produce reasons sufficient to discredit Mr. Hooke, or almost any other historian; and we do not see why we should doubt of Portia's having killed herself, as she was a woman of such spirit that her husband Brutus dared to trust her with the secret of the conspiracy against Cæsar.

In the remaining part of this history, the extravagant and inglorious behaviour of Antony, and the profuseness of Cleopatra, make the reader reflect with astonishment. Cleopatra had assisted Dolabella, for which she was cited to appear before Antony. She came, indeed, but in such a splendid manner, that the relation of it would be incredible, were it not exceedingly well authenticated, and were we not acquainted with still greater instances of her extravagance, such as those shown in the feasts which she gave to Antony and his friends; and that, when, to surpass all former expence, she undertook that

her supper should cost an immense sum ; and, therefore, taking a pendant of inestimable value from her ear, put it into a strong dissolvent liquor, and drank it off. The other pendant, which she was taking off, to use in the same manner, was secured by Plancus, and it coming afterwards into the hands of Augustus, he caused it to be cut in two, to adorn the statue of Venus, which he thought nobly ornamented with one half of what this prodigal princess would have destroyed at a meal.

The interview she had with Antony secured his affections ; indeed, it is not surprising that a man of Antony's taste should be captivated with Cleopatra ; but it is so, that, ambitious as he was of obtaining the supreme authority at Rome, he should be so far fascinated with the pleasures he enjoyed in the company of that princess, as to neglect the management of his affairs when in such critical situations, to the entire ruin of all his hopes.

The war between the triumvirs and Sextus Pompey affords us variety of entertainment. In the course of it, Octavius repeatedly met with ill success, and it was owing to his enemy's ignorance of the terror in which he was, that his army was not at one time, perhaps, entirely destroyed. Under the apprehension of his camp being then attacked by Pompey, he left the defence of it to one of his generals, whom he ordered to defend himself to the last extremity, and embarked privately himself for Italy, to procure fresh succours ; an action which, as far as we can judge of the propriety of it, does not seem to have been very politic : his presence could surely never be more necessary than at a time of so much danger ; but he probably knew that the courage and abilities of his general might be confided in, who undoubtedly acquitted himself of his important trust with much reputation.

From hence, our author proceeds to Antony's expedition against the Parthians, where the long and dangerous retreat which the Romans made, afflicted with famine, and with enemies at their heels, is accurately described. The peril they had been in was such, that on their safe arrival in Armenia, ' the soldiers felt the same joy as if they had gained a port after a violent storm. They fell down prostrate, and worshipped the land, and, rising up, embraced and wept over one another.'

The rupture between Antony and Octavius being related, our historian proceeds to the battle of Actium, where Antony was defeated by Octavius. He here exculpates Cleopatra from causing the loss of this battle by flying too precipitately, as it is generally supposed she did, by alledging, that she must soon see how affairs would turn ; and that both she and Antony

must be sensible, that their fleet, consisting of heavy ships, was inevitably lost; and, therefore, they themselves would not be able to escape by flight, if they waited any longer.

The settlement of the empire on Octavius being now at hand, Mr. Hooke has thought proper to show how he was qualified for it, by defending him against some modern authors who have made free with his character. As it may be agreeable to our readers to see this defence, we shall lay it before them, together with the objections to which it is designed as an answer; and shall only previously remark, that we have a much better opinion of his courage than of his honour: his divorcing Scribonia on the very day she was brought to bed, and taking Livia from her husband Tiberius in her stead, are lasting stigmas of dishonour to him; and if it be considered, that Livia was at that time six months gone with child, what an idea does it give us of his delicacy! That he was deficient in this, however, his many scandalous impurities, enumerated by Suetonius, are sufficient proofs.

‘What a prodigious and incoherent mixture of opposite qualities in the same man, says the abbé de Vertot, and especially in a man that aspired to render himself master of the whole world! In him we see an exalted, bold, audacious genius, capable of forming the greatest designs, yet incapable of facing coolly the least danger, and that shewed no courage but in council, and where there was no need of venturing his person in the execution. He was very early sensible, that courage, a general’s first quality, was wanting in him; yet, though he was conscious of this weakness in himself, it abated nothing of his ambition. He contented himself with calling another man’s valour to his aid: he borrowed, as it were, Agrippa’s courage. *Hist. of the Revolutions of Rome*, B. xiv. Abbé de St. Real is of the same opinion, and Montesquieu is yet more severe in his censure. I believe Octavius is the only man of all the Roman generals, who ever gained the affections of the soldiers by giving them perpetual instances of a natural timidity of spirit. The soldiers, at that time, were more affected with the liberality of their commanders, than with their valour: perhaps, it was even fortunate for him that he was not master of any qualities which could procure him the empire, and that his very incapacity should be the cause of his promotion to it, since it made him the less dreaded. It is not impossible, that the defects which throw the greatest dishonour on his character were the most propitious to his fortune. If he had discovered at first any traces of an exalted soul, all mankind would have been jealous of his abilities; and if he had been spirited by any true bravery, he would not have given Antony time to launch into all the extravagancies which proved his ruin. *Reflexions on the Grandeur of the Romans*, c. xiii.

‘It is hard to understand what the president can mean by the last reflexion; for it is evident, that till Octavius had vanquished Sextus Pompey and Lepidus, and Antony, by his extravagant behaviour, had lost the affections of the soldiers, the young triumvir was not a match for his partner in power: and as to the judgment, these

three very ingenious writers pronounce against Octavius's courage, it is grounded purely on some expressions which Suetonius tells us, were thrown out against him in Antony's invectives and manifestoes. The whole tenor of his conduct, from his first entrance upon the stage of action, is repugnant to it. No man could shew more daring spirit, and more true courage than Octavius did when he attacked Antony, armed with consular authority, and all the forces of the state, at the siege of Mutina; in his wars against S. Pompey; in those he waged against the Dalmatians; in fine, in this last against the formidable Antony himself.

'At the battle of Philippi he made no figure; he withdrew to Antony's camp; but we know very little of the circumstances of that battle: and it must be remembered, that he had been long ill of a lingering disorder. But that he was lost for three days after the battle of Mutina; that he hid himself at Philippi among the baggage of Antony's army; and that, in a sea fight against Pompey, he laid himself down in his ship upon his back, like a man in a trance, till the engagement was over; these are imputations as ridiculous in themselves, as they are inconsistent with the more authentic accounts of the ancient historians.'

When Mr. Hooke has occasion to mention any sum in Roman money, he constantly gives us in the margin the amount of it in English pounds, which is also the custom of many other authors, but which, in our opinion, tends rather to mislead than inform their readers. When we are told that Octavius gave his soldiers 500 drachmas each, and find a note in the margin to inform us that this sum is equivalent to 16 l. sterling; are we to suppose, that he gave them a sum worth only as much as 16 l. sterling now are, or worth as much as that sum one, two, or three centuries ago? for a nominal sum is of a very different value at different times, and even in different places, according as it will purchase more or less of the conveniencies or necessities of life. Since, therefore, he who possessed a thousand pounds three centuries ago, was much richer than he who now possesses that sum; the first of these, on being informed to what sterling amount Octavius's gift arose, would think it of much more value than the latter would, and neither of them get any just idea of its real value. The best method that occurs to us how we are to obtain a just knowledge therein is, that such money should be valued according to the prices of labour and food; and in the present case, it would have been satisfactory to have seen that 500 drachmas are equal to a soldier's pay for fourteen or fifteen months, which they are nearly,

With respect to the merit of Mr. Hooke as an historian, in the course of our remarks on the present work we have enabled our readers to form a tolerable judgment of it; but we shall add, that although we think he has on the whole executed his undertaking much to his reputation, we wish he had
not

not added to the prolixity of his work by inserting long disquisitions from other authors in the body of it ; and even the very numerous quotations in the notes might, without detriment, have been abridged. He may claim, indeed, the merit of being exceedingly accurate, and of being perfectly acquainted with his subject ; but his readers are more obliged to him for relating and adjusting facts, than for reflections on them, or for examinations of their causes, and of the motives which led their actors to undertake them.

He is careful in quoting authorities, and in giving his reasons for preferring some, and neglecting others ; and we know of no history which gives a more full and distinct idea of the Roman affairs. The liberty we have taken to dispute his opinion on sundry subjects, proceeds from no desire of cavilling, but from that of discovering truth, a liberty which, in our own situation, we are always willing to allow others—*hanc veniam petimusque damusque vicissim*.

III. *The Works of William Browne. With the Life of the Author. With Notes and Observations by the reverend W. Thompson. Three Vols. 8vo. 7s. 6d. Davies.*

WILLIAM Browne was descended from a respectable family in Devonshire, and was born at Tavistock, in the year 1590. About the beginning of the reign of James I. he was sent to Exeter College in Oxford ; where he made a great proficiency in the learned languages, and the belles lettres. Before he took any academical degree, he removed to the Inner Temple : at which place he more particularly devoted himself to the Muses.

In the beginning of the year 1624, he returned to Exeter College, and was tutor to Robert Dormer, afterwards earl of Carnarvon, who was killed in battle at Newbury, Sept. 20, 1643. On the 16th of November 1624, our author was created master of arts. In the public register of the university, he is styled, *vir omni humanâ literaturâ, et bonarum artium cognitione instructus*.

After he had left college with his pupil, he resided in the family of William earl of Pembroke, who had a great regard for him. While he was in this situation, he encreased his fortune, as Mr. A. Wood informs us, and purchased an estate. The same writer adds, that he had a great soul in a little body.—With respect to the time of his death he is very doubtful. He only says, that in his searches, he finds, that one William Browne, of Ottery, in Devonshire, died in the year 1645 ; but that he does not know whether this was our poet, or some other person of the same name.

Mr. Browne's poetical works were read with pleasure, and procured him the acquaintance and esteem of some of the most learned and ingenious men of that age. We have many testimonies of the high esteem in which they were held.

Philips, in his *Theatrum Poetarum*, speaking of the *Britannia's Pastorals*, says, 'though they are not of the sublimest strain, yet for a subject of that nature, amorous and rural, they contain matter not unpleasant to the reader.'

Winstanley, in his *Lives of the English Poets*, styles that performance 'a most ingenious piece; being, says he, for the subject of an amorous and rural nature, worthily deserving commendations, as any one will confess, who shall peruse it with an impartial eye.'

The author of the *Memoirs of the Life of Mr. William Pattison*, of Sidney College, Cambridge, prefixed to his *Poems*, printed in 1728, tells us, that from some instances which he produces, 'it will appear, even to our most infallible critics, that, though Mr. Browne wrote an hundred and eleven years ago, his language is as nervous, his numbers as harmonious, his descriptions as natural, his panegyric as soft, and his satire as pointed, as any that are to be found in the whipt-syllabub poetasters of the present century,

'Who verses write, as soft, as smooth, as cream:

The poem ended, no one knows the theme.'

It is said of Mr. Pattison, that of all the books he ever read, *Spencer's Fairy Queen*, and *Brown's Britannia's Pastorals*, gave him the greatest delight; and that the last mentioned book, which he had purchased for a shilling, was, through his misfortunes, all the library he left behind him at his death.

Prince, in his *Worthies of Devon*, informs us, 'that as Mr. Browne had honoured his country with his sweet and elegant *Pastorals*, so it was expected, and he was intreated, a little farther to grace it by drawing out the line of his poetic ancestors, beginning in *Joseph Iscanus**, and ending in himself.' But this design was never accomplished.

* *Josephus Iscanus*, or *Excestriensis*, died about the end of the twelfth century. Besides many other poetical works, he wrote a poem in six books, *De Bello Trojano*, which begins in this manner:

'*Iliadum lachrymas, concessaque Pergama fatis,
Proelia bina ducum, bis adauctam cladibus urbem
In cineres, querimur, &c.*'

This poem was, in some editions, ascribed to *Cornelius Nepos*. But *Sam. Dresenius*, who published an edition of it, with learned notes, at Frankfort, in 1623, restored it to its proper author. There was likewise an edition of it published at London, in 1675, *ex emendatione Joannis Meri*. *Vossius* says of *Iscanus*, *Vir fuit Latinè, Græ-*

This author, who had been esteemed and recommended by the best writers of his time, by Ben Johnson, Michael Drayton, the learned Selden, and others, met with a fate uncommon and unmerited by so great a genius : in a few years after his death, he was almost forgotten. We can find no trace of any of his works since the year 1625.

The editor of this edition informs us, that he has been assisted in the publication by several gentlemen, who have enabled him to make it as complete as possible.

The gentlemen of the king's library favoured him with the use of the first edition of *Britannia's Pastorals* *, which had several manuscript notes in the margin, written by the reverend Mr. W. Thompson, late of Queen's College, Oxford. Mr. Thompson, it is imagined, intended to print an edition of this work, with notes and observations. The remarks which he has left are printed in their proper places.

The Shepherd's Pipe was become so very scarce, that if the ingenious Mr. Tho. Warton, had not lent his own copy to be transcribed, the editor, it is apprehended, would not have been able to gratify the public with a new edition of this valuable work.

The reverend Mr. Price of Oxford sent the publisher a correct copy, taken from a manuscript in the Bodleian Library, of Browne's *Elegy upon the Death of Henry, Prince of Wales*, eldest son of James I. Mr. Farmer of Emanuel College, Cambridge, not only transmitted him a little poem, which is inserted at the end of the third volume, but procured from the library of Emanuel College *The Inner Temple Masque*, a piece which had never been printed.

Mr. Browne's capital performance, the *Britannia's Pastorals*, in some respects resembles *Spencer's Fairy Queen*. *Mirina*, a beautiful young virgin, is in love, and runs through a variety of strange adventures. The story has no regular plan, no exact arrangement of parts. It abounds with episodes and digressions. The poet introduces many allegorical personages, and presents us with a variety of tender scenes, lively, picturesque, and romantic descriptions.

A river god, while *Marina* lay sleeping on his bank, declares his passion for her in this gallant soliloquy :

' Would she be wonne with me to stay,
My waters should bring from the sea
The corall red, as tribute due,
And roundest pearles of orient hue :

céque doctus et admodum disertus; imò poetarum Britannicorum suo ævo princeps. Voss. de Hist. Lat. l. ii. c. 56. Camden calls him, *splendidissimo ingenio poetam.* Brit. p. 133. Edit. Franc. 1590.

* The first part was printed in 1613, the second in 1616.

Or in the richer veines of ground
 Should seeke for her the diamond.
 And whereas now unto my spring
 They nothing else but gravell bring,
 They should within a myne of gold
 In piercing manner long time hold,
 And having it to dust well wrought,
 By them it hither should be brought;
 With which ile pave and over-spread
 My bottome, where her foote shall tread.
 The best of fishes in my flood
 Shall give themselves to be her food.
 The trout, the dace, the pike, the breame,
 The eele, that loves the troubled streame,
 The miller's thombe, the hiding loach,
 The perch, the ever-nibbling roach,
 The shoates with whom is Tavier fraught,
 The foolish gudgeon quickly caught,
 And last the little minnow-fish,
 Whose chiefe delight in gravell is.—B. I. Song 2.

The description of a grove.

‘ Not all the oyntments brought from Delos isle :
 Nor from the confines of seaven-headed Nyle ;
 Nor that brought whence Phœnicians have abodes ;
 Nor Cyprus wilde vine-flowers ; nor that of Rhodes ;
 Nor roses-oyle from Naples, Capua,
 Saffron confected in Cilicia ;
 Nor that of quinces, nor that of marioram,
 That ever from the isle of Coös, came.
 Nor these, nor any else, though ne're so rare,
 Could with this place for sweetest smells compare.
 There stood the elme, whose shade so mildly dym
 Doth nourish all that groweth under hym,
 Cipresse that like piramides runne topping,
 And hurt the least of any by their dropping.
 The alder, whose fat shadow nourisheth,
 Each plant set neere to him long flowrisheth.
 The heavie-headed plane-tree, by whose shade
 The grasse grows thickest, men are fresher made.
 The oake, that best endures the thunder shocks :
 The everlasting ebene, cedar, boxe.
 The olive that in wainscot never cleaves.
 The amorous vine which in the elme still weaves.
 The lotus, juniper, where wormes ne'er enter :
 The pyne, with whom men through the ocean venter.
 The warlike yewgth, by which (more than the lance)
 The strong-arm'd English spirits conquer'd France.
 Among the rest the tamariske there stood,
 For huswife's besomes only knowne most good.
 The cold-place-loving birch, and servis tree :
 The walnut loving vales, and mulbury.
 The maple, ashe, that doe delight in fountains,
 Which have their currents by the sides of mountaines.
 The laurell, mirtle, ivy, date, which hold
 Their leaves all winter, be it ne'er so cold.
 The firre, that oftentimes doth rosin drop :
 The beech that scales the welkin with his top :

All these, and thousand more within this grove,
By all the industry of nature strove
To frame an harbour that might keepe within it
The best of beauties that the world hath in it.'

Ibid.

The latter part of this passage is an imitation of the eighth and ninth stanzas of the first canto of Spencer's *Fairy Queen*. Our author seems to have equalled, or perhaps excelled the original, in this paradisaical scenery.

If the following night-piece is not as beautiful as that of Virgil, in the fourth *Æneid*, v. 522—532. or that of Tasso, there is at least something in it, which is pleasing, melancholy, and pathetic.

' Now had the glorious sunne tane up his inne,
And all the lamps of heav'n inlight'ned bin,
Within the gloomy shades of some thicke spring,
Sad Philomel gan on the haw-thorne sing,
(Whilst every beast at rest was lowly laid)
The outrage done upon a feely maide.
All things were hush't, each bird slept on his bough;
And night gave rest to him, day-tir'd at plough;
Each beast, each bird, and each day-toyling wight,
Receiv'd the comfort of the silent night:
Free from the gripes of sorrow every one,
Except poore Philomel and Doridon;
She on a thorne sings sweet though sighing straines;
He on a couch more soft, more sad complaines:
Whose in-pent thoughts him long time having pained,
He sighing wept, and weeping thus complained.' B. I. S. 3.

Tasso's description of the night is as follows:

' Era la notte, all' or ch' alto riposo
Han l' onde, e i venti, e pareva muto il mondo;
Gli animai lassi, e quei, che 'l mar ondofo,
O de' liquidi laghi alberga il fondo,
E chi si giace in tana, o in mandra ascoso,
E i pinti augelli ne l' obbligo profondo,
Sotto il silenzio de' secreti orrori,
Sopian gli affanni, e raddolciano i cori.

' Ma nè 'l campo fedel, nè 'l Franco duca
Si discioglie nel sonno, o pur s'accheta.'

Gerus. Liberata, c. ii. st. 96, 97.

' Now had the night her drowsy pinions spread;
The winds were hush'd; the weary waves were dead;
The fish repos'd in seas and chrystal floods;
The beasts retir'd in covert of the woods;
The painted birds in grateful silence slept;
And o'er the world a sweet oblivion crept.

' But not the faithful host, with thought oppress'd,
Nor could their leader taste the gift of rest.' HOOLE.

This passage is almost word for word borrowed from Virgil. Tasso leaves out the hemistich, *voluntur sydera lapsu*, and supplies its place (perhaps from Statius's *mutumque amplectitur*

itur orbem. Achil l. i. 620.) with *parca muto il mondo.* 'Those that lodged in the wavy sea, and the bottom of the liquid lakes,' are more than Tasso has occasion for in this place. In Browne, if there is not that elegance which there is in Tasso, there is not that superfluity of images. And in the latter, the description of a general silence is introduced with more propriety. Tasso tells us, that notwithstanding *the world was mute*, and involved in *profound oblivion*, a whole army was in *restless agitation*. Browne more judiciously supposes every creature at rest, except Philomel and Doridon.

A description of famine.

'A villaine, leane, as any rake, appeares,
That look't, as pinch'd with famine, Ægypt's yeares,
Worne out and wasted to the pithlesse bone,
As one that had a long consumption.
His rusty teeth (forsaken of his lips
As they had serv'd with Want two prentiships)
Did through his pallid cheekes, and lankest skin
Bewray what number were enranckt within.
His greedy eyes deep sunck into his head,
Which with a rough hayre was o're covered.
How many bones made up this starved wight
Was soone perceiv'd : a man of dimmest sight
Apparantly might see them knit, and tell
How all his veynes and every sinew fell.
His belly (inwards drawne) his bowels prest,
His unfill'd skin hung dangling on his brest,
His feeble knees with pain enough uphold
That pined carkasse, casten, in a mold
Cut out by death's grim form.' — B. II. S. 1.

The last line reminds us of this striking image in the first book :

'Yet all these torments by the swaine were borne,
Whilst death's grim visage lay upon the storm.' B. I. S. 2. p. 73.

There is a delicate simplicity, as well as a beautiful allusion to Virgil's *fugit ad salices** in the ensuing passage.

'At doore expecting him his mother sate,
Wond'ring her boy would stay from her so late ;
Framing for him unto herselfe excuses :
And with such thoughts gladly herselfe abuses :
As that her sonne, since day grew old and weake,
Staid with the maides to runne at barlibreake :
Or that he cours'd a parke with females fraught,
Which would not runne except they might be caught.
Or in the thickets lay'd some wily snare
To take the rabbit or the pourblind hare.
Or taught his dogge to catch the climbing kid :
Thus shepherds doe ; and thus she thought he did.' B. I. S. 3.

This writer, however, sometimes tires his reader with an insipid prolixity ; and often falls into witticisms and quaint

* Ecl. iii. 65.

conceits, the common foible of his cotemporary bards.
Thus:

' The thunder-stricken swaine lean'd to a tree,
As voyd of sense as weeping Niobe :
Making his teares the instruments to wooe her,
The sea wherein his love should swimme unto her.' B. I. S. 1.

' Long time in griefe he hid his love-made paines,
And did attend her walkes in woods and plaines ;
Bearing a fuell, which her sun-like eyes
Inflam'd, and made his heart the sacrifice.' B. I. S. 1.

' Teares, sighes, and fobs, give passage to my tongue,
Or I shall spend you, till the last is gone :
Which done, my heart in flames of burning love,
Wanting his moisture, shall to cynders turne.' B. I. S. 3.

The Shepherd's Pipe consists of seven Eclogues. The first, second, third, sixth, and seventh, are upon subjects relative to the rural affairs of shepherds ; and are not without some strokes of pleasantry and humour. The fourth is a monody on the death of the author's friend, Mr. Thomas Manwood, whom he calls Philarete. Milton seems to have taken the idea of his Lycidas from this eclogue. The fifth is inscribed to Mr. Christopher Brooke *, and contains an encomium on the poetical abilities of that gentleman. We cannot leave the Shepherd's Pipe without presenting our readers with this sublime passage in the fourth eclogue.

' 'Tis not a cypresse bough, a count'nance sad,
A mourning garment, wailing elegie,
A standing herse in fable vesture clad,
A toombe built to his name's eternitie,
Although the shepheards all should strive
By yearly obsequies,
And vow to keepe thy fame alive
In spight of destinies
That can suppress my griefe
All these and more may be,
Yet all in vaine to recompence
My greatest losse of thee.

' Cypresse may fade, the countenance be changed,
A garment rot, an elegie forgotten,
A herse 'mongst irreligious rites be ranged,
A toombe pluckt down, or els through age be rotten :
All things th' unpartial hand of fate
Can raise out with a thought :
These have a sev'ral fix'd date,
Which ended, turne to nought.
Yet shall my truest cause
Of sorrow firmly stay,

* Mr. Brooke published some Eclogues in the year 1614, which he dedicated to his much-loved friend Mr. William Browne. He was, likewise, the author of several other poetical pieces. Fasti Oxon. Col. 841.

When these effects the wings of time
Shall fanne and sweepe away.'

The Inner Temple Masque bears the marks of a strong and lively fancy. Milton, says the editor, in all probability, borrowed the idea of Comus from this excellent poem. We do not think, that the conjecture is improbable. Yet the continuance of this piece in manuscript, till it was printed in the present year, is a presumptive argument, that hitherto it must have been very little known, or what, indeed, we will not suppose, very little regarded by readers of taste.

There is the imagination of Spencer, or Shakespeare, in the following lines.

' *Syren.* But 'tis not Tethys, nor a greater powre,
Cynthia, that rules the waves; scarce he (each houre)
That wieldes the thunderboltes, can thinges begun
By mighty Circe (daughter to the Sun)
Checke or controule; she that by charmes can make
The scaled fish to leave the brinye lake
And on the seas walke as on land she were;
She that can pull the pale moon from her spheare,
And at mid-day the world's all glorious eye
Muffle with cloudes in long obscuritie;
She that can cold December set on fire,
And from the grave bodyes with life inspire;
She that cleave the center, and with ease
A prospect make to our Antipodes;
Whose mystique spells have fearfull thunders made,
And forc'd brave rivers to run retrogade;
She, without stormes, that sturdy oakes can tare,
And turne their rootes where late their curl'd toppes were;
She that can with the winter solstice bringe
All Flora's daintyes. Circe bids me singe,
And till some greater hand her pow're can staye
Who're commande, I none but her obeye.'

We have now given a brief account of all the principal works of Mr. William Browne. We freely confess, that we have only quoted some of the most striking passages, that occurred to us upon a cursory inspection. We have not been equally entertained with every part. If we have been amused with fertile vales, romantic grottoes, and paradisaical groves, we have likewise been tired with barren wildernesses and dreary wastes. But the former have made us ample amends for the latter.

The publisher of these volumes informs us, that he hopes soon to reprint a very excellent collection of old poems, called England's Helicon, or, the Muses Harmony. We heartily wish him success in this undertaking; since it is indisputably a much nobler employment, for one who has the spirit of an antiquarian, to rescue the most valuable productions of ingenious writers from oblivion, than it is to pore over an obliterated inscription, or to sweep away the dust of old monuments.

IV. *The Naturalist's and Traveller's Companion. Containing Instructions for discovering and preserving Objects of Natural History.* 8vo. 2s. Pearch.

MANY a curious specimen of Natural History has been brought to England from foreign countries in so wretched a condition, that it was a pity to behold the work of the unskilful collector : this inconvenience arose merely from the ignorance of the art of collecting, preserving, and transporting objects of natural history ; and many curiosities remain neglected for want of proper directions to the places where they may be found. To remedy these inconveniences Mr. Turgot published, some years ago, in French, his *Memoire instructif sur la Maniere de rassembler, de preparer, de conserver & envoyer les diverses Curiosités d'Histoire Naturelle*, Lyons, 1751. 8vo. with many figures for the illustration of the subject. The superficial natural historian of Ratisbon, Mr. Schœffer, likewise gave some directions in regard to insects in his *Elementa Entomologica*. The great taste for curiosities of this kind in England, and especially of insects, prompted Mr. W. Curtis to publish *Instructions for collecting and preserving Insects*. Some brief directions printed on cards, with a figure ; and some others in one sheet in folio, with an explanatory figure, were last summer frequently distributed among people who have an opportunity of going abroad. Mr. Forster added to his *Catalogue of the Animals of North America*, *Short Directions for Lovers and Promoters of Natural History*, in what Manner Specimens of all Kinds may be collected, preserved, and transported to distant Countries. Though these directions are comprehended in eight pages only, they contain, however, every material circumstance on that subject. The author of the present performance, Dr. Letsom, in regard to animals, has made use of all the preceding publications, and even copied Mr. Forster's English names for the insects. In regard to plants, he again follows Mr. Forster, and the best author on that subject, the ingenious J. Ellis, esq. The method of analyzing medicinal waters has been long before described by the celebrated Dr. Wallerius, in his *Hydrology*. The manner of finding out the contents of the air is peculiar to the Doctor, and very ingeniously contrived. It must, however, be obvious, that his method of collecting the vapours of the atmosphere by means of ice, cannot be repeated in every part of the globe ; as at Bengal, Bencoolen, Madras, Batavia, and other warm countries, it would be difficult, if not impossible, to procure ice : we wish, therefore, the author may discover a more eligible method for collecting the aqueous particles of the air, than that recommended in his pamphlet. There is

another observation that occurred to us, viz. that though the aqueous particles are certainly thus collected, yet the finer and more subtle inflammables cannot unite with them and remain dispersed in the air; we think there might, however, some method be devised, to collect the inflammable particles as well as the aqueous ones; and, perhaps, the author might have discovered a good many of the coarser inflammable particles united with the fixed air, had he followed the method prescribed by that acute philosopher lord Cavendish, in his paper on factitious air, inserted in the Philosophical Transactions.

His directions for collecting and distinguishing fossil substances, though more diffuse than any of the preceding sections, are the most imperfect, and without any method. He divides the subject into four heads; the first treats of earths and calcareous stones; the second, of salts; the third, of inflammables; the fourth and last, of metals. In the first, he treats likewise of vitrifiable bodies, and of the refractory substances, after having brought in clays as the only soft earthy substance, and ranged them with calcareous bodies, spars, and gypsa. Gems are a subordinate genus of vitrifiable bodies, which, as the author says, by heat, vitrify, or become glassy. The experiments hitherto made with diamonds by the late emperor and Dr. Darcet, prove them to be volatile in the fire, but by no means vitrifiable. The result of the experiments of Mr. Marggraff at Berlin, shews, that amiant, asbest, talc, and pot-stone, belong to a new genus of stone, having a kind of magnesia for their basis. Among the metallic bodies, the Doctor enumerates fourteen substances, and among them platina, arsenic, and nickel. The first of these substances is now found to be a metallic dross, or recrementum, but no metal, because it cannot be reduced by itself into a metallic regulus. Arsenic dissolves in water, and seems to be rather a salt than a metal: and nickel has been found, after a minute examination, to be a mixture of copper, arsenic, sulphur, and a cobalt earth, and deserves therefore not to be ranged among metals. To multiply natural substances without necessity, is nothing but increasing its difficulties; the office of a philosopher, and one who sets up for a teacher of the ignorant, is to reduce nature to its simplicity, and make no more divisions than are needful.—Though we have pointed out the imperfections of this performance, we think, however, it may be proper to convey some ideas to such people as are perfectly ignorant of natural history: our intention is, to prevent those who know no better, from believing implicitly every assertion of the author; for men conversant with natural history and mineralogy, will very easily perceive the defects of this ill digested pamphlet.

V. *Discourses on some important Subjects.* By the late rev. Edward Stone, M. A. Published by his Son the rev. Edward Stone, M. A. 8vo. 5s. Rivington.

THESE are sensible, and useful sermons. The subjects are chiefly of a practical nature, and of general importance. The author's notions of human nature, religion, and the Deity, are rational, his manner lively, and his language clear and nervous.

In the first sermon, which consists of three parts, Mr. Stone endeavours to shew, that there is no such thing as absolute chance, or natural and moral evil in the works of the creation. In pursuance of this design, he has evinced the superlative power, wisdom, and goodness of the Supreme Being, by a great variety of examples, taken from things which immediately concern or affect ourselves, which are near us, and which continually solicit our attention, and are the common topics of our conversation. This discourse contains as many new and entertaining observations, as can reasonably be expected on a subject which has been discussed by Ray, Derham, and a great number of other learned and ingenious writers.

In the second discourse, the author proves, that a man may give all his goods to feed the poor, and yet be destitute of true christian charity.—This exhibits a just description of universal benevolence.

The third sermon was preached at the assizes at Oxford, in 1765; and the purport of it is to enquire into the peculiar properties and intrinsic merits of social justice.

In the fourth discourse, which is divided into four parts, this learned writer explains at large the nature of self-interest: he shews, in what sense the pursuit of self-interest is natural; he enquires whether we are under any obligations to pursue it, and what those obligations are; and he proves, that the principle of a true self-interest is a proper ingredient in every principle of virtue. He then proceeds to consider in what sense the pursuit of self-interest is unnatural and vicious; he points out several species of a criminal selfishness; he examines the force of the objection insinuated in these words of his text—*Doth Job fear God for nought?* and, in the last place, he lays before his readers the practical observations and inferences which naturally arise from the foregoing disquisitions.—Among these inferences we meet with the following just reflections:

‘ Since the service of God is perfect freedom; since there is an entire coalition of self and social affections; since publick and private interest coincide; and virtue is the only means to happiness, and vice to misery; there can be no objection

against the discharge of our duties to God and our neighbour or any excuse for the neglect of them.

‘ Had the love of God been hatred to ourselves ; had our conformity to the general establishment of the world, been contrary to the laws of our own private constitution ; had we been compelled to support the Deity at the expence of our own welfare, or to have maintained the dignity of his throne by debasing or enslaving ourselves, then we might have complained of the severity of his government and service, and urged necessity for our disobedience.

‘ Had the publick good been subversive of our private welfare ; and had our social and self affections, or the duties to our neighbour and ourselves been inconsistent with one another, then we might have insisted upon the weightier influence of self-love, and from our compliance with the greater obligations, justified the neglect of the less.

‘ Had temperance destroyed the health of the body ; had a prudent moderation of the passions disturbed the peace of the mind ; or, had a rational conduct been in any degree productive of misery ; or, had unlimited indulgences contributed to our well-being, then we might have appealed to the dictates of self-preservation, for giving the reins to our lusts, and alledged the danger of being overwise, or righteous overmuch.

‘ Had we been obliged to renounce all pleasure, profit, or satisfaction in this world, to undergo the most rigid mortifications ; and to solicit misery here, for the sake of happiness hereafter, then our plea might have been the prevalency of temptations, with the imbecility of human nature ; and we might have offered in vindication of our distrust of Providence for the next world, the forlorn condition in which we were placed in this.

‘ Lastly, had our duty or its general connection with our welfare, and the tendency of vice to ruin not been made plain and easy to us, then we might have pleaded involuntary ignorance for the prosecution of any apparent interest.

‘ But none of these are our case, for we are so far from being obliged to serve God to our own hindrance or for nought, that godliness is great gain.

‘ Humanity likewise to others, is charity to ourselves ; virtue hath the promise of this life, as well as of that which is to come ; and is the natural means, both to our temporal and eternal welfare ; so that the wise and good man may join with the sensualist in the same resolution, *Let us make the most of life*: they will only differ in the manner of making this resolution good.

' The virtuous person will be for making the most of life by living the most like a rational being, by acting agreeably to nature and truth; by seeking after the pleasures which flow from justice, temperance, prudence, and fortitude, than which, both reason and scripture assure him, nothing can be more profitable. Wis. viii. 7.

' Whilst the other will be for making the most of life, by making the least use of his understanding, and by humouring every idle fancy and wanton lust; he will aspire after no other pleasures but those of appetite and passion, and the height of his ambition will be, to lead the life of a brute.'

The design of the fifth sermon is to shew the use of reason and reflection on religious subjects. In the prosecution of this topic, he observes, that, by the neglect, or the depravation of reason, the most glaring absurdities and impieties have been introduced into religious worship; and that reason and common sense are the proper judges of all religious institutions and doctrines.

' We are commanded, says this excellent writer, to prove all things; and to try the spirits, whether they be of God; but with what shall we prove them, or how shall this trial be made, unless it be by the understanding? This, then, is the touchstone which they must be brought to, and if they will not stand this test, they may be safely pronounced false and counterfeit. When any of our modern enthusiasts presume upon the gift of inspiration; when they call their external fervours holy energies, and confidently assure us that the Shechinah, or Divine Presence, is in the tabernacle of their hearts, from the illuminations they perceive within them, should no other argument be offered but what is thus locked up in the closet of their minds, and nothing transpire from thence, reason would be excluded from all examination; for what judgment could be formed of experiences which cannot be described, of which no idea could be communicated, save to those who had felt them; we might, indeed, look upon them as travellers into an imaginary world, and suspend our faith concerning their marvellous reports, but we could neither confirm nor disprove them. But, should these internal workings of the spirit burst forth at the door of their lips, and vent themselves in ecstatic ejaculations to the Deity, and unpremeditated discourses to the people, then they would come within the cognizance of human reason, and afford ample matter for the meanest capacities to try what spirit they are of.

' Should it then appear that they speak with more than the tongue of angels, and as no man ever did; should they approve themselves to be the oracles of truth, and say nothing

unbecoming the Holy Spirit to utter, then he who hath ears to hear let him hear, let all men resort to their tabernacles and their oratories, let no word of theirs fall to the ground, but let every syllable be written in letters of gold, and faithfully preserved, as the sacred records of heaven.

‘But should their extemporaneous harangues be a mere rhapsody of nonsense, an indigested chaos without form or substance, frequently false, and sometimes impious and blasphemous; should they invoke the God of Wisdom with vain, foolish, and presumptuous supplications, or approach the throne of the Almighty Sovereign of heaven and earth with addresses which a rational being would be ashamed to make, or receive, from the lowest of his fellow creatures;

‘Then out of their own mouths would they be condemned, and their own lips would prove them perverse: then would reason have sufficient testimonies to pronounce that they are dupes to their own vanity, that their zeal is without knowledge, that the spirit which works within them is a spirit of enthusiastic madness, practising illusions upon their minds, palming upon them the most profound ignorance for the sublimest wisdom, and giving utterance to their folly, and that the light within them is nothing but darkness, or the false glare of an ignis fatuus, which their over-heated imaginations have kindled in their breasts.

‘It is no wonder, that these flaming bigots should be so violent against reason, when reason is so strong against them; but let them take care how they dismiss their understandings, lest they should be deemed beside themselves in those things where they will not admit the use of it; and he who is out of his senses in any one point is certainly a disordered person, however rational he may acquit himself in all others: these enthusiasts, therefore, are a kind of Don Quixotes in religion: they may talk sensibly, and shew themselves men upon indifferent subjects, but, touch upon religion, and their understanding is fled, and they are taken with fits of lunacy.’

The author concludes this discourse with the following spirited observations.

‘Let us consider what gross absurdities and horrid impieties have been, and may be introduced into religious worship; and, as it appears that reason is a competent judge and a proper test of it's doctrines, and that there is no security against these corruptions but the understanding; it must be principally incumbent on us to exert ourselves in the application of it to these subjects: in order, therefore, to raise ourselves from the slumbers of enthusiasm and superstition we should do well to have a remembrancer, after the example of Philip, king of

Mace-

Macedon, who might put us daily in mind that we are men, that we have the use of rational faculties, and should shew that we have the use of them upon every occasion; and, since God has distinguished us for intelligent beings, we ought to distinguish ourselves as such, and most especially in those things which relate to him. If it be our duty and our interest to consider and shew ourselves men in all other respects, why must religion alone be exempted from it? If reason makes us religious beings, how can it be supposed that religion should make us the most irrational? If the service of our Maker be our noblest employment, why doth it not merit our noblest endowment? Or, why must we shew ourselves less than men, in that which will make us more than men? who hath required this at our hands? Surely the God of Wisdom, who hath clothed us with this wedding garment, will never expect that we should strip ourselves of it when we come into his presence. This then is a nakedness which we ought to be most ashamed of, and, instead of exposing ourselves before Him, we should rather call upon the mountains to cover us, and the hills to fall on us. Let us, therefore, above all things, take care how we offer upon the altar of infinite Wisdom the sacrifice of fools; and let us endeavour to recommend ourselves to Him, who is pure intelligence itself, by heightening the resemblance we bear of Him, and worshipping Him in spirit and in truth.'

The sixth discourse, which is divided into four parts, is upon the nature, offices, and properties of conscience. The subject is discussed with great accuracy and judgment. The several species of an erroneous conscience are distinctly pointed out; and the remorse and anguish of a guilty one are very pathetically described.

In the seventh sermon, the author proves, that our Saviour gave the strongest testimonies, both from his doctrines and example, that he came to establish peace on earth; not to put a sword into the hands of the defenders of the faith, but meekness and charity into their hearts; that the spirit of his religion is a spirit of love; that a difference of opinions should not be suffered to make any breach in our affections, &c.—This discourse is in two parts.

In the last sermon, Mr. Stone enquires into the nature and extent of our Saviour's rule of social duty, *Whatsoever ye would*, &c. he points out its uses and advantages, and then recommends the practice of it. This discourse is likewise divided into two parts.

This learned writer is the author of *Remarks upon the History of the Life of Reginald Pole*, published in 1766, and *The*

Doctrine of Parallaxes explained and illustrated by an Arithmetical and Geometrical Construction of the Transits of Venus and Mercury over the Sun.

VI. *The Philosophy of the Passions; demonstrating their Nature, Properties, Effects, Use, and Abuse. Two Vols. 8vo. 7s. boards.* Almon.

TO form lessons for regulating the passions; to teach men how to render them subservient to their welfare, and to prevent them from being sources of misery, is an employment well worthy of the moralist's attention. The mischiefs which anger, hatred, grief, and despair, are daily producing in the world, are sufficient reasons why we should study to moderate those passions; and the more pleasing ones, when indulged to excess, become frequently injurious to our peace and welfare, and convince us, that it equally behoves us to keep even those within bounds.

From the title of the volumes before us, we expected to have met with an explanation of the nature of the passions, of their progress in the human mind, and the methods which philosophers have pointed out for their management. We cannot say that we have been disappointed in every part of our expectation, but we have found that our author derives more of his doctrines from St. Augustine than from Seneca, or any other moralist or philosopher whomsoever. Hence it is, that reason can, in his opinion, have very little share in reforming the licentiousness of the passions, our disorder being too great to suffer itself to be conquered by so weak a remedy, and there being a necessity for the mingling of grace with nature, to reduce virtue to her true standard, and make her amiable and acceptable.

Reason, our author tells us, is become the slave of sin; it is not then at all strange that it should assist us so little in combating passions, which, carried beyond certain bounds, become criminal; and St. Augustine, so far from allowing that it could sufficiently direct the pagans, who had no other assistance, condemns all their virtues, confounds their good works with their sins, and well knowing that one cannot be just without grace, asserts, that all their best and finest actions were criminal. 'All his books,' says the author, 'abound with these truths; and his doctrine, which is drawn from the gospel, obliges us to confess, that to encounter vice, and govern the passions, we must necessarily have charity.' What idea this gentleman has of charity we will not pretend to determine; but, according to our idea of it, there appears but
little

little charity in judging of the pagans after this manner. We know, indeed, that to some readers it will appear otherwise, but we have no ambition to rank in that class.

The first book of this work treats of the Nature of the Passions. Passion is here defined to be ‘ a motion of the sensitive appetite, caused by the imagination of a good or evil, apparent or real, which changes the body contrary to the laws of nature,’ where by the body being changed, is meant, that the senses, when disordered by passions, must cause an alteration in it.

From this, the author proceeds to treat of the number of the passions, which he reduces to that of love only, and will have hope and fear, grief and joy, to be only the moving springs and properties of love ; his explanation of which, is, indeed, somewhat strained.

In considering the disorder of the passions, he deduces it from that disorder which was produced by Adam’s listening to the suggestions of the devil, and complying with his intentions ; before which time, he thinks, that though Adam felt all our emotions, feared chastisements, and hoped for rewards, and had not his passions different from us by nature ; yet they were so by his obedience. His passions, however, seem not to have been much at his command, or he would not have disobeyed ; for, if we may believe the account here given us of his condition at that time, he might have remained satisfied, as ‘ he had all sciences by infusion, knew all the secrets of nature, and was ignorant of nothing that might contribute to his happiness. His constitution was excellent, his health could admit of no alteration ; and the use of the fruit of life was a remedy at hand to prevent his growing feeble by age !’

Our passions, we are told, being once brought into disorder, we can have no hopes to keep them within proper bounds, but by the assistance of those advantage Christianity affords us ; one of which, baptism, moderates concupiscence, although it does not take it away.

We come next to the government of the passions, where our author considers the difficulty of governing them, and assures us, that ‘ whoever shall think of making the passions serviceable to virtue, before they are regulated by grace, will engage in a perilous design.’ After reading this passage, and a multitude of others to the same purport, and being assured that, ‘ if prophane philosophers object to us, that reason was granted to us in vain for ruling our passions, if left destitute of power, and that nature is an useless guide, if she wants to guide herself : they must be satisfied, that there are disorders

in man which reason alone cannot regulate.' After this, we say, it was not without surprize that we met with a chapter to prove, 'that reason can conduct our passions, whatever state they may be in : ' and that, 'in whatever way they are considered, and whatever visage they are made to assume to look terrible, reason will always find ways of making them serviceable ; and that wise economist of our goods and evils, will manage them with so much prudence, that, in spite of the disorder sin has introduced amongst them, she will reap from them both advantage and glory ; ' for we were here in a dilemma what we might venture to rely on. If reason cannot regulate the passions, because sin has made grace necessary for that purpose, how is it that she can conduct them *whatever state they may be in*, and that *in spite of the disorder sin has introduced amongst them* ? but, perhaps, reason is only to be of service after we are, in our author's phrase, *divested of the old man, and clothed with the new* ; and we suppose this the more, as he assures us, that 'man is so universally corrupt, that his best talents and advantages are pernicious to him. The beauty of genius, the soundness of judgment, and the fidelity of memory, are favours that have proved destructive to philosophers, and if from them any benefit accrues to us, we are indebted for it to grace, and not to nature.'

The next book treats of the power of the passions over the wills of men ; and first teaches, that arts seduce men by means of the passions, particularly music and poetry, which, we are told, from being assistant to virtue, are become incentives to impurity ; except church-music, which our author is well-satisfied, 'accords with piety, and contributes to inspire it, so much the more, as by a sweet violence it helps to abstract the soul from the body, and raise the heart to heaven.' Ye musicians, who play not anthems, and ye poets, who write not hymns and spiritual songs, keep yourselves out of the reach of this philosopher, or the Reviewers will not insure you from a baskinado.

He proceeds to consider the passions in particular. 'Love,' he says, 'always seeks after good, and never attaches itself to an object that has not its appearance or reality.' And he adds, 'that to live in another, one must die to himself ; it follows, that death accompanies life, and that sacred and prophane lovers cannot love without obliging themselves to die !'—That 'whoever conceives not well this truth, cannot understand the words whereby St. Paul informs us, that we are dead to ourselves, and alive in Jesus Christ.' For our parts, we confess ourselves to have no very strong conception of what our author endeavours to explain ; others, who are more clear-

sighted

fought than we pretend to be, may, perhaps, be charmed with his manner of reasoning.

From the passion of love, we next find, springs that of hatred, or rather, love and hatred are but the same passion, according as it seeks good, or avoids evil. ‘Hatred,’ our author tells us, ‘is as necessary as love: but it is attended with the misfortune of being not so easily effaced as love, and when once it has taken root in the heart, it cannot be torn out.’ Here he selects from prophane authors some instances of the excess of this passion; and in the following remark he had, perhaps, in his eye, an instance from sacred history. ‘Fathers,’ says he, ‘have been seen still meditating revenge,’ still projecting means to propagate their hatred, though their soul was at the same time ready to wing its flight from the body, and to leave not a spark of life behind; they left it as an inheritance to their children.’ The passage which we mean is that where David, on his death-bed, says to Solomon, “Behold thou hast with thee Shimei, the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with the sword; now, therefore, hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his head bring thou down to the grave with blood.”

In reflecting on the good and bad uses of desire, our moralist endeavours to demolish the best bulwark which philosophy has raised against the attacks of fortune—that of regulating our desires according to what fortune allows us.—‘Prophane philosophy,’ he says, ‘thinks of having pronounced an oracle, when it has said by the mouth of Seneca, that he who has set bounds to his desires is as happy as Jupiter, and that without superadding to our riches, or augmenting our pleasures, we need only abate our desires to find solid contentment.’ But this doctrine he will by no means be reconciled to, for this is ‘to have us be poor, and not affected thereby.’ Nothing will satisfy his wishes here, and he must *reign in heaven* before his *just* desires know any bounds. For our parts, we have ever thought that to circumscribe our wishes within the bounds of our fortune, seems so far our duty, as it behoves us to seek that happiness for which heaven has implanted in us an inclination.

The remainder of this work examines the passions of hope, despair, courage, fear, anger, pleasure, and pain. Part of our author’s reflections on pleasure, in which he appears to

most advantage, we shall lay before our readers, as we think it will not be unacceptable.

• True pleasure is never more agreeable than when wound up to its highest pitch ; the greater it is, the more we are rapt by it into extacies ; and being suitable to our nature, it never makes us more happy than when its communication is with profusion ; but voluptuous pleasures are a poison we must prepare and dispense with care and accuracy, if we desire to profit by them, and since sin has struck so deep its roots, we stand in need of grace to secure ourselves from their disorder : whatever gratification they flatter us with, their affinity with pain is so great, that their words and effects retain a striking likeness ; they have their groans and their sighs, as well as sorrow ; when extreme they melt into tears, and to convince us they are inimical to our nature, their excesses often bring us to death. But though they might not be creative of all these ills, it is sufficient for undeceiving us, to know that they are always followed by regret, pain, and shame ; they dare not appear in public, and knowing that man's glory is incompatible with them, they seek to abide sequestered in shade, solitude, and silence. They would blush if constrained to produce themselves, and the confusion that should cover their face would trouble their contentment : maladies are the penitence of their excesses, and physicians would become useless to us, if voluptuousness could be brought under a proper regimen. So long as man contented himself with the fruits which the earth yielded to him, and without irritating his appetite by the studied refinements in preparing a diversity of meats, he eat only to appease hunger, he had no superfluous humours to drain up, no fluxions to divert into other channels, no fevers to allay, and cure ; abstinence was a substitute to him for all remedies, and the diet he used, dried up the source of all his ailments. But since he has unpeopled the earth and the seas for his food ; since the monsters of nature have been tried as gratifications to his palate, since he has been over curious to know the taste of tortoises and those other reptiles, which the simplicity of our ancestors confounded with serpents ; since he must needs seek the freshness of his wine from the cold of snow, bring elements to agree in his body that are at war in the world, mix fish with fowl, and take into the stomach things which nature has assigned such different abodes to ; a train of sickness has attacked him, and the disorders of his mind have occasioned the disorders of his body. The gout has vellicated his nerves, the stone has formed itself in his kidneys, winds have committed a thousand ravages in his intestines, and as if the elements designed to resent the confusion he had caused
of

of their qualities in his debaucheries, they became corrupt to revenge themselves, and by the last effort hatred is able to produce, destroyed themselves to destroy their enemy.'

Some of the foregoing sentiments may not be relished by every reader, but we make no doubt that the greater part of them will be adopted by all.

VII. *Letters on the French Nation, considered in its different Departments, with many interesting Particulars relating to its Placemen.* By Sir Robert Talbot. Translated from the French. Two Vols. 12mo. 6s. sewed. White.

IT is not necessary to make enquiry whether these Letters were really written by a Sir Robert Talbot, since as the editor of them remarks, 'if the observations are good, the public will care little about the observer; if not, they will care still less.' The politics of France form the principal subject of these Letters, to which, however, they are not wholly confined; but as some of them are addressed to persons to whom those subjects could not have been very entertaining, many peculiarities in the French manners and customs are treated of, and that generally in a sensible manner: the characters of many of the French ministers our author has fairly drawn, and noted the political genius of the people with some precision; on which the translator has offered many pertinent remarks in his notes.

From our author's reflections on the prosecution of the Jesuits, and from his account of an Ex-Jesuit, he appears to entertain a more favourable opinion of that society than we do; but in his remarks on the absurd convent-education, which the better sort of females have in France, we readily agree with him, and consider with astonishment that infatuation which leads parents to pursue methods so improper to produce the desired effect. To be accustomed to the practice of domestic œconomy, to be acquainted with the management of a family, and the education of children, are certainly advantages in the education of a young lady, who hopes to be an ornament to society by the exertion of conjugal and parental duties: but how much different is the knowledge which young ladies acquire in convents, our readers may judge from the following account which we give in our author's words.

'A French young lady at sixteen or seventeen years of age, sometimes sooner, goes from a convent into the world (you know what a convent is); the nuns with whom she has lived ever since her childhood restore her to her parents, who frequently the same day deliver her to a husband, whom she

knows

knows by having received some frigid compliments from him through a grate. She knows very well how to say her beads, the *angelus*, the *benedicite*, the thanksgivings. She has learned a hundred ways of recommending herself to the saint whose name she bears, to her guardian-angel, to the patron-saints of the order, and of the convent. She has read more than once some extracts of the Legend; she knows a number of marvellous tricks which dæmons and spirits play in this lower world. She is ignorant of none of those little pastimes with which the imagination and judgment of girls are exercised. She can colour images, and adorn with straw and gilt paper some *Agnus Dei*s and relics as elegantly as a professed nun. Perhaps she also knows how to embroider a flower in gold or silver on silk, and in thread on cloth, to work a la Marly, to make buckles of ribbons, and even to knit stockings. She has received in the great parlour some lessons of the minuet and country-dance, she makes admirably well the most profound curtsies. Lastly, if she is found to have a taste and talent for music, the matron grand chantress will have taken pleasure in teaching her to sol-fa, and she will sing most devoutly little hymns and long canticles.

‘ See, Madam, how far they go. The knowledge, the talents, the attainments of a young French woman of quality who has been well educated. The mother glories in having a daughter so well formed for the world, she pretends to discover that she does not hold up her head, that she has a shoulder too high, or an awkward air, to have it thought that she may still be improved, so as to become a prodigy. The young lady enriched with such an ample collection of fine things is placed at the head of a numerous and splendid household, is presented at court, introduced into all companies, given up to the great world, and it is recommended to her to become the mother of a family within the year.’

We heartily congratulate our fair countrywomen that they are not subjected to such a preposterous mode of education, in which there is nothing commendable, but that it secludes from temptation, and prevents the forming of improper connections, both which ends may be answered by parental example and precept.

We find by some of these Letters, that however refined the French nation now is, it has not got over some vulgar prejudices, although its attachment to them is undoubtedly a disadvantage. The public office of commerce affords an instance how far prepossession can lead men in opposition to their own interest. M. de Vaucanson, an ingenious artist, who a few years ago exhibited some very curious automats in London,

don, invented a machine by means of which one man could perform as much work, in silks well wrought, as fourteen in the usual method. This machine the sage officers of commerce have forbidden to be used, because it would reduce to beggary for a considerable time the weavers of Lyons till they could find some other means of gaining a subsistence; which is just as wise a proceeding as if they should suppress wind and water-mills, in order to increase labour by renewing the practice of grinding by hand. Were M. de Vaucanson's machine made use of, there would certainly be either a saving of much labour to the community, or if more employment were found, it would be no additional burden. In another instance the conduct of the office of commerce is still more extraordinary, in having refused a machine invented by the above-mentioned artist, by which the beds of rivers might be cleaned at a small expence, although France has many great rivers which occasion most destructive inundations, because their channels are in some places not deep enough; and others which might be navigated by large vessels fifty or sixty leagues into the inland part of the kingdom, if in a very few places some banks of sand and gravel, which extend not many yards, were removed.

In a letter addressed to Mr. Garrick we have some strictures on the French theatres, not very much to the advantage of their reputation. In that from an Ex Jesuit to a French bishop are a detail of his motives for entering into, and for quitting the society of Jesus, in which the private members of that body are declared to be ignorant of the inconsistency of its regimen with the first duties of a Christian and a subject, the knowledge of its secrets being reserved by the constitutions to those who govern. The method used to impress on novices as the first duties of a Christian the renunciation of themselves and of their own will, and indifference for their families, is, says the writer, the artful explanation of some texts of the Old and New Testament which they are taught to adopt, such as *he that loveth father, mother, son, or daughter more than me, is not worthy of me—Be ye as children—The kingdom of Heaven is the inheritance of the humble and poor in spirit*; by which means they are taught a firm attachment and plenitude of obedience to the general of the order, and with the utmost sincerity in the world rank among the first truths of religion, principles and consequences the most absurd. The instructions given to the members of the order afterwards are inculcated in the same manner, and the most inhuman methods of obtaining converts to Christianity are pretended to be justified by an explanation of that text on which the inquisition found its authority,

thority, where the master of the family having gathered together some guests by making them come in willingly or by force, orders those to be *cast into the fire who have not on a wedding garment.*

In his thirtieth letter our author controverts the general opinion that luxury and licentiousness cause the ruin of states. He alleges in support of his doctrine, that two hundred years after Julius Cæsar the Roman empire was larger than under that dictator, and that the Gauls with their vigorous rusticity held out only ten years against legions commanded by men immersed in luxury and debauchery; but will it not be allowed that the Roman empire was more powerful, more dreaded, under Cæsar, than it was two hundred years after? and were not the legions which conquered Gaul some of the hardiest and best disciplined veterans in the world: on the other hand, let us turn our eyes to the present times, and see what havock the rude, uncivilized Russians are making amongst the luxurious, and therefore feeble, defenders of the Turkish power. If Venice be again sunk into obscurity, without being able to impute it to her luxury and corruption of manners; if Sweden cannot reproach her's with either of these assigned as general causes; those who declare luxury and corruption of manners to be destructive of the greatness of a state will not, we presume, pretend that no other cause can produce such an effect; it might as well be said that a bombardment will not deface or demolish a town, because Lisbon was defaced in 1755, yet cannot attribute its misfortune to that cause.

On the whole, we have met with entertainment in the perusal of these volumes, in spite of the little blemishes which occur here and there; we may expect more from the same hand, as the editor acquaints us he has materials enough to make several volumes like these two. We cannot indeed but smile at his apprehensions, that some ignorant and knavish scribbler may annex a continuation of his own to these small volumes, and throw on him the hatred and contempt due to his satire and licentiousness; that therefore he intreats the public to allow him before-hand to protest, as spurious, against any other volumes which are not authenticated by him.

VIII. *Observations on Diseases incidental to Seamen.* By Lewis Rouppe, M. D. Translated from the Latin Edition printed at Leyden. 8vo. 6s. Carnan and Newbery.

THE life of soldiers and seamen corresponds in so many circumstances that there must of consequence be a great similitude between the general diseases of each. Both these classes

classes of men are frequently exposed to the most opposite intemperatures of the air; the scantiness of their bed-clothes renders them equally liable to the nocturnal colds; and a humidity of the couches on which they lie is likewise no less common to both. In point of diet, however, seamen for the most part labour under greater inconvenience than soldiers, which not only exposes them to the scurvy, so fatal on long voyages, but also conduces to increase the virulence of the other disorders to which they are subject.

From the general similarity above remarked, it follows that the observations which have been made on the diseases of the army, are almost equally applicable to those of seamen. But though this fact be granted, it ought not to be considered as any diminution of the value of the work before us. On the contrary, the industry of Dr. Rouppé, so evident in these Observations, deserves to be highly applauded. His description of diseases is minute and accurate, his conjectures concerning their causes, are judicious and satisfactory; and his method of cure is founded upon the most rational principles.

The first part of the work treats of the disorders incident to seamen when at home. These are inflammatory fevers, catarrhs, the bastard peripneumony, swellings of the neck, and the epilepsy. This class of diseases, however, we think the author might have entirely omitted, as being different in nothing from those which are prevalent at land. The second part contains an account of the disorders observable at sea, which the author distinguishes into such as appear when the ship goes from a cold climate to a warm one, and *vice versa* from a warm to a cold. In the former case Dr. Rouppé observes, that sailors generally keep free from disorders, unless the heat of the climate be very intense; and he farther remarks, that they are more healthy at sea, than in a port, or in a road. The truth of this last observation, however, he acknowledges not to be universal; it being sometimes found, that sailors have enjoyed a perfect state of health in port, or in a road, and yet after having been a short time at sea, the whole ship's crew have become sickly. As the knowledge of these phenomena is a matter of importance, the author endeavours to investigate their causes. He first enquires, why men are more healthy in warm climates and at sea, than in cold ones and in port, or in a road? He observes, that many of the disorders to which they are liable, arise from a stoppage of perspiration, and are, therefore, generally cured by the influence of warmer climates. Rains also being less frequent in the lower degrees of latitude, both the sailors and
ships

ships are kept more dry ; and the cloaths and hammocks can be laid in the open air to sweeten. In these circumstances, and likewise in a greater inducement to cleanliness of person, he is of opinion, that warm climates have infinitely the advantage over cold ones in respect to the preservation of health. Concerning the author's second remark abovementioned, he thus proceeds.

‘ Sailors likewise are more healthy at sea than in any port whatsoever, and the farther the ship is from land, the better the sailors are ; though some people will tell us, that the men are always wonderfully refreshed, when they breathe a land air, or in that atmosphere which is near land ; it is for this reason that sailors have been said to be so unhealthy out in the ocean, because they could not breathe that same atmosphere which they do on shore ; which question I do not take upon me to decide, though I think that this opinion is by no means founded on firm principles, and that sailors are oftener prejudiced than refreshed by exhalations from the land ; for experience shews us, that they are equally, nay even more liable to disorders near shore than in the middle of the ocean, where they do not breathe such an atmosphere. It is true indeed, that when the men have been some time at sea, and come near the land, they are sometimes refreshed with very grateful aromatic smells ; but all shores do not furnish quite so agreeable an odour, but sometimes instead of it the most fœtid unwholesome fogs, with different parts of putrid bodies lying about, and other filth which the tide throws on shore, by which the nature of the air must be greatly changed, and retains nothing in the least grateful. Now the case is totally different far out in the ocean, for there are seldom any fogs seen there, and if there should, they are by no means impregnated with fœtid particles ; by which it appears, that the surface of the sea upon a given extent, does not exhale so much as the land, and if it does, that the greatest part, if not the whole of these exhalations, is watery. For it has been demonstrated, that the salts do not rise with the vapours from the sea beyond half a line, but fall back into the sea ; the watery particles are rendered weightier perhaps, and less apt to evaporate. For oftentimes when I have set out in vessels of the same size, an equal quantity of rain and sea water at one time in the sun, and another in the shade in a pair of scales, I have always observed, that in a given time, especially at the beginning, the rain water lost more, and the salt less of its weight ; but in four and twenty hours or more, it exhaled nearly the same quantity, and sooner, if it was exposed to the rays of the sun. I have observed too, that sea water in proportion

portion to the rain water exhaled less, and lost less of its weight under the torrid zone, than in our climate. Nils Valerius observed nearly the same thing, but with this difference in our experiments, that I did not keep the water a sufficient length of time, but that is of no consequence to the point in question. Vid. *Act. Academ. Succ. an. 1746.*

The opinion of Dr. Roupe relative to the salubrity of the air at sea, is supported by the observations of some writers of our own country, who have found that the ships which anchor near the shore, are frequently more unhealthy than those which lie at a greater distance.

After explaining the reasons, why sailors are more healthy at sea than in port, and why hot climates agree better with them than cold ones, he enquires into what cause it is owing, that this is not always the fact. This subject is considered at great length, and here the author discovers an intimate knowledge of the peculiarities of a sea-faring life. Dr. Roupe next treats of the disorders observable at sea, or during the voyage. These are divided into the rheumatism, scurvy, diarrhæa, and dysentery; in the account of which diseases, though it be evident that the author has had great experience, and that his practice is highly judicious, we meet with few observations which have not been made by former writers.

The third part of this work contains the disorders which generally occur in harbour; first, where the climate is cold; and next, where it is warm, or in summer or autumn. The disorders most incident in the former situation, besides those mentioned by the author in the beginning of the treatise, are intermitting, quotidian, and continual remitting fevers. Dr. Roupe observes, that the intermitting fevers on board of ship, are quotidian, double and single tertians, and that quartan fevers are seldom met with, or, if they sometimes appear, they are commonly produced by the primary ones, which have arisen from improper diet, and wrong treatment. On the whole of these subjects the author's remarks are judicious, and seem to be drawn from his own observation, though they have been mostly anticipated, either by Dr. Lind, or the writers on the diseases of the army, with which, as we formerly mentioned, the disorders of seamen, especially when in harbour, have a very considerable affinity. The author concludes his treatise with observations on the method of preserving the health of seamen, a subject which has likewise been copiously discussed by eminent physicians.

Had the diseases contained in this work not been accurately treated of by preceding writers, it would have possessed the merit of being of singular utility in the practice of physic. As

Dr. Rouppe, however, has not implicitly adopted the authority of his predecessors, but delivered the result of his own experience, which appears to be no less faithful than extensive, his observations, though generally not new, must still be considered as a valuable addition to the fund of medical knowledge; and we pay no more than deserved applause to the author, when we pronounce this treatise to be, at least, one of the most comprehensive hitherto published on the diseases of seamen.

IX. *An authentic Narrative of the Russian Expedition against the Turks by Sea and Land. 8vo. 3s. sewed. Hooper.*

THE dedication of this Narrative to the earl of Effingham, who was a witness of almost every transaction which is here related, affords the strongest presumption that it contains a just representation of facts; but its authenticity is rendered still more unquestionable by the intrinsic evidence of truth: it is written with such precision and candour, as are incompatible with the genius of a partial and interested detail; and the author appears likewise to be animated with that ingenuous warmth which accompanies the faithful relation of public and important actions.

The Narrative commences with an account of the cause of the present war between the Russians and Turks, after which the author relates the progress of the divisions of the Russian fleet under the admirals Elphinston and Spiridoff, to their arrival off the Morea in May 1770. When joined by count Orloff near Paros, the total of the Russian fleet consisted of nine ships of the line of battle, three frigates, three sloops, one transport. The total of the Turkish fleet was fourteen ships of the line of battle, two large frigates, and some smaller, three whole galleys, many half and quarter galleys, besides zebecs, &c.

On Sunday the 27th of May, admiral Elphinston, with his small division, discovered the enemy at the entrance of the gulph of Napoli di Romani, and immediately gave the signal for a general chase. The *Netromina*, the *Saratoff*, and the *Nadista* frigate came up with the enemy, whom they engaged for some time. The three Russian ships were now in a desperate situation, when the admiral, who had been detained by the wind failing, arriving to their assistance, the enemy was thrown into confusion, and sheered off for the harbour of Napoli di Romani. Admiral Elphinston pursued them down the gulph with all the sail possible, but the Turkish fleet reached the harbour, and dropt anchor under the protection of the

forts of Palameto and Bokaia. The justice due to the bravery of admiral Elphinston, induces us to lay before our readers the account of his gallant behaviour on this occasion.

At three in the afternoon the admiral pursued them into the harbour, followed by the Saratoff, the Netronmena, and the two frigates. We engaged the enemy, who were drawn up in the form of a crescent. Our admiral ranged a-breast the forts, gave them some shells, and poured a broadside into their vice admiral; he made one point of the crescent, then ranged along the others, and saluted them in like manner upon different tacks; in one of which, as he was endeavouring to engage their admiral on the point, his ship missed stays. He now ordered his anchor to be let go, with a spring on it, and brought his larboard side to bear on two of their largest ships; whose united fire he sustained and returned without intermission, for upwards of half an hour. The admiral was well seconded by his other ships, and the two frigates, who engaged in the line, were in expectation of seeing the enemy in a flame, our shells having set one of them on fire: but, happily for them, they soon extinguished it.

About six o'clock, the admiral cut his cable, set his sails, and stood a-cross the enemy, giving them a brisk fire, and then the squadron stood out of the harbour for fear of being becalmed in the night; which might have given them a great advantage, as they could then have employed all their zebecs and gallies against us.

This was certainly a bold action; it shews what invincible courage can do, when animated with the love of glory, and a passionate desire to promote the service we are engaged in. The hazard, and the danger, to be sure were very great; but it is in opposing and rising above these considerations that we discern the hero. Whilst admiral Elphinston thus insulted and blocked up the enemy, he sent an officer express over land, to acquaint count Orloff, who was still at Navarina (with admiral Spiridoff) of their situation. He desired a speedy reinforcement of two more ships of the line, and the bomb-ketch, with which he did not in the least doubt of destroying the whole Turkish fleet.'

It appears that the Turks, on discovering the great inferiority of the Russian squadron, began to recover from the panic into which they had been thrown by the furious attack of the admiral, and seemed resolved to quit the shelter of their ports. Admiral Elphinston observing their motions, determined to receive them at the mouth of the harbour, though no reinforcement had as yet arrived from count Orloff; but this heroic resolution was rendered abortive by the infamous

behaviour of the Russian commodore, who sent him word, 'that if he was resolved to lay-to, and would not make sail to join admiral Spiritdoff's squadron, he was determined to leave him.' This refusal of the commodore to obey the orders of a superior officer, we are informed, is justified by an extraordinary article in the Russian regulations of war, by which a captain is exempted from the obligations of following his commander against a superior force. But the resolutions of this brave officer were afterwards no less frustrated by the conduct of admiral Spiritdoff, than formerly by that of the commodore, if we are to credit the following narration.

'The Russians found their ships ready to take them on board: and when admiral Elphinston found it was admiral Spiritdoff who commanded the ships in the bay, he offered to put himself and squadron under his command, if he thought proper to pursue and attack the enemy. Admiral Spiritdoff declined, and desired admiral Elphinston would lead the whole; promising, at the same time, that whatever signals admiral Elphinston should make, he would repeat them, being furnished with admiral Elphinston's signal for that purpose.

'Thus no time was to be lost; but when we came to expect the fruits of admiral Elphinston's diligence and activity, and the signal for a general chase was made, Spiritdoff took no notice for five hours and a half, and his whole squadron remained under close reefed top-sails in a very light breeze, while we carried all the sail we could crowd.

'On the third, being Whitsunday, admiral Elphinston not thinking it prudent to out-run the other squadron too far, lay-to for them, and they joined him about four o'clock in the afternoon,

'Both squadrons being now in company, steered again directly for Napoli in quest of the Turkish fleet. We discovered them at ten the next morning, between the island of Ydra and the main land; upon which admiral Elphinston made the signal for a general chase, and repeated it three different times, but seeing that his signals were but little attended to by the other squadron, he sent a lieutenant on board admiral Spiritdoff, to acquaint him, that if he did not order his squadron to bear down on the enemy, it would be impossible for him to engage them that night.

'He still continued pursuing them with all the sail he could crowd, and at four in the afternoon came up with them. The Turkish fleet was formed in a line of battle, and began to fire on the Saratoff and Netronmena, which were our two headmost ships, and had their fire returned; but the distance was too great for either to do execution. Admiral Elphinston there-

therefore sent an order for them to desist from firing till they were nearer.

‘ At six the shells thrown by us reached the enemy, and filled them with terror and dismay. Soon after this the captain bashaw was towed away by his galleys a-head to the northward: another large ship and three small vessels, which we imagine had the treasure arising from the tribute of the Archipelago on board, got off with all the sail they could crowd; the rest followed as fast as possible.

‘ About seven we were becalmed. Our squadron was a long way a-head: had we not been obliged to have waited so often for admiral Spiritdoff, both squadrons might have engaged the enemy at the same time, and we might now have been sharing the spoils of victory, as it was more than probable that we should have taken the greatest of their fleet, as they did not improve one advantage, and prepared for flight almost as soon as attacked.’

The success which in all probability would have attended the execution of admiral Elphinston’s plans, continued to be defeated even after the junction of count Orloff; and we cannot without indignation behold a brave and experienced officer nobly submitting to the orders of a superior commander, when an obstinate adherence to the dictates of his own maturer judgment might have been injuriously taxed with the imputation of pusillanimity. The following passage affords a striking instance both of admiral Elphinston’s bravery and abilities.

‘ At nine o’clock admiral Elphinston went on board count Orloff, to propose the method of attacking the enemy with the greatest probability of success; but found, to his great surprise, that it was already determined, that he should be in a line with the starboard tacks on board, that admiral Spiritdoff was now to have the honour to lead the van, that the count in commodore Greg’s division would follow in the centre, and that admiral Elphinston’s squadron should bring up the rear. This method of attack did not appear to admiral Elphinston to promise all the success he could wish. He therefore proposed another, which he looked upon as more certain. The enemy being embayed on a lee shore, he proposed leading his own ship, to let go his anchor with a spring on his cable a-breast of the grand bashaw, and that his other two ships should anchor with springs on their cables, on the bow and quarter of the Turkish admiral’s second, and so to attack the rest of the fleet in the same advantageous manner. By this arrangement our nine line of battle ships would have been engaged against only five or six of the enemy, and the

rest of their numerous fleet would have been rendered useless; as they could neither come to the assistance of those ships engaged, nor attempt to get out of the situation they were in, without the greatest danger of running on shore.'

The destruction of almost two hundred sail of Turkish vessels in the bay of Schesme, is one of the most memorable transactions recorded in naval history; and had that great event been suitably improved by attempting the passage of the Dardanelles, as advised by admiral Elphinston, it is uncertain whether the arms of Russia might not have triumphed over the capital of the Ottoman empire. Such an enterprize was, at least, so far from appearing impracticable, that it was deferred by count Orloff only upon the pretext that the day on which the victory was obtained must be kept as a thanksgiving, and the next likewise celebrated as the anniversary of the battle of Pultowa. These were reasons for procrastination which certainly ought never to have been urged amid the great exploits of war, when the unnecessary indulgence of superstition or festivity should give place to martial achievements.

The Narrative concludes with an account of the dismissal of admiral Elphinston from her imperial majesty's service, which we find to have been attended with some circumstances of very mean policy.

In our account of this Narrative, we have confined ourselves to such facts as serve to shew the conduct of the commanders. It contains, however, many other interesting particulars of the Russian expedition. But what chiefly attracts our attention, is the unmerited treatment of a brave and able admiral, who had discharged his duty with so much fidelity and honour, and whose measures, if carried into execution, might have raised the Russian power to a transcendent pitch of naval glory.

X. *The Apology of Benjamin Ben Mordecai to his Friends, for embracing Christianity; in seven letters to Elisha Levi, Merchant, of Amsterdam. With Notes and Illustrations, by the Author and the Editor.* 4to. 3s. 6d. sewed. Wilkie.

THERE is something in the air and manner, the style and learning of the writer of this tract, which convinces us, that he is not a Jew, but a Christian. His design, in assuming the character of a Jew, is perhaps to obviate the reflections which might be thrown upon him as a Christian, for the freedom of his enquiries; or probably to attract the attention of the Jews to the arguments which he produces
in

in favour of Christianity. However this may be, he is a person of liberal sentiments, extraordinary acuteness, and extensive erudition.

The scheme on which he proceeds is, first, to enquire who the person is whom the Christians call Christ; secondly, to shew, upon what grounds he is convinced that Jesus Christ is the Messiah, who was promised to the Jews: and, thirdly, to explain the Christian doctrine of redemption and salvation by Christ, agreeably to the Old and New Testament, the nature and attributes of God, and the common notions and principles of mankind.

Under the first head, he lays before his readers the chief of those different hypotheses, which have been invented by ingenious men among the Christians, in order to account for the person, actions, and character of Christ: some supposing him to be a mere man; others imagining that he is the self-existent Jehovah; others, that he is both; and others, that he is neither.

Dr. Waterland, and other modern writers, as this learned author observes, differ from one another, in many particulars of great moment, concerning the doctrine of the Trinity*; all of them, he says, from the most ancient fathers, and from the Nicene council, and especially from Athanasius: and yet

* Nothing surely can be more discordant, than the schemes proposed by modern divines for the explication of this mystery. Some saying, with the learned Dr. Sherlock, that the Three Persons are three minds. Others, with Dr. South, and the Oxford decree, condemning this as tritheism. Some resembling the Three Persons to the soul and its two faculties, the understanding and the will, as the ingenious Mr. Nye. Some, with the schoolmen, saying the Father begot the Son by an act of the mind, and the Holy Ghost by an act of his love. Some allowing a subordination of the Son and Holy Spirit to the Father, as the right reverend bishop Bull. Others stiffly denying it, as Dr. John Edwards. Some asserting an internal generation and spiration of the Son and Holy Ghost, and an *εἰσαγγελισμός* of the Three Persons. Others exploding this as unintelligible. Some making the Son and Holy Ghost receive their being by the communication of the individual essence of the Father to them. Some, with Dr. Cudworth, saying, that the doctrine of the church asserted only the same specific essence. Others condemning the first as a contradiction, and the second as tritheism, and rather saying that they received their being by an act of his paternal power. Some allowing the Son and Holy Ghost to have all the essential attributes of the Father: which seems best to accord with the declaration of our liturgy on Trinity Sunday: "that which we believe of the glory of the Father, the same we believe of the Son and of the Holy Ghost, without any difference or inequality." Others denying this, as conceiving they cannot have self-existence and independency.

See an ingenious tract intitled, *A Dissuasive from Enquiring into the Doctrine of the Trinity*, 1719.

affect one and all, to defend their notions under the authority of his name.

‘ The Nicene Fathers supposed the Three Persons in the Trinity to be joined together inseparably; as the sun and its light, the fountain and its river, the tree and its branches: to which was added an *emperichoresis*. Cyril and others, on the contrary, believed the three Persons to be separate and distinct Beings; but each of himself to be God and Lord: as Thomas, John, and William, are three separate and distinct men. The Lateran council, contrary to both of these opinions, maintained a singularity of substance in the Three Persons; viz. that there was but one and the same singular substance to them all. These, as I observed, were all reckoned orthodox at different times; and a fourth hypothesis can hardly be conceived. So the Pseudo-Athanasians, that they might be sure to be in the right somewhere, maintain them all together; though absolutely contradictory to one another: and the last of them is particularly condemned by Athanasius himself; as being the doctrine of Sabellius.

‘ This system I shall the more thoroughly examine, because it is looked upon by many to be the standard of orthodoxy; and includes in it the great objection to Christianity, which was made to St. Augustine by Volusianus, “ *utrum Dominus & Rector Mundi inter Corpusculum vagientis Infantiae latet; cui parva putatur Universitas* :” whether the supreme governor of the world was shut up in the child Jesus; of which Dr. Meric Casaubon says, in his opinion it contains an objection against Christianity, the most considerable in point of credibility that ever was or can be made; and which hath kept more people from embracing the Christian faith, than any other that he knew of; whereof many instances might be given. (Of Credulity and Incredibility, p. 118.) And I may add; it is at present the chief cause of Deism in this country, by rendering the Christian Scriptures utterly unintelligible; and must be the most insurmountable obstacle to the conversion both of the Jews and Mahometans; as indeed it had long been to myself.

‘ These Pseudo-Athanasians, as far as I can understand them, seem to maintain—

‘ 1. That the Logos, or Word of God; and that God, with whom he was in the beginning, and whose Son he is; and the Holy Spirit, who proceeds from them both; are, each of them singly, the One Supreme God: [whole and entire; though some deny this:] and yet the Three all together are the same Supreme God.

‘ 2. They hold; that the same One Supreme God, who is infinite, and consequently incapable of local motion, came down from Heaven. He, that is immutable, quitted the form of God, and took upon him the form of a servant, and was made man, i. e. he was joined to a Soul and Body; but it was neither the Father nor the Holy Spirit, that was joined to man; but only the Son: notwithstanding which, the Father, Son and Holy Ghost are inseparably united; so that the Substance of the Son may be justly called the Father’s Substance, being *una summa res*.

‘ 3. They assert; that the divine and human Nature, thus joined together, is Christ; and that Christ suffered for mankind, and yet it was not both the divine and human Nature [or, as the Athanasian Creed expresses it, “ God and Man which is one Christ”]

Christ"] that suffered, but only the human Nature; the divine Nature, which came down from Heaven, being the Substance of the impassible self-existent Being; and consequently incapable of suffering. Notwithstanding which, it was the Supreme God that suffered; and the Blood of Christ was the Blood of the Supreme God: "Supreme in the strictest sense, God in the same sense, and in as high a sense as the Father himself;" and received its worth from being the Blood of God: and thereby made satisfaction, to the same God, for the sins of the whole world: which it could not have done, had it only been the Blood of Man, and not the Blood of God. Notwithstanding which, the Deity suffered not at all; being impassible. All these insurmountable difficulties they run into, in order to support a notion for which they have no proof; viz. That it is impossible for God himself to create a Being, with power to create inferior Beings; or to give him such power afterwards: or to command a Being, who is not, the Supreme God of the Universe, to be worshipped, to the glory of the Supreme God, by those over whom he hath made him Lord and King. Because, say they, it would be idolatry. Thus the Pseudo-Athanasians, as well as the other sects, have taken up their tenets out of a good design; and run into their errors, in order to avoid what they think more derogatory from the honour of God than the principles they profess.

These opinions, taken altogether, are not properly a single heresy; but a complication of heresies and contradictions: by means of which the Pseudo-Athanasians answer the objections which are brought against them, sometimes as Tritheists, sometimes as Sabellians, sometimes as Socinians, &c.

When it is objected to them; that, if Christ be the Supreme God, he is not capable of suffering; and that, to suppose the Supreme God to suffer, is the heresy of Sabellius and the Patripassians; they answer, that he suffered in his human nature only; and the divine nature did not suffer at all: which is the same thing as to say in other words, that it was only a Man, or the Man Jesus, that suffered; which is the heresy of Socinus and Cerinthus.

On the other hand, if it be objected; that, to suppose it to be a mere man that suffered, is the doctrine of Socinus and Cerinthus; they answer, that the Person who suffered was not a mere man, but the Second Person of the Trinity; and consequently, the Supreme God; which is the heresy of Sabellius, and a direct contradiction to the former answer: for, if the Human Nature only suffered, the Second Person of the Trinity did not suffer; for the Human nature is not the Second Person of the Trinity, but the Divine nature.

If it be farther objected; that it is tritheism, to believe Three Persons to be each of them Supreme God; they answer, as the Sabellians do, that they are all together but one God. And, on the other hand, if it be objected; that it is Sabellianism, to believe the Father, Son, and Holy Ghost, to be all together but One God, for as much as such a notion destroys the Personality of the Son and Holy Ghost; they answer, "they believe the Father, Son, and Holy Ghost, are three distinct Persons, and each of them by himself Supreme God;" which is tritheism. And if they be pressed with this objection, that the belief of Three distinct Persons, each of them Supreme God, is tritheism; they answer, that these Three Persons, who are each of them separately Supreme

preme God, are all together but One God ; which is either direct Sabellianism, in supposing the Father, Son, and Holy Ghost, to be but One Person ; or else a contradiction in terms, in allowing Three Persons, to be each of them a Supreme God, and yet all together but one Supreme God.

‘ Thus they absolve themselves from one heresy ; by professing another, which is quite opposite to it ; and holding two or more doctrines at the same time, which are absolutely contradictory to each other. And therefore it is no wonder ; if they differ as much among themselves, as they do from their adversaries.’

The author proceeds to shew, that these doctrines, in their consequences, strike at the very fundamental principles of all natural and revealed religion. He then proposes the opinion of Apollinaris, bishop of Laodicea, as the most intelligible and satisfactory : viz. that the Logos, or divine person which descended from heaven, supplied the place of a soul in Christ.

‘ Notwithstanding the pains which were taken [in the fourth century] to discourage this doctrine, it appeared again, says this writer, in different shapes in the Christian church, in the doctrine of the Monothelites ; who held, that Christ had only one Will ; which, without doubt, is sufficient for one Person. And in the Jewish church the same notion appeared among the cabalistic Jews, who looked upon the angel Metatron, who they say instructed Moses, to be the soul of the Messiah : see Allix, 456. And this angel they supposed to be the angel of the covenant, or the angel of God, or the visible Jehovah ; who appeared to the patriarchs in a human form.’

But lest this notion should be looked upon as a modern scheme, the author shews, that it is the doctrine of the New Testament and the original faith of the first fathers of the church ; and that, in their days, the notion of two persons in Christ, or, which is the same thing, two natures, the one passible, the other impassible was heretical.

The author concludes his letter with observing, that the doctrine of the gospel relative to Jesus Christ is rational and consistent ; that Scripture, and not the artificial divinity of the schools, is the rule of faith ; and that the apostacy and wickedness of Christians is no objection to Christianity.

XI. *Letters concerning the present State of England.* 8vo. 5s. boards. Almon.

THE greatest part of these Letters is employed on political subjects, which are treated in an argumentative manner. In the first Letter, the author considers the influence of the crown in the British constitution ; and he is opinion, however the three estates of the kingdom may appear to be equally balanced, and to check the encroachments of each other on public liberty, yet that the power of the whole legislature is enhanced

enhanced by the influence of the crown. This reasoning is plausible in theory, but we hope the time is far distant when it shall be confirmed by experience; and if such an event should ever happen, it will be the consequence not so much of any dangerous prerogative in the crown, as of the general corruption of the people.

In the second letter, the author directs his attention to the English nobility, whom he considers as devoted auxiliaries to the aggrandisement of the royal authority. He adopts the common remark, that, from the great increase of the peerage, the balance of property in the kingdom is inclining strongly to the lords; and affirms, that there are not more than five capital estates in the nation at present among the commons. This letter contains several severe strictures on the qualifications of those who in modern times are raised to the rank of nobility.

That our readers may be enabled to form some judgment of this performance, we shall lay before them a part of the Letter on Patriotism, the conclusion of which is, we hope, too injurious to the legislature to admit of being inserted in our Review.

* Of Patriotism.

* What is the spirit of modern patriotism? I can form no idea of such a virtue exerting itself in the British constitution; all the explanations, harangues, and flights of imagination, which have been jumbled together to form that imaginary monster of perfection called a Patriot, are but an unintelligible jargon. They are Grecian and Roman ideas in an English dress: patriots rise up like mushrooms; we have always the patriot of the day like the favourite player; first to clap for a fool, and then to hiss for a knave. It is the nature of our government to produce these heroes of politics; the occasion produces the character; a pretence to the famed virtue is the road to corruption; and marks a man, as one who wants only a bidder that will rise to his price.

* If we reflect on the history of the men, who in this country have made a figure in the character of patriots, we shall be convinced, that they made the pretence of the virtue a mere ladder to mount high in office and wealth: a mere mask to their ambition.

* The patriotism of the antients had even a military, a savage fierceness in it; which seemed essential to its being. Indeed it is a virtue which required a wild and daring cast of thought, generally measuring the welfare of the state, not against a cold, temperate, resistance of temptation; a moderation of sentiment; or the dictates of philosophic reflections; but

but against life itself; friends, kindred, family, all were to be sacrificed at the shrine of their country: patriotism and death were ever hand in hand; it was a ferocity in the mind nearly allied to a degree of fury; nothing calm, or temperate. The man was hurried away by the impulse of a violent passion; rather than urged by the calls of reason; hence arose an enthusiasm, which sometimes broke into the noblest actions, and the most exalted sentiments; but as to modern times, and our own country in particular, the constitution of the government destroys the very idea of a patriot. The regularity of all the movements of the state, the nature of the modern art of war, and the universal power of law, has brought every thing to such a standard, that we can have no idea of patriotism: what are to be the rules to judge it? What are the signs by which to know it? The mob will ever have their patriot; but sure the better part of mankind should understand their constitution better, than to suppose every man who opposes the court a patriot! The true patriot, if the term is allowed to express an uncertain idea, must in such a government as ours often be in power—sometimes with the court—sometimes against it—but our patriots always lose their characters when in office, whatever the motive, and can never regain it but by violent opposition.

‘ In short, there is so much nonsense and contradiction in the character of patriots in this kingdom, that the moment any one makes pretences to the virtue, he should on all hands be treated either as a visionary fool, or a designing knave.

‘ The men amongst us who have at different times flourished in this harlequin’s frock, have ever been railers at men rather than measures. If you will fix an idea to the word Patriot, and adapt it to this country, you ought to describe a man in parliament who looks at measures alone, totally forgetting who are the conductors; and who in all his conduct, both in and out of place, adheres steadily to certain plans, which he thinks favourable to the happiness and liberty of the people. In an age wherein the influence of the crown is too great, and threatens to overturn the constitution, he will not enter into any measures that can add to that influence by the same means that created it. Debts and taxes laid the foundation; throwing into the scale of the crown a weight unthought of at the Revolution; adding to the debt is increasing taxes, and all the train of their consequences, which are already grown too formidable to liberty. If such a man therefore could exist as a modern patriot in cold blood, he would see the necessity of adhering to a plan of preventing a further acquisition of riches in the crown, by raising fresh taxes to pay the interest of new debts.’

Among

Among the political subjects discussed in these Letters, the most interesting are, of the national debt, the public revenues, population, and the balance of trade, which are in general judicious, and treated with perspicuity, though deficient in elegance and correctness of style.

In the concluding Letter, the author presents us with a catalogue of the most celebrated writers of the present age, with remarks on their works. This is the most superficial and inaccurate part of the volume; in which there are not only numerous omissions, but the characters given in such a manner as would reflect dishonour on the meanest inhabitant of Grubstreet.

XII. *The History of England, from the earliest Times to the Death of George II. By Dr. Goldsmith. Four Vols. 8vo. 1l. 1s. boards. Davies.*

IT appears from the preface, that this work was undertaken by Dr. Goldsmith in consequence of a pretty general opinion that an abridgement of the English history was still much wanted by the public. We not only concur in this sentiment, but likewise in the judgment of those persons who considered the author of the Roman History as eminently qualified for such a task. It is the fate of abridgements, however, though executed by men of acknowledged abilities, to be liable to various objections. Notwithstanding the work, upon the whole, may be equally remote from the extremes either of prolixity or brevity, it is almost impossible to avoid both these defects in relating particular transactions; and though the work should be conducted by the most judicious rules of proportion, it never can be rendered entirely conformable to the standard of every taste. But granting this difficulty to be happily surmounted, such an author may still be injuriously censured for faults which are properly not his own. It is professedly his province to follow the authority of such writers as have treated copiously of the subject, and whom he has chosen for his guides. He would act inconsistently with his plan should he either enter into the minute detail of unimportant facts, or even investigate the original sources of that historical information with which he presents us. When these reasons are maturely considered, it would be equally unjust and uncandid to expect from the author of an abridgement the same precision which we have a right to claim from such writers as are not circumscribed; and when, upon this principle, we examine the History now before us, we must acknowledge, that for the execution of it in general the author

is entitled to the approbation of every competent and unbiassed judge.

It would have been incompatible with the design of this work, for the historian to have entered upon a minute enquiry into the state of Britain before the invasion of the Romans ; and he has therefore very properly confined himself to a cursory detail of the particulars of that obscure period, which, however interesting it may appear to those who delight in the contemplation of fabulous or unauthenticated transactions, a more full account of it would certainly afford but very unsatisfactory information. The author, besides, is by no means singular in this omission, for the most copious writers of the English history have generally, and with good reason, considered the events of those remote ages as veiled in impenetrable darkness. The history even of the Saxons, who lived in a later period, is far from being clearly ascertained ; and it is not till after the demolition of the heptarchy that the annals of England are divested of great obscurity and confusion. Through the whole narration, both previous and posterior to that æra, Dr. Goldsmith has seldom omitted any important transaction, nor precipitately adopted any opinion that has not an apparent foundation in fact. We do not hesitate even to admit his representation of the ancient nobility of England as petty tyrants, to be just in a limited degree. The vassals of the barons under the feudal system were actuated by a spirit of servitude that greatly suppressed the generous ardour arising from the conception of a constitutional liberty inherent in the people ; and however the tyranny of the nobles may appear to have been impolitic, and incompatible with their own security, yet such a fact is too clearly evinced from the history of many aristocratical governments, to be regarded as a solecism.

As a specimen of this History we shall lay before our readers the conclusion of the reign of Elizabeth.

‘ The remaining events of this reign are not considerable enough to come into a picture, already crouded with great ones. With the death of her favourite Essex, all Elizabeth’s pleasures seemed to expire ; she afterwards went through the business of the state merely from habit, but her satisfactions were no more. She had fallen into a profound melancholy, which all the advantages of her high fortune, all the glories of her prosperous reign, were unable to remove. She had now found out the falsehood of the countess of Nottingham ; who, on her death-bed, sent for the queen, and informed her of the fatal circumstance of the ring, which she had neglected to deliver. This information only served to awaken all that passion which the queen had vainly endeavoured to suppress.

press. She shook the dying countess in her bed, crying out, "That God might pardon her, but she never would." She then broke from her, and resigned herself to the dictates of her fixed despair. She refused food and sustenance; she continued silent, and gloomy; sighs, and groans, were the only vent she gave to her despondence; and she lay for ten days and nights upon the carpet, leaning on cushions, which her maids brought her. Perhaps the faculties of her mind were impaired by long and violent exercise; perhaps she reflected with remorse on some past actions of her life, or perceived, but too strongly, the decays of nature, and the approach of her dissolution. She saw her courtiers remitting their assiduity to her, in order to pay their court to James, the apparent successor. Such a concurrence of causes was more than sufficient to destroy the remains of her constitution; and her end was now visibly seen to approach. Feeling a perpetual heat in her stomach, attended with an unquenchable thirst, she drank without ceasing, but refused the assistance of her physicians. Her distemper gaining ground, Cecil, and the lord admiral, desired to know her sentiments with regard to the succession. To this she replied, that as the crown of England had always been held by kings, it ought not to devolve upon any inferior character, but upon her immediate heir the king of Scotland. Being then advised by the archbishop of Canterbury to fix her thoughts upon God, she replied, that her thoughts did not in the least wander from him. Her voice soon after left her; she fell into a lethargic slumber, which continued some hours, and she expired gently without a groan, in the seventieth year of her age, and the forty-fifth of her reign. Her character differed with her circumstances: in the beginning, she was moderate and humble; towards the end of her reign, haughty and severe. But ever prudent, active, and discerning, she procured for her subjects that happiness, which was not entirely felt by those about her. She was indebted to her good fortune, that her ministers were excellent; but it was owing to her indiscretion that the favourites, who were more immediately chosen by herself, were unworthy. Though she was possessed of excellent sense, yet she never had the discernment to discover that she wanted beauty; and to flatter her charms at the age of sixty-five, was the surest road to her favour and esteem.

But whatever were her personal defects as a queen, she is to be ever remembered by the English with gratitude. It is true, indeed, that she carried her prerogative in parliament to its highest pitch; so that it was tacitly allowed in that assembly, that she was above all law, and could make and unmake them at her pleasure; yet still she was so wise and good,

good, as seldom to exert that power which she claimed, and to enforce few acts of her prerogative, which were not for the benefit of the people. It is true, in like manner, that the English during her reign were put in possession of no new, or splendid acquisitions; but commerce was daily growing up among them, and the people began to find that the theatre of their truest conquests was to be on the bosom of the ocean. A nation which hitherto had been the object of every invasion, and a prey to every plunderer, now asserted its strength in turn, and became terrible to its invaders. The successful voyages of the Spaniards and Portuguese, began to excite their emulation; and they fitted out several expeditions for discovering a shorter passage to the East-Indies. The famous Sir Walter Raleigh, without any assistance from government, colonized New England, while internal commerce was making equal improvements; and many Flemings, persecuted in their native country, found, together with their arts and industry, an easy asylum in England. Thus the whole island seemed as if roused from her long habits of barbarity; arts, commerce, and legislation began to acquire new strength every day; and such was the state of learning at that time, that some fix that period as the Augustan age of England. Sir Walter Raleigh, and Hooker, are considered as among the first improvers of our language. Spenser and Shakespeare are too well known, as poets, to be praised here; but of all mankind, Francis Bacon, lord Verulam, who flourished in this reign, deserves, as a philosopher, the highest applause; his style is copious and correct, and his wit is only surpassed by his learning and penetration. If we look through history, and consider the rise of kingdoms, we shall scarce find an instance of a people, becoming, in so short a time, wise, powerful, and happy. Liberty, it is true, still continued to fluctuate; Elizabeth knew her own power, and stretched it to the very verge of despotism; but now that commerce was introduced, liberty soon after followed; for there never was a nation perfectly commercial, that submitted long to slavery.'

It is a common observation that the productions of men of genius are more exposed to censure than those of inferior writers, and this seems to be in a particular manner the fate of the work before us. From inaccuracies it is not entirely exempted, but in the essential points of history we seldom find it liable to unprejudiced and just animadversion. The narration is supported with propriety of sentiment, and an uniform dignity of style; and we know not any work in which the English history is so usefully, so elegantly, and agreeably epitomised.

FOREIGN ARTICLES.

XIII. *Histoire naturelle des Oiseaux. Tome second. A Paris, 4to.*
The Natural History of Birds. Tome. II.

THE ingenious and indefatigable count Buffon goes on with unremitted ardour in giving to the public his Natural History of Birds. We have no reason to alter our opinion of this author *; he writes with an elegance peculiar to himself and many of his countrymen; he displays a great deal of learning, in the quotation of such ornithologists as have written before him, but at the same time his decisions are often so partial, his discussions so superficial, and his criticism so bold and so unfair, that it becomes more and more necessary to point out his gross mistakes.

The class comprehended by Linnæus under the name of Gallinæ, together with the genus of Pigeons, is the subject treated of by M. de Buffon in this second volume. It is decorated with twenty-seven plates, the greatest part of which have no merit at all; some of them are very bad, and a few only can be said to be well executed: the cock, the guinea hen, the peacock, the crow-pigeon, and the peacock or fan-tail pigeon, are instances of remarkably bad engravings and drawings; and the only pieces that have any merit are done by Guttenberg, a German artist, to which may be referred the turkey and the pigeon nonain; all the rest are below mediocrity †.

Our author begins with the bustard and its species; he then gives an account of the cock, and its varieties; the turkey and guinea fowl follow; the next in order are the birds of the grouse-tribe; after which the peacock, and its varieties, are described; the pheasant tribe comes next; the partridge tribe, and the quails are then spoken of; and, lastly, the pigeons, with all their varieties and species, are mentioned: this is the order observed by Mr. de Buffon.

Now we come to the detail: and here must say, that we find it necessary to take notice of the misnomers and harsh criticisms of our author; it is with great reluctance, that we engage in this tedious task; but Mr. de Buffon, is so positive in many assertions, in other instances he is so severe against his fellow ornithologists, and upon the whole, he is so bold and unfair a critic, that we cannot avoid vindicating some authors, and detecting the mistakes of a writer, who never pardons any in others, and often reprehends them without the least reason, and with great acrimony.

* See Critical Review, Vol. XXXII. p. 209—215.

† In a book of ornithology, it is highly improper to represent such birds, as are well known to every body, viz. the turkey, the cock, and all the many varieties of pigeons: plates representing foreign birds, would certainly have been infinitely more useful.

The bustard is called by some ancient German writers Trappgans, and not as Mr. de Buffon spells it Trapp-gansz. Here our author not contented with being a naturalist, sets up for an etymologist. Trappen, he says, signifies, to walk; 'and use had attached to its derivata an accessory idea of slowness; the word Trapp may therefore be very well applied to the bustard, which, when not pursued, walks slowly and heavily'. After this fine prefatory remark, the author proceeds to the word Gansz, 'which, he says, is susceptible of equivocation; perhaps it should be spelt with a final z, as it is done here; and then it signifies Much, in the superlative; whereas when it is spelt with an s, Gans, it signifies a Goose.' Here ends this etymological nonsense of the ingenious Mr. de Buffon, for such it is; because not Gansz, but Gantz, signifies Whole, and not Much, in the German language; and that too in the positive, but by no means in the superlative.

Trappgans, signifies a bird that is walking stately, and which from its size is compared to a goose; and this is actually true, for the size of the body of the bustard comes nearest to the goose, among our domestic birds, to which we are used to compare unknown birds; and when the cock bustard makes love, it struts and walks as stately as a turkey. With such critical trifling discussions our author fills very near three pages. Had M. de Buffon found them in any other ornithologist, it would have furnished him with a handle for new criticisms; and here he is not aware how unbecoming it is in him, to fill so many pages with falsehoods and nonsense.

Parcus ista viris sâmen objicienda memento.

Page 47. M. de Buffon says, the smaller bustard is not to be met with in Poland; for, adds he, M. Klein saw but one at Dantzick, which came from the menagerie of the margrave of Bareith. The account of Mr. Klein, is widely different from that of M. de Buffon. Klein says, in his History or Birds, p. 18. 'In the year 1737, a female small bustard was shot, and brought to me, which I had drawn on account of its beauty. Its flesh was more savoury, than that of the moor-cock. It was near its time of incubation, and had two eggs in its belly, which were very delicate.' In the note is a reference to the Aviarium Bareithanum, to which is added, by way of explanation, 'This aviary is a large collection of birds and drawings, done at the expence, and under the direction of M. Klein; which, together with M. Klein's whole cabinet, became the property of the margrave of Bareith.' How can M. de Buffon assert, that Klein saw but one small bustard, that came from the margrave of Bareith's aviary? Is it becoming such a writer as M. de Buffon to propagate falsehoods; but he allows himself every thing in defence of a favourite opinion: here it is to secure to France the sole possession of the Otis Tetrax, Linn. or the small bustard. He quotes Klein for Poland, Mr. Edwards for England,
and

and Ray for Italy; each of which writers, saw one bird in the abovementioned countries; and with an exulting and victorious air he adds, 'Thus then Poland, Sweden, Great Britain, Germany, Swisserland, and Italy, must be excepted from the European countries wherein the small bustard is to be met with: and what shews that these exceptions are still too much limited, and that France is the only proper climate, and the only native country for this bird, is, that the French naturalists are the only persons that know it best, and they alone speak of it from their own observation; and that all the rest, except M. Klein, who saw but one, mention it only from Belon.' How could, Mr de Buffon forget that he quoted Edwards as a man who saw one; drew, engraved, and described it? How could he overlook our ingenious countryman Ray, who says, p. 59, '*Mutinæ Italiæ in foro venalem vidimus, & descripsimus?*' Such is the manner in which the count appropriates to France exclusively the imaginary honour of having this bird. All that M. de Buffon says, proves at most the bird to be scarce in these countries, but by no means that it is quite a stranger to them.

Page 48. we find the following observation. 'The authors of the British Zoology, who made a vow to describe no other animals but British ones, or at least brought forth in Britain, would have looked upon it as a breach of their vow, should they have described a small bustard, though killed in Cornwall; but they considered it as a strayed bird, and a stranger in Great Britain. And indeed it is one to such a degree, that a specimen of this species, having been presented to the Royal Society, none of the members present that day knew it, and they were obliged to refer to Mr. Edwards in order to know what it was.'

This paragraph is composed of so many glaring inconsistencies, that we cannot let it pass unnoticed. M. de Buffon always considers the British Zoology as written by many authors, though it is notorious that Mr. Pennant is sole author of that ingenious performance. The French count seems to bear a grudge to our countryman, and never lets slip an opportunity of criticising our naturalist. Here he finds fault with him for confining himself to his plan, and not describing a bird which he really thinks to be a transmarine and strayed one. In this fit of envy, the Royal Society comes in his way, and he cannot help attacking this whole learned body: none of the members present at the meeting knew the bird; this is a great fault! They must have recourse to Mr. Edwards; this we believe, he would fain construe into an unpardonable ignorance of the whole Royal Society, but it proves rather that of the good count.

The Royal Society consists of noblemen, some of whom are at the head of administration, of gentlemen of fortune, of learned men of all professions, of merchants, and of artists; none are excluded, who are ingenious and have any claim to learning and eminence in any branch of mathematics, natural phi-

losophy, natural history, &c. The members are very numerous; by their contributions they print their Transactions, and defray all their expences, which their existence as a body incorporated must incur. Many members live in the country, and are only present at the meetings of the society when they come to town; others are engaged in business, which hinders them from constant attendance; in short, every member attends the meetings of the society as he is prompted by inclination, or not prevented by other avocations; for none are compelled, or get any reward for their attendance, as is the case with the French academicians: it may therefore easily happen, that among a great number present, there may be good natural philosophers, profound mathematicians, eminent physicians, ingenious men in the mechanical arts, though none of them have made natural history their peculiar study; they consequently refer things relative to that science to such of the society as are conversant with it. Mr. Edwards is himself a member; no wonder therefore, that they wished to see the bird drawn and described by this able ornithologist.

Page 323, 324. Mr. de Buffon communicates to us a very important article of intelligence in natural history. 'However, says he, the greatest part of naturalists agree in looking upon Norway, and the other northern countries, as the native climate of the white peacock; and it seems that it is there found in a wild state; yet it migrates during winter into Germany, where it is commonly taken in that season.'

Spectatum admissi risum teneatis amici!

White peacocks in Norway, and the north of Germany! but we observe this story is not without a witness, for Frisch and Willughby, are quoted as vouchers of this glaring absurdity.

We have good authority for averring, that in Norway, and at Berlin, where Frisch lived, peacocks are upon the whole not very common, and kept only by people of quality as a foreign bird; and a white bird of that species is still a greater rarity: we venture therefore to affirm that Frisch never said any thing, which the French ornithologist could construe in favour of his opinion, though we had no opportunity of comparing the passage; and we believe this quotation is as ill-founded as that of Willughby*, for we have examined the latter, and found no such thing is expressed, as M. de Buffon quotes it for †.

Page 391. M. de Buffon very justly finds fault with Barere's barbarous Latin, who calls a bird *Phasianus niger, aburus, viridi rostro*: he means by *Aburus*, without a tail: but our French count's correction is not a jot better, by supposing he

* We cannot help observing that it is very strange, M. de Buffon cannot read or spell, for as often as he quoted our English ornithologist Willughby, he constantly spells his name Willughby.

† Willughby's Ornithology, p. 159. 'It sometimes varies in colour, being found white especially in northern countries.'

might have said Abrutus, which as well as Erutus might signify, the tail to be plucked out, or chopped off; for both are wrong, and the Latin writers would say *Cauda evulsa* in the first case, and *Truncata* in the second. It would be prudent in the count not to meddle with criticism in Latin: he may shine in his own language, and this is the sphere to which he should confine himself; Latin, Greek, and German, are above his capacity. In regard to Greek, we observe the count wisely quotes Aristotle, and other classics, constantly in Latin, which he seems to think he understands better; though he rather unhappily translates, page 515, *Columba galeata*, le pigeon cuirassé.

Page. 449. The author asserts, that the Portuguese call the partridge *Codornix*; we consulted a friend who is a Portuguese, and a polite writer in his language, but he assured us, this is the name of the Quail in Portuguese, and *Perdiz*, is that of the Partridge.

These few specimens will sufficiently shew with what assurance this naturalist pretends to understand so many languages, whereas he knows none but his own: and how little his criticisms and quotations are to be depended upon: what opinion should therefore be formed of his veracity, the first and most necessary quality in a historian, we leave to the judgment of our readers.

XIV. *Histoire de l'Academie Royale des Inscriptions & Belles Lettres, avec les Memoires de Litterature, tirés des Registres de cette Academie, depuis l'Année 1764 jusques & compris l'Année 1766. Tome XXXIV. Paris. 4to. Elmsley.*

THE present work has always been in high repute in the republic of letters, especially among those who have made the classics and antiquities their study; and has greatly contributed towards illustrating many obscure points of literature; but at the same time it must be confessed, that it does not deserve to be considered as the most complete collection for the belles lettres: it may be called, with greater propriety, a repository for the various opinions of the learned on objects relative to classical learning, antiquities, and literature in general. Some of the memoirs are really instructive and accurate; others are imperfect essays; and yet others are not so much calculated for the illustration of the subjects they are written on, as to give us an idea of the whims and strange opinions of their respective authors; and, if thus considered, the whole will no doubt be of some use, but not as a complete collection for the belles lettres, an expression which a Frenchman, with great improbability, has lately been pleased to put into the mouth of Dr. Barton.

The present 34th volume of the History and Memoirs of the Academy of Belles Lettres begins a new decade, the 11th, 22d, and 33d volumes being an index, each of them, to the ten preceding volumes. The History of the Academy in this volume contains the prize questions for the years 1764, 1765, and 1766, and a list of the members elected in the room of those deceased.

Next appear abstracts of several short memoirs, *viz.*—1. Remarks on some passages of Xenophon's *Cyropædia*, by Mr. Bejot.—2. Concerning the garments of the statues of the divinities among the Greeks and Romans, and the ablutions both of the statues and their garments, which Count Caylus represents as very necessary, after the frequent, and often infectious, vapours of blood, burnt sacrifices, and incense, which communicated to them not only a loathsome smell, but covered them with smoke and filth.—3. Count Caylus's observations on a *Minerva*, of variegated marble, found in Rome.—4, 5, 6, 7. Mr. le Beau's observations on *Lucian's Golden Ass*; on the same fable written by *Apuleius*; on the romance known under the name of *Babylonica*, of which *Photius* gives an abstract; and, lastly, on the several writers from whom *Parthenius* compiled his *Ερωτικά*.—8. *Burigny's* memoir on the ancient history of the East Indies.—9. From the same, remarks on a passage of *Plautus*, relative to the history of *Sicily*.—10. From the same author, memoir on *M. Valerius Messala*, the friend of *Augustus*.—11. From the same, remarks on the respect of the Romans for their religion; and how far they extended religious tolerance.—12. *D'Anville's* observations on the true extent and figure of the *Lacus Asphaltites*, or *Dead Sea*, in *Judea*.—13. *Burigny's* reflections on the necessity of quotations in literary productions, and on the manner in which the ancients introduced their quotations.—14. *Baron Zur Lauben's* memoir on *Marius*, bishop of *Avranches*, who is the first writer of the *Francic History*.—15. *Dupuy's* remarks on two late French translations of *Virgil*.—16. *Baron Zur Lauben's* criticism on the *abbé de Foy's* *Notice des Diplomes*.

Next to these abstracts are the lives of count d'Argenson, count Caylus, and abbé Garnier, three deceased members of the academy.

The larger papers of the academicians are next in order.

I. The celebrated Mr. de Guigne's Essay on the Method of reading and understanding the Egyptian hieroglyphical Characters.—If no better or more certain rules are ever discovered for reading the Egyptian hieroglyphical characters, extant on the ancient monuments, than this of M. de Guigne, there are very little hopes of decyphering these mysterious characters; and we would rather continue in our ignorance than employ the method pointed out by this gentleman, by following which, a man with a lively fancy and some antiquarian and historical learning, might find the Lord knows what on the Egyptian monuments. There are so many inconsistencies in the whole context of this Memoir, that it would intrude too much on the time and patience of our readers to enter into a minute detail of them.

II.—IV. and VI.—IX. are seven Memoirs on the ancient Phœnicians, written by abbé Mignot.

II. In the first he answers the objections made against the authenticity of the fragments of *Sanchoniathon*.

III. The

III. The object of the second is the origin of the Phœnicians, and the country they inhabited. The Phœnicians were commonly called Canaanites; they were not only known under that denomination to other nations, but it was a name which they themselves had been accustomed to. The sacred writers frequently mention the Canaanites; the peasants in Africa, in St. Austin's time, called themselves thus; and a coin of Antiochus IV. or Epiphanes, explained by abbé Barthelemy, shews, that the town of Laodicea was called a mother-town in Canaan. This coin was also explained by our learned countryman, Mr. Swinton, eleven years ago, though that circumstance seems not to be known to the French scholar. The country of the Canaanites extended from Sidon to Gaza, Gerar, and the Asphaltic Lake, along the Jordan to the lake Genezareth, and again along the the Jordan to Laza, at the foot of the Antilibanus; eleven tribes or nations were settled in this tract of land; they seem to have been in it from the very beginning of population. The ancient writers, and especially Herodotus, relate, that the Phœnicians formerly inhabited the country situated on the Red Sea. The epocha of their migration must have been very early; for Abraham found the Canaanites already in the country, though the expressions, Gen. xii. 6. and xiii. 7. 'and the Canaanite was then in the land,' seem to indicate they migrated but lately into it, and that they had formerly other dwellings. Our author supposes the Canaanites were all the offspring of Canaan, the brother of Mizraim, who took possession of Egypt; and that the Mestœans and one tribe of the Canaanites lived originally together in Egypt, so that the latter occupied the country along the Red Sea; and, in short, they are, in consequence of his opinion, the shepherds that, according to the fragment of Manetho preserved in Josephus, were the oppressors of Egypt during two hundred and fifty-nine years. Here our author displays, though untimely, his oriental learning in giving the derivations of the names of kings of Egypt, and of some places in that country, from the Hebrew language, which is the same thing as to attempt an explanation of the ancient Gaulic and British names of persons and places, from the Teutonic and Anglo-Saxon, because the Teutonic tribes conquered these countries. According to the abbé Mignon, the shepherds were already expelled from Egypt when Joseph the patriarch was in that country, in consequence of the aversion entertained by the Egyptians to that occupation; though it is evident from Herodotus and other authors, that this aversion was not the result of the oppression the Egyptians had laboured under from the shepherds, but rather occasioned by the principles of their religion: the shepherds killed indiscriminately all kinds of cattle; the Egyptians never eat cow's flesh, and their priests subsisted chiefly upon pulse and vegetables, which may be proved from Exodus viii. 26. Whence it appears that the aversion against the shepherds was not occasioned by their tyranny: it might have afterwards increased their hatred, but it was not its chief cause; and there are many other reasons which induce us to

believe that the shepherds entered Egypt after the exodus of the Israelites ; and that they were the Amalakites, who lived in the neighbourhood of Egypt and Palestine.

IV. But in the third Memoir, the abbé endeavours to prove, that, anterior to this expulsion, the Pelusians, or the Caphthorims of Holy Writ, went to settle in Palestine before Abraham came from Mesopotamia to live in the land of Canaan.

V. Mr. de la Nauze thought all the Phœnicians came, according to Herodotus, Justin, and Pliny's testimonies, from the borders of the Red Sea ; he supposes Sanchoniathon to have been contemporary to Manethon ; and that the Phœnicians were a nation different from the Canaanites.

VI. Abbé Mignot endeavours to prove the Phœnicians and Canaanites to be sprung from the same origin : but the detail of his arguments would be too tedious to our readers.

VII. In the fifth Memoir on the Phœnician antiquities, the same author gives a topographical and historical account of the chief towns, from Aradus to Sidon; their situation, coins, and the most remarkable incidents in their history.

VIII. In the sixth section, the author describes the situation and history of the towns on the Phœnician coast, from Tyrus to Rhinocolura.

IX. In the next, the Phœnician cosmogony is considered ; and from its conformity with the Mosaic account of the creation and other ancient monuments, the abbé concludes, that the fragment of Sanchoniathon is genuine.

X. The religious system of the magi, as represented by Plutarch, compared with that which is met with in the ancient books of the Parsees, commonly ascribed to Zoroaster their legislator ; by Mr. Anquetil. The sacred books of the Parsees are the Zendavesta, one of the works of Zoroaster, and some others, called the Boundchest, the Ravaet, and the Eulmay Eslam ; they contain, no doubt, some few remains of the ancient Persian or Magic religious system, but blended with such a mass of fable and superstition, as sufficiently exposes the weakness of the human mind, when led astray by enthusiasts, whose tenets have passed through the hands of a set of ignorant, bigoted men, with imaginations agitated by the heat of the climate they inhabit. These are the genuine and precious works of Mr. Anquetil : he finds a few phrases correspond with Plutarch's assertions, and this comparison makes the chief materials of his strange olla podrida, highly seasoned in Mr. Anquetil's fashion, with an immense list of barbarous names of the genii created by Ormuzd and Ahri-man, taking up more than eight pages.

XI. An Explication of the Inscription on Sardanapalus's tomb, by Mr. de Guignes.

XII. Enquiries into the Origin and Nature of Hellenism, or the Greek religion, by abbé Foucher. The ancients generally agree therein, to acknowledge that the great divinities were of two kinds, physical or eternal, and deified men. Some moderns were of opinion that all the Greek divinities ought to be explained from the monuments of ancient history ; others are for establishing

establishing a metaphysical system; and yet others incline to allegorical interpretations, by means of which they think all the divinities have some relation or other to natural objects. Much has been said on the subject; but the whole remains yet undecided. Euhemerus, the friend of king Cassander, had seen a great part of the world, and, according to his system, all the Greek divinities had been men, kings, and heroes. The author endeavours to prove from various authorities, and especially from the fathers of the primitive church, that this system had been approved of by many great men among the Greeks and Romans, and that the first Christians made a good use of it, to combat the principles of Paganism.

XIII. In the second Memoir on the same subject, the author endeavours to prove from Herodotus, that the Greeks first worshipped the Deity without giving it a peculiar name; that the Pelasgi, a rambling tribe in Greece, were the first who gave names to the various objects of adoration; that the same people adopted these names, and the various qualities ascribed to each divinity, chiefly from the Phœnicians, the Egyptians, and their numerous colonies in Greece.

XV. *Etats formés en Europe après la Chute de l'Empire Romain en Occident, par M. Danville. Paris, 4to. with a Map.*

States formed in Europe after the Fall of the Western Part of the Roman Empire, by Mr. Danville.

EVERY publication of the celebrated Mr. Danville is excellent in its kind; and we very readily subscribe, to the opinion of an ingenious publisher of a collection of voyages, who says, *that a hint from Mr. Danville is better authority, than the most positive assertion of the whole tribe of French geographers.* The present work has cost the author infinite labour; and was attended with greater difficulties as a disease of his eyes suffered him to proceed but slowly with it: however, it must be allowed to be the best work on the geography of the Lower Empire in the West, and of the first art of what is called the *medium ævum*.

This work contains five great sections, and under each the geography of one particular country is stated, *viz.* I. Germany, II. France, III. Italy, IV. Spain, and V. Britain. In a preliminary discourse he traces the causes, which finally produced the total ruin of the Western Roman empire. A fine map is added for the illustration of the work; and at the end is annexed a memoir upon the nation which at present inhabits Trajan's province of Dacia.

XVI. *Bibliothèque Physique de la France; ou, Liste de tous les Ouvrages tant imprimés que Manuscrits, qui traitent de l'Histoire Naturelle de ce Royaume, par feu Mr. Herissant. Paris, 8vo.*

Bibliotheca of the Natural History of France; or, a Catalogue of all the printed and manuscript Performances on the Natural History of that Kingdom. By the late Mr. Herissant.

A Small compilation formerly making part of the supplements inserted in Le Long's *Bibliothèque Historique de la France*, published in Mr. Fontelle's edition.

XVII. *Relation d'un Voyage dans la Mer du Nord, aux côtes d'Icelande, du Greenland, de Ferro, de Shetland, des Orkades, & de Norvege, fait en 1757 & 1768. par M. de Kerguelen Trémarec. Paris, 4to.*

Account of a Voyage into the Northern Seas upon the Coast of Iceland, Greenland, Ferro, Shetland, the Orkneys, and Norway, by M. de Kerguelen.

A Lieutenant in the French navy was sent by that court, in the year 1767, in a frigate to protect their vessels employed in the cod-fishery in the North sea : the next year he went out again in a sloop. The observations which he made on navigation in these expeditions, together with some accounts of Iceland, Norway, and Greenland, compiled from Anderson's, and Horrebov's publications, and his own remarks, make the contents of this volume. The nautical part seems to be very exact and interesting to navigators who frequent those seas : the description of Iceland and Norway is curious, though chiefly compiled from the abovementioned writers, a few circumstances excepted. The charts and prospects of heads of land seem to be accurate ; but the figures representing the Samoyèdes, and the Laplander in his sledge with the rein-deer before it, are certainly not done after nature, but from fancy ; witness the French faces given to the Samoyedes, and the horse-like figure of the rein-deer. The history of Ostend and Dunkirk, are inserted in the account of the last voyage of 1768 : in mentioning of the taking of Dunkirk, our author commits a most egregious blunder ; he says of the marshal de Termes ; ' after the committing of so many horrors, he began his march in order to join the main army ; count Egmont, the Spanish général, fell upon him with 15000 men and a number of peasants, who cut the marshal de Termes to pieces, and even made him prisoner with the principal officers of his army.'

XVIII. *Dissertation sur les Moyens d'allier la Physique & les Mathématiques à l'Oeconomie rurale, qui a remporté le Prix proposé par l'Academie royale de Prusse pour l'Année 1769. à Berlin. 4to*

Dissertation upon the Means of combining Natural Philosophy and Mathematics with rural Oeconomy ; which was crowned by the Prussian Royal Academy, in the Year 1769. A Berlin. 4to.

THE Prussian royal academy had proposed the following question to the learned : ' What are the reasons, that mathematics and natural philosophy have made so few improvements in husbandry, that the best theorists are seldom economists, and the best practical economists are seldom acquainted with the theoretical sciences ; what plan must be pursued, to combine the theoretical sciences with husbandry for the public benefit ; and in what manner may the influence of natural philosophy be reduced to such general principles as may be found practicable ?'

Mr. Meyen, a clergyman of Coblentz in Pomerania, undertook to solve the problem, and his memoir was crowned by the society. The decision of a learned body is with many a great prejudice in favour of a work; but with men accustomed to enquiry it is otherwise; they think for themselves, and weigh arguments and not authorities. The author of this dissertation stands the test of enquiry; though his way of removing the hitherto neglected combination of natural philosophy and mathematics with husbandry, will meet with great opposition; and if practicable at all, it will be so in his own country only.

His style, though manly and perspicuous, is rather inelegant; his method in treating the subject is philosophical, and shews him to be perfectly master of his subject, and to have studied the various branches of mathematics and natural philosophy, as far as they may be applied to the improvement of husbandry and the various branches of trade.

In the first section, he makes some general reflections on the combination of the therotical sciences with the practical ones; and shews, that every individual has another object in view in the pursuit of his studies, adapted in some measure to his moral character, to the instincts and principles peculiar to himself; that nations are, and act likewise, like individuals, one is military; another merely mercantile; and another has all the levity of a lady of the fashion; and that therefore a man, who undertakes to point out, and to remove causes of the little improvement made by theory in the practical part of the sciences, and especially of husbandry, ought to accommodate his instructions to the various ways of thinking and acting peculiar to each nation.

In the second section, the author shews the necessary union of mathematics and natural philosophy with œconomy. Trades and manufactures often owe their invention to necessity; but then they are in a very imperfect state. The perfection of works of art, and of the various subjects of manufacture, and the methods of making them really useful and beneficial to society, are the result of mathematical and philosophical study. The Romans were soldiers, but no great artists; nor had they any idea of the great political economy: they thought their manners highly civilized, but their government had no stability: their spirit of conquest never abated; for they had no arts among them; and the reason of it was, their being *αγεωμηστοι*. The real combination therefore of the theoretical sciences and œconomy, is capable of producing real happiness. When the theoretical sciences are known, and even very flourishing in a state, and cultivated so as to be at the very summit of perfection, and they are not applied to the improvement of the arts and the supply of the public wants, such a civilized nation is then in a truly deplorable state. Barbarians may be in as helpless a situation, without being wretched; but the case is otherwise with

with civilized nations. Population is always in proportion with the increase of cultivation, and this multiplies the public wants; for the satisfaction of which, arts and good economy are necessary. But where there is no proper regulation made to obviate this evil, a civilized nation cannot be indemnified as barbarians can: each individual lays claim to a share of the public happiness and enjoyments, which the very laws of humanity approve; and there is no law setting bounds to his desire; therefore it is clear that it would tantalize the individuals of such an unhappy state, to see the theoretical sciences flourish, to be convinced of the probability of reaping public benefit from their application, and yet be deprived of their beneficial influence.

The advantages which may accrue to œconomy and the arts from mathematics and natural philosophy, are chiefly grounded on the most easy and obvious theorems of those sciences. It cannot be denied, that the more difficult and higher parts of them may be applied with equal success to the various branches of the arts; for very great advantages have been reaped in artillery and fortification from the application of the higher theorems of geometry. Each discovery, each improvement is a present made to society, because the greater part of mankind have little capacity to observe the public wants, and still less to find out remedies for them. And should the essay never attain the intended aim, there is however merit in the attempt, for there always is something useful and applicable to some other purposes, even in such things as cannot be applied in one particular case. Others may perhaps be capable to improve upon the plan; at least the deficiencies are better pointed out. The greatest advantage arising from unsuccessful attempts to remedy public wants, is that these wants are now publicly set forth, and exposed as it were to the consideration of all men of genius and patriotic sentiments, which at last soon determines whether this want may be remedied or not, and whether there is no succedaneum to supply the deficiency.

In the third section, the general conduct of the œconomists towards the mathematicians and natural philosophers, is examined, together with the causes of that behaviour; which is partly owing to the ingratitude of mankind in general to their benefactors and reformers. Orpheus, Socrates, and the many victims of the Athenian ostracismus, are instances: the reformers in œconomy and the arts, cannot expect a more favourable reception. If any improvements were introduced, it happened at the time of some remarkable revolution of the state. Pride and avarice are the common obstacles to all improvements: avarice is either of a more sordid nature; and then it is allied with ignorance, laziness, envy, and cowardice: or it is of a more artificial turn, blended with Machiavelism to perpetuate public misery, and promote private interest and selfishness.

The fourth section treats of the distance which the œconomists
keep

keep the theorists at, and which therefore causes œconomy to remain in great distress. Sometimes learned men, well versed in mathematics and natural philosophy, offer themselves and their knowledge to assist the œconomist; but they are either ridiculed, or their projects are mutilated, or they are communicated to the public by another man, who never contributed any thing towards the real improvement of the arts and husbandry; and and thus they experience the fate of the poet.

Sic vos non vobis mellificatis apes.

Often they become the object of slander and persecution.

Dolere cruento

Dento laceffiti fuit intactis quoque cura

Conditione super communi.

After being thus discouraged, the greatest natural philosophers and mathematicians become excessively reserved, and confine their studies and enquiries to the mere theoretical parts of science. Happy are civilized nations when mathematicians and natural philosophers still are to be met with among them; though they be never consulted for the public weal, it may however be said to them,

Durate & vosmet rebus servate secundis.

It is objected, that learned men are sometimes very peevish, and refuse to communicate knowledge, and to give their assistance when applied to. This seems to be very seldom the case: Leibnitz, Locke, and Tschirnhausen, frequently conversed with merchants, artists, soldiers, and farmers, though they were esteemed by princes. The first of these great men penetrated even in the most inaccessible part of Tyrol, there to assist the miners: and undertook to fill all Saxony with plantations of mulberry-trees, for the improvement of silk manufactures. It is therefore more probable, that the inquisitive economist has not even so much common sense as to put questions with any degree of perspicuity, and still less to understand the answer; or he endeavours only to obtain information, and then assume to himself the merit of it, as if it were the result of his own study; and lastly the repeated bad reception the learned men meet with from the œconomists, frequently brought them to a resolution to be very reserved.

In a few instances, improvements in the various branches of arts, trade, and husbandry have been really introduced; but necessity, not conviction of their goodness and advantage, made them more common; they are perhaps now generally received, though they met at first with the greatest opposition, but their advantages were so palpable, so general, and so easily procured, that it would have been impossible to resist.

In respect to the character of nations, it is evident, that it will frequently prevent the improvements which would be introduced; for instance, were the one which resembles a soldier less despotic, it would enjoy many improvements; but the spirit of
despotism

despotism is become general, every petty officer sets up for a tyrant, and deters many a genius who would become a benefactor to his country. The mercantile nation, will approve only of such improvements, as have navigation and trade for their object excluding all the rest, and especially treats the husbandman with too much contempt, unless he cultivates a staple commodity. This state however, opens in some measure a field for the talents of the theorist.

But in an effeminate state, none are esteemed but the polite, poetical, dramatic, and romance writers: and among the artists, only the haberdasher, milliner, jeweller, manufacturers of pretty fashionable baubles, and of all the articles of luxury, will gain approbation: the planter and the philosophical farmer are ever rejected.

At home the author durst not say, my own country is too much a military government, the Dutch are mere merchants, and France has been too deeply immersed in luxury, whereby the whole state has got an air of effeminacy, which is spread through all the characters, from the prince to the petty tradesman, and the Merlan de Paris; but in this free and happy country we may add the interpretation, and at the same time congratulate this nation in which the speculative philosopher has always been esteemed, and even trusted with the conduct of public works. Sir Isaac Newton was, during the latter part of his life, warden of the mint; Locke became the legislator of an extensive province of America. Our first nobility not only protect the arts and encourage agriculture, but many of them happily, and with great success, apply the speculative sciences to the improvement of trade, commerce, the arts, and especially husbandry: many of our merchants are members of the great senate of the nation, and in that character contribute to the improvement of the arts, agriculture, and trade, by promoting such laws as may stimulate the artist, the husbandman, and the adventurer to an exertion of their abilities in their respective stations.

The fifth section points out the best and most feasible combination of political economy and its branches with the speculative sciences.

After some general reflections on the ways by which improvements were introduced among mankind, he advises the clergy to become the great benefactors to their country. They are in a situation well adapted for that purpose; let them join to their theological studies an enquiry into natural philosophy, and the study of mathematics, which are easily combined, and by no means too extensive for one man: they are dispersed over all the country from the metropolis to the remotest village; they have a fixed salary, and leisure time which might be employed in the service of their fellow citizens; and, what is more, they have commonly their confidence.

He wishes the best livings in his country were bestowed by government on those who have the most extensive talents for mathematics

thematics and natural philosophy, with a sufficient stock of theological science; that the less profitable places were distributed to those of inferior merit; and, lest persons of no merit or talents should be afraid of being excluded, he hopes they will apply to the nobility and gentry, who have many livings in their gift, and be content with such provision as places them above want.

The last section treats of an essay to reduce the influence of natural philosophy, for the improvement of the various branches of political œconomy to certain general principles, by which the speculative science might become more applicable.

In an Appendix, which exceeds the length of the memoir itself by a fourth part, the author has given some very curious observations, and especially the general remarks of his memoir are thereby usefully exemplified.

XIX. *Description d'une Table Ecliptique nouvelle & universelle. par Mr. Lambert avec figures.* Berlin, 8vo.

Description of a new and universal Table of Eclipses, by M. Lambert, with Cuts. Berlin.

THE author of this work, has published several useful and interesting mathematical papers; and likewise inserted some memoirs in the *Histoire de l'Academie des Sciences de Berlin*. He commonly writes in German, and thus greatly promotes the study of mathematics among his countrymen. The present small treatise has been translated into French, and revised by the author, and therefore may be depended upon, for having expressed the meaning of the original: nay some false calculations of the German edition have been here corrected.

The method of calculating the new and full moons, together with the solar and lunar eclipses, is commonly one of the most tedious and prolix operations: however, if done after other tables than those of Mr. Mayer, they are by no means very accurate, though the calculations sometimes require whole hours and even days. The method of our author is not only as accurate as any other executed after all the known tables, Mr Mayer's excepted, but is so easy, and so expeditious, that in a few minutes, with a few strokes of the pen, the true time and magnitude of every eclipse may be found: and as the calculations must be often gone through in vain, before it can be known whether the eclipse be visible, and of what magnitude; this method will at least be of utility to point out, whether it is worth while to go through a prolix and tedious calculation.

Ancient history and chronology, is likewise much indebted to Mr. Lambert for his new and ingenious method to find the eclipses of both the luminaries; because many historical points may now be ascertained with the greatest ease, by an eclipse mentioned by an ancient writer; the calculation of which has deterred many from undertaking it. Ten different tables

are subjoined; and two copper plates, the one containing diagrams for the illustration of the work, and the other representing a harmonic table of the two luminaries, with the eclipses for 358 lunations.

XX. *Unterricht vors Volk gegen die Pest. Dantzic, 8vo.*

Advice for the People against the Plague.

THOUGH the ingenious author has not prefixed his name to this piece, it is known to be the production of Dr. Wulff, of Dantzic in Prussia, a gentleman, who has communicated several interesting papers to the Royal Society, inserted in their Transactions.

The breaking out of the plague in Poland prompted the Dr. to collect all that has hitherto been said upon this subject, to reduce the observations to a smaller number and extent, and publish them for the benefit of his countrymen. The empress of Russia, after perusing it, ordered the same to be translated, printed, and distributed amongst her subjects. The grand marshal of the crown of Poland likewise had it translated and printed in Polish, and dispersed over all the unhappy provinces of that extensive country, wherein the plague made great ravages. The same author has published a similar pamphlet on inoculation, where, he in a few pages, has collected every thing that has been hitherto said on the small-pox, both natural and artificial, and added a quite new theory; all which, it is hoped, will prove equally beneficial to the public with this small treatise.

The present publication contains the diagnosis of the disease; its various stadia, and degrees; the precautions to be taken to avoid the infection; and lastly, the cure of the plague. In the Appendix, we find the probable causes of this dreadful disease, and the manner in which the remedies against it operate.

This tract is a concise, sensible performance, calculated for the lowest capacities, and may be considered as a continuation of Dr. Tissot's *Advice to the People*; and therefore highly deserving a translation.

XXI. *Bibliothèque de Madame la Dauphine, No. I. Histoire A Paris, 4to.*

The Library of Madame la Dauphine, No. I. History.

THE author of this elegant performance, Mr. Moreau, librarian to the dauphiness, intends to go through the various branches of literature, and review the books composing the library of this princess in a lively manner: the first part here announced, is a fine testimony of the abilities, the florid style, and excellent heart of the author.—Though the library of a great and amiable princess amongst us, is not yet displayed before the public with so much ostentation as that of Madame la Dauphine, it is however, really composed of as choice a collection of books, and is perhaps more the object of the amusement and instruction of that great personage, than might be expected in this age of dissipation.

- XXII. *Recueil pour les Astronomes par Mr. Jean Bernouilli, Astronome Royal, &c. Tome I. Berlin, 8vo.*
A Collection for Astronomers. By Mr. John Bernouilli, Astronomer Royal at Berlin.

EVERY science is grown to such an extent, by the many new discoveries and numerous publications, that it is difficult to be acquainted with them all; it is therefore a very happy thought of the ingenious Mr. Bernouilli, to publish such a collection as this before us for the use of astronomy: he intends to publish a volume every six months, and, for that purpose, solicits the assistance of his brethren the astronomers all over the globe.

He divides the whole in four sections; in the first appear some papers which Mr. Bernouilli either translates, or draws up himself; in the second are given short abstracts of the astronomical articles in the Transactions of the various academies and societies of science, and large reviews of new astronomical publications are likewise inserted; the next section contains short indications of new books relative to astronomy; the last section is inscribed *literary news*, and communicates short accounts of some observations, new instruments, new methods of observing, or new theories for making astronomical calculations, &c.

The style is easy, clear, and elegant; it casts light on the object the author has before him, and is free from that dryness with which subjects of this science are commonly treated.

The nature of the work admits of no abstract, we therefore refer our readers to the perusal of this very interesting performance.

- XXIII. *Paraboles ou Fables & autres petites Narrations d'un Citoyen de la Republique Chretienne du dix huitieme Siecle, mises en vers par Cesar de Missy. Londres, 8vo. Elmsley.*
Parables or Fables, and other small Narrations, of a Citizen of the Christian Republic of the eighteenth Century, in Verse. By Cesar de Missy.

THE eighty-five fables of the ingenious and learned Mr. de Missy prove him to be a great master of his own language, an elegant writer, and well acquainted with classical learning. The diction is pure, the style simple as the great La Fontaine's, and not without some satirical strokes. At the head, and at the end of each piece, is a kind of motto taken from the Greek or Latin classics, which are so judiciously chosen, as to do honour to the judgment of the author, and shew him to be intimately acquainted with the Greek and Latin Muses. The Fables are ingenious, and many of them have so unexpected and happy a turn, that they not only interest the attention, but even the heart of the reader; and a most excellent moral is commonly the result of the very easy and natural application of his apologues.

XXIV. *Reflexions sur le Gouvernement des Femmes, par le Colonel de Champigny.* Londres, 8vo.

Reflections on the Government of Ladies. by Col. de Champigny.

THE colonel promises to write a history of England in fifteen volumes in quarto, with one hundred and twenty cuts, and proposes to take seven guineas and a half subscription. He solicits the countenance of the ladies to this undertaking: in order therefore to gain their favour he gives a few examples of the government of ladies. He begins with Semiramis, Cleopatra, and Boadicea, (for he always writes thus instead of Boadicea); then follow Zenobia, queen Elizabeth of England, Mary of Scots, Christina of Sweden, the empresses of Russia, and Catherine I. Anna, Elizabeth, and Catherine II. and concludes with the empress queen of Hungary. His style is chaste; and with the assistance of a critical friend, would turn out a good plain narrative of facts: but the whole performance is of so little importance, saying things over again, which have been said a hundred times before, and in so unconnected a manner, that it will not give to the public a favourable opinion of Mr. de Champigny's talents and capacities as an historian. The world has already so many histories of England, that it seems to us more adviseable for the colonel to drop his scheme, than to embark in so hazardous an undertaking.

Our author has dedicated his performance to the empress of Russia; and in a few pages after, he calls her very imprudently the Semiramis of the North, contrary to the French rule: dans la maison d'un pendu, il ne faut jamais parler d'une corde.

MONTHLY CATALOGUE.

P O E T R Y.

25. *Two Lyric Essays. Being, I. An Ode to Genius. II. An Ode to Independence.* 4to. 1s. Becket.

FROM a little advertisement prefixed to these pieces, we learn, that 'the author of them thinks it necessary, to secure himself against the too rigid hand of criticism, and, as an apology for their defects, to declare, that they were written at his entrance into his eighteenth year.' The early age at which these odes were produced, might be admitted as some plea in their favour while they remained in the closet; but how the author will excuse himself for obtruding such puerilities on the public, is another question. We will, however, content ourselves to wait for some of his maturer labours, before we bestow on him either praise or censure.

26. *A Poem on the Battle of Minden. Book II. Enriched with Critical Notes by two Friends, and with Explanatory Notes by the Author.* 4to. 2s. 6d. No Publisher's Name.

To whom among our fluctuating society the task of reviewing the former book of this poem was assigned, we cannot,

not, at such a distance of time, determine; but whether alive or dead, he has escaped the persecution of doing the like office for the second: a stroke of good fortune in his favour, which his successors cannot fail to envy*.

If a tedious, though inaccurate detail of marches and countermarches, delivered in language far less elevated than that of the Gazette—if couplets at once deficient in rhyme, harmony, common sense, and grammar—if barbarous German names, often rendered yet more dissonant by awkward attempts to disguise them under Roman terminations—if vulgarisms, such as are rarely to be met with, and circumstances ridiculous and improbable,—if notes that perplex the passage they were meant to explain, and attempts at humour which produce not so much as a smile—if a frequent inability to spell, (on which occasion the author shelters himself under the example of Voltaire,)—if requisites of such a kind are necessary towards the formation of an epic poem, behold one in which they are all conspicuous!

Since first we undertook to give our sentiments to the public, we never yet encountered such a performance; and believe, that the right honourable person to whom it is dedicated would rather abide the dangers of such another field as Minden, than remain in his own parlour while our author recited his account of it.

27. *The English Garden: a Poem. Book the First. By W. Mason, M. A. 4to. 2s.* Horsfield.

The pleasure which we have received from the perusal of the following Poem, may almost compensate for the disgust excited by the subject of the preceding article. The beauties of Mr. Mason's piece impress themselves strongly on the imagination, nay almost equally, throughout the whole; and, a proper allowance being made for the disparity of the subject, the Poem is by no means unworthy the author of *Elfrida* and *Caractacus*. We have not selected the following lines because they are more highly finished than many others, but because they contain sentiments congenial to our own; for were we obliged to assist in the destruction of an ancient vista, we should discover ourselves to be affected like Cæsar's soldiers, and afraid lest the axe should recoil on the striker:

— si robora sacra ferirent,
In sua credebant redituras membra secures. LUCAN.

* On a slight retrospection we cannot absolutely determine whether the First Book of the *Battle of Minden* was reviewed or not: the reader, however, can be no sufferer by such an omission.

' Where then, alas, where shall the Dryads fly
 That haunt you ancient vista? pity, sure,
 Will spare the long cathedral isle of shade
 In which they sojourn; taste were sacrilege,
 If, lifting there the axe, in dar'd invade
 Those spreading oaks that in fraternal files
 Have pair'd for centuries, and heard the strains
 Of Sidney's, nay, perchance, of Surry's reed.
 Heav'ns! must they fall? They must, their doom is past.
 None shall escape; unless mechanic skill,
 To save her offspring, rouse at our command;
 And, where we bid her move, with engine huge,
 Each ponderous trunk, the ponderous trunk there move.
 A work of difficulty and danger try'd,
 Nor oft successful found. But if it fails,
 Thine axe must do its office. Cruel task.
 Yet needful. Trust me, tho' I bid thee strike,
 Reluctantly I bid thee; for my soul
 Holds dear an antient oak, nothing more dear,
 It is an antient friend. Stay then thine hand,
 And try by saplings tall, discreetly plac'd
 Before, between, behind, in scatter'd groups,
 To break th' obdurate line. So may'st thou save
 A chosen few; and yet, alas, but few
 Of these, the old protectors of the plain.
 Yet shall these few give to thy opening lawn
 That shadowy pomp, which only they can give;
 For parted now, in patriarchal pride,
 Each tree becomes the father of a tribe;
 And, o'er the stripling foliage, rising round,
 Towers with parental dignity supreme.

' And yet, my Albion! in that fair domain
 Which ocean made thy dowry, when his love
 Tempestuous tore thee from reluctant Gaul,
 And bade thee be his queen, there still remains
 Full many a lovely unfrequented wild,
 Where change like this is needless; where no lines
 Of hedge row, avenue, or of platform square
 Demand destruction. In thy fair domain,
 Yes, my lov'd Albion! many a glade is found,
 The haunt of wood-gods only: where if art
 E'er dar'd to tread, 'twas with unsandal'd foot,
 Printless, as if the place were holy ground.
 And there are scenes, where, tho' she whilom trod,
 Led by the worst of guides, fell tyranny,
 And ruthless superstition, we now trace
 Her footsteps with delight; and pleas'd revere
 What once we should have hated. But to Time,
 Not her, the praise is due: his gradual touch
 Has moulder'd into beauty many a tower,
 Which, when it frown'd with all its battlements,
 Was only terrible: and many a fane
 Monastic, which, when deck'd with all its spires,
 Serv'd but to feed some pamper'd abbot's pride,
 And awe th' unletter'd vulgar. Generous youth,

Whoe'er thou art, that listen'st to my lay,
 And feel'st thy soul assent to what I sing,
 Happy art thou if thou can'st call thine own
 Such scenes as these, where nature and where time
 Have work'd congenial; where a scatter'd host
 Of antique oaks darken thy sidelong hills;
 While, rushing thro' their branches, rifted cliffs
 Dart their white heads, and glitter thro' the gloom.
 More happy still, if one superior rock
 Bear on its brow the shiver'd fragment huge
 Of some old Norman fortress; happier far,
 Ah, then most happy, if thy vale below
 Wash, with the crystal coolness of its rills,
 Some mouldring abbey's ivy-vested wall.'

We hope none of our poetical readers will fail to peruse the English Garden with the attention which it may justly challenge. Mr. Mason's imagery cannot fail to entertain those who take any delight in the pleasures that result from fancy; and the rules he lays down may serve as a criterion by which every artist in laying out grounds may direct his plan. We feel ourselves uncommonly happy in having a piece before us, which may justify the warmest commendations we can bestow on its various and extensive merit.

28. *Threnodia Augustalis sacred to the Memory of her late Royal Highness the Princess Dowager of Wales. Spoken and sung in the Great-Room at St John's Square. 4to. 1s. Woodfall.*

The short time in which this poem was prepared for the composer, is a sufficient apology for its want of original merit. As a compilation, however, the several parts are well applied to the occasion, and properly arranged; and both the additions and alterations are conceived in a strain of tender sentiment.

29. *Poetical Essays. 8vo. 3s. 6d. Ridley.*

These Poetical Essays are the production of Mr. E. B. Greene, the paraphrastic imitator of Juvenal, to whose stock of reputation we may, without risk, affirm they will very little contribute. 'If the editor (says he, in his preface) has freely exhibited the characters of the political, he has been unreserved in his delineation of those in the literary world;' and it must be confessed that he speaks his sentiments plainly enough; though, we believe, many of his readers will disagree with him on the subjects of his satire.

An ænigmatical quaintness of expression runs through most of his pieces, and the affectation of printing them with frequent pauses, which are most injudiciously foisted in, spoils the harmony of his verse. One instance will serve.

'And now—the youth with gasping breath
 Lies shivering at the door—of death.'

We would advise him to avoid these disagreeable stops, as well as to be more attentive to grammatical accuracy, the want of which frequently disgusts the critical reader.

In this publication the satirical pieces are the least exceptionable in point of execution, as Mr. Greene's attempts at the easy style, and the sublime, are generally unsuccessful.

30. *The Works of Andrew Marvell, Esq. Two Vols. 12mo. 5s. Davies.*

The works of this witty and ingenious writer, consisting of poems and letters, were corrected and published, with an account of his life and writings, by Mr. Thomas Cooke, in 1726. The edition, which is now presented to the public, is Mr. Cooke's, reprinted in two neat pocket volumes. Mr. Marvell's larger works in prose, viz. his Rehearsal Transposed, his Essay on Councils, Creeds, and Impositions in Matters of Religion, &c. are not included in this collection.

31. *Hermas, or the Acarian Shepherds. A Poem. In Sixteen Books. The Author John Spencer. Vol. II. 8vo. 4s. sewed. Robinson.*

There are many just reflections, evident marks of the author's piety and benevolence, and, in many places, a laudable spirit of poetry in this production.

The first volume is mentioned in our Review for November last.

32. *Psalmodum aliquot Davidis Metaphrasis Græca Joannis Serrani, et Precationes ejusdem Græcolatinæ. Edidit Franciscus Okely, A. B. 8vo. 3s. Robinson.*

Joannes Serranus, or John de Serres, was a learned Frenchman, of the reformed religion, born at Viviers, about the middle of the sixteenth century, and educated at Lausanne. He wrote many books: but the work by which he acquired the greatest reputation, at least out of France, is his Latin version of Plato, which was printed at Paris in 1578, in three volumes folio, with the Greek text of that author, by H. Stephens.

The poetical pieces of this learned writer in the publication now before us, were composed, as he himself informs us, *acerbissimâ calamitate*: probably in 1573, when he was obliged to fly for refuge to Lausanne, after the dreadful massacre on St. Bartholomew's-day. They consist of twenty-four Psalms, with a short prayer at the end of each, expressing the sentiments of the psalmist in the foregoing Psalm; a poetical version of the ninth chapter of Daniel, the fifty-ninth of Isaiah, the Canticum Symeonis, and a short description of true religion.

These poems were printed by H. Stephens in 1575. The commendations with which they have been honoured, and the scarcity

scarcity of the remaining copies, induced Mr. Okely to supply the public with this new edition.

To these pieces the editor has subjoined Greek versions of some of the Psalms, and other sacred poems in the same language, by G. Nazianzen, Laur. Rhodomanus, H. Stephens, Q. Sept. Florens Christianus, John Harmar, Fred. Jamotius, Hier. Freyerus, G. Frid. Thryllitschius, and J. Goth. Herichius.

Duport, in the preface to his Greek version of the Psalms, and other writers speak of these poetical pieces of Serranus with great applause. ‘Ex illo enim specimine, says Duport, ut ex pede Herculem, facile dignoscas & intelligas, quantus is vir fuerit, et quàm egregius poeta Græcus, sive puritatem [integritatem] sermonis, sive carminis nitorem et elegantiam spectes; ut si totum profectò transtulisset psalterium, vix aliorum aut ingenio aut industriæ locum reliquisset; aded cæteros omnes, meâ quidem sententiâ, in hoc genere metaphraseos excelluit ac superavit: nisi fortè popularem ejus excipias, H. Stephanum, qui et carmina ejus typis impressit et vulgavit,” &c. Duporti Præf. ad Lectorem.

D I V I N I T Y.

33. *The True Doctrine of the New Testament concerning Jesus Christ, considered. The 2d Edition.* 8vo. 6s. Johnson.

In our Review for November 1767, we have given a particular account of this work, of the sentiments which the author adopts concerning the person of Jesus Christ, and of the principal arguments by which he supports his hypothesis. It will here be sufficient to observe, that his design is to refute the doctrine of our Saviour’s pre-existence; that his performance, though contrary to the commonly-received opinion, is ingeniously written; and that he has made several considerable improvements in this new edition.

34. *A Paraphrase on the Eleven First Chapters of St. Paul’s Epistle to the Romans.* By Tho. Adam, Rector of Wintringham, in Lincolnshire. 8vo. 4s. sewed. Rivington.

In the Preface to this work the author expatiates on the inflexible strictness and severity of the divine law; the indispensable necessity of unfinning obedience, in order to intitle us to the favour and acceptance of God; the universal depravity and utter unworthiness of man; and the doctrine of salvation by faith in the *perfect righteousness* of Christ.

The Paraphrase is formed upon these principles; which are some of the favourite principles of the Methodists, deduced from what we cannot but account a misinterpretation of St. Paul.

35. *The Nature and Necessity of the new Creature in Christ, stated and described.* By Joanna Eleonora de Merlau. Translated from the German, by Francis Okely, A. B. 8vo. 6d. Lewis.

The editor informs us, that Joanna Eleonora de Merlau was a lady of distinction; that she lived in the latter part of the last century at Francfort on the Mayne; that a copy of this letter, transcribed by one J. Philip Dorre, in 1741, 'providentially' came into his hands; that it lay by him unnoticed for many years, but that having lately read it, he was strongly inclined to translate and publish it.

In this tract, we see nothing worthy of our regard, but the piety of Joanna Eleonora de Merlau.

36. *A Vindication of the Rev. Mr. Wesley's last Minutes, &c.* 12mo. 9d. Cabe.

Minutes of some conversations between Mr. Wesley and others, at a public conference held in London, August 7, 1770, were printed at Bristol. In these Minutes Mr. Wesley says, 'we have leaned too much towards Calvinism:' and this assertion he explains and confirms by several examples. Some time afterwards the hon. and rev. Mr. Shirley, at the request of lady H—— and other friends, printed a circular letter, inviting both clergy and laity to oppose those Minutes in a body, 'as a dreadful heresy.'

In answer to this charge the author of these letters lays before the public, 1. A general view of Mr. Wesley's doctrine; 2. An account of the commendable design of his Minutes; 3. A vindication of the propositions which they contain, by arguments taken from scripture, reason, and experience; and by quotations from eminent Calvinistic divines, who have said the same things in different words.

This writer and Mr. Wesley still maintain several Calvinistical notions, though they disclaim some of the most indefensible.

37. *Five Letters to the Rev. Mr. F——r, relative to his Vindication of the Minutes of the Rev. Mr. John Wesley.* 8vo. 6d. Dilly.

A defence of some absurdities of Calvinism, in answer to Mr. Wesley's Minutes, by the noted author of *Pietas Oxo-niensis*.

38. *The Reasonableness and Necessity of Subscription to explanatory Articles of Faith demonstrated.* 8vo. 2s. F. Newbery.

In the first of these letters the author affirms, that creeds, articles, and confessions of faith, have been guards, fences, and fortresses of the church, in all ages, against the manifold attacks of her heretical adversaries; that the Confessional is an attempt to throw down her bulwarks, and consequently

to leave her exposed to the inroads of popery ; that it is calculated to promote dissensions and divisions among protestants, and thereby to give advantage to the common enemy, &c.

In the second Letter, which was first published in 1748, in answer to Mr. Chandler's book, On Subscription to explanatory Articles of Faith, Mr. Harvest endeavours to shew the insufficiency of subscription to Scripture-creeds. For this purpose he lays down the following propositions : ' 1. The faith of the gospel is, that one sense of the words of the Scripture, which was affixed to them, or intended by the sacred writers.

' 2. The words of Scripture having been used or taken in several different senses and interpretations, it is thereby become ambiguous and indeterminate, what sense any person affixes to the words of Scripture.

' 3. An assent, or subscription, therefore, to the words of Scripture, or to a Scripture-creed only, can be no proof, test, or evidence, of any person's holding the faith of the gospel.'

Mr. Harvest is a warm defender of our present ecclesiastical establishment, and treats his adversaries with great asperity.

39. *Letters to a Member of Parliament, in which the Present Design of removing Subscription to Human Articles of Faith is vindicated.* 8vo. 2s. Wilkie.

These Letters contain several just and spirited animadversions on Dr. Randolph's Charge, Mr. Toplady's Apology, and the productions of some other advocates for subscription.

Dr. Randolph, speaking of the candidates for holy orders, says, ' No one compels them to subscribe, &c.' on which this writer makes the following remarks :

' When a lad has been made to subscribe the Articles as a thing of course, and sees thousands doing the same thing every day, he sets his name to them at ordination without reluctance, because without a thought. Neither the Articles themselves, nor the Scriptures from which they are said to be extracted, have been explained to him ; the *respectable* men who lead him onward raise no scruples in his mind ; and perhaps it has been insinuated to him that, in consequence of an expensive education, he has a right to make his fortune by the church. If all these unfriendly circumstances to truth should not extinguish in him a desire of Scripture knowledge ; if he should afterwards sit down to his Bible, and draw from that sacred fountain the unpolluted truth ; what then must be done ? According to the merciful logic of Ibbetson, Randolph, Toplady, and a hundred others, he must depart from the church. But the church has annexed a dreadful penalty to the very honest step to which these gentlemen urge their Christian brother : no matter ; he must rely upon her mercy for a permission

sion to earn his bread by some new employment. What tho' the vigour of his life be past, his habits formed, his family numerous? the merciless bigot can look with a steady eye upon all these things, and coolly repeat, 'there are other professions.'

— 'A man who has been educated with a view to a particular and favourite employment, and has spent his fortune in an education chiefly directed to the end he had in view, enters upon a new plan with reluctance. This, of itself, will generally prevent success. But, beside his own feelings, he must combat the prejudices of mankind, who are apt to think him strangely wrong-headed for refusing to do what many *respectable* men are doing every day: he may forfeit (and the case is before me) not only family-livings, but family-connections and support; and all this, not because he held not the *mystery of the faith*, but because he held it in a purer head, and a clearer conscience than are common to men at the age of candidates.'

This pamphlet is said to be written by Mr. Firebrace of St. Peter's College, Cambridge.

40. *A Dialogue between Two Gentlemen, concerning the late Application to Parliament for Relief in the Matter of Subscription, &c.* 8vo. 6d. Towers.

A sensible tract, written with a laudable spirit of moderation and candor, in favour of the petitioners; but it contains very little, which has not been frequently repeated in the course of this controversy.

P O L I T I C A L.

41. *Considerations on the Act for punishing Mutiny and Desertion; and the Rules and Articles for the Government of his Majesty's Land Forces.* 8vo. 1s. 6d. Murray.

This pamphlet is sensible and candid, and the author proposes several alterations in the government of the land-forces, which highly merit the attention of the legislature.

42. *An Address to the Privy-Council. Pointing out an effectual Remedy to the Complaints of the Islanders of Jersey.* 8vo. 6d. Wilkie.

The remedies here proposed to the consideration of the privy-council are, to encrease the number of councillors to twenty-four, and to make the election of them annual, and by ballot.

43. *Reasons against the intended Bill for laying some Restraint upon the Liberty of the Press.* 8vo. 1s. 6d. Wilkie.

This pamphlet is written in the burlesque manner; and the author's design is directly contrary to what is expressed in the title. His reasoning is not void of ingenuity, but the whole

whole may be answered by this single argument, that the laws which are already enacted against the abuse of the press, might be sufficiently coercive, provided they were carried into execution; and it is uncertain whether a greater restraint would not terminate in the subversion of public liberty.

44. *An Essay on the Right of every Man in a Free State to speak and write freely, in order to defend the Public Rights, &c.* 4to. 2s. Almon.

We were almost put out of breath in reading the first sentence of this Essay, which consists of no less than twenty-three lines in quarto, but is far from being the longest in the work. The matter of the Essay is equally disgusting with the composition, and it contains little more than an insipid, long-winded, laborious declamation respecting the death of young Allen, George Clarke, and the watchman, with which the public is already so well acquainted.

M E D I C A L.

45. *An Essay on the Bilious or Yellow Fever of Jamaica: Collected from the Manuscript of a late Surgeon.* By Charles Blicke. 8vo. 1s. 6d. Becket.

This Essay seems to contain a faithful account of the yellow fever: it is also interspersed with some judicious practical remarks, and the method of cure is rational.

46. *Essays Medical and Experimental. The Second Edition. Revised, and considerably enlarged. To which is added an Appendix.* By Thomas Percival, M. D. F. R. S. 8vo. 6s. Johnson.

To this improved edition of Dr. Percival's Essays an Appendix is added, on the efficacy of external applications in the angina maligna, or ulcerous sore throat. The forwardness of some patients who could not be persuaded to take any medicines, induced the author to attempt this method of cure, and he has found it successful in several cases. His practice was conducted as follows. He ordered a blistering plaster to be applied to the nape of the neck. The plaster, on account of his having observed that the skin in this disease is very easily inflamed and vesicated, was compounded of Emplast. Stomach. or Emplast. c Cymino p. ii. Emplast. Vesic. p. i. Camph. S. V. R. trit. ʒiſſ. At the same time, a cataplasm of Peruvian bark and camomile flowers, boiled in vinegar, with the addition of two drachms of camphire, was laid across the throat, and renewed every four hours. Sometimes, instead of the cataplasm, a flannel moistened with equal parts of camphorated spirits of wine and vinegar, was recommended. A pediluvium, consisting of the bark and camomile flowers, boiled in vinegar and water, was also used three or four times a day; or if the patient was unable to sit with his feet in the bath,

bath, cloths lightly wrung out of the decoction were wrapped round his legs and thighs. To promote the cure, and also for the benefit of the attendants, the air was medicated by the steams of antiseptics.

N O V E L S.

47. *The Cautious Lover ; or the History of Lord Woburn.* - By a young Gentleman of Oxford. Two Vols. 12mo. 5s. sewed. Davies.

Lord Woburn, having a very bad opinion of women in general, from their present mode of behaviour, and feeling his apprehensions strengthened by the disappointment which an intimate friend of his had met with (as the lady on whom he had fixed his affections, indiscreetly granted him the last favour, while the preparations were making for her marriage) yet having a strong wish for a domestic life, wishes to be settled in a matrimonial way. At the house of a common friend he happens to fall in with lady Charlotte Morden : with her he is extremely pleased, but fearing that she may be as frail as she is alluring, is very loth to encourage his rising inclination for her. Finding, however, many unusual proofs of her discretion, during their residence together under the same roof, he determines, at length, to make his addresses to her. As soon as he thinks he has reason to believe she is tenderly attached to him, he resolves to try how far she is able to resist any improper solicitations. He carries his designs immediately into execution, and has the pleasure to find that she is proof against all his insinuating attempts. Just before the intended marriage, a brother of my lord's arrives from abroad, having married a beautiful young woman of fashion. Lord Woburn, from the licentiousness of lady Louisa's conduct, and from some hints dropped by his brother relating to her, is strongly induced to imagine that she also had not sufficient resolution to oppose her lover's attacks before her wedding day. His conjectures are soon confirmed, as lady Louisa is, soon after her arrival in England, discovered in too intimate a situation with her hair dresser.

This confirmation renders my lord a still more cautious lover, and fills him with the sincerest concern on his brother's account. Lady Charlotte endeavours to alleviate that concern with the most refined tenderness. This behaviour increases my lord's affection and esteem for her to such a degree, that he is hardly able to be a moment from her. Returning home, one night, after having spent the evening with a friend, he is strongly prompted to pass by the house in which lady Charlotte lives. Observing a young fellow, genteely dressed, let in by Mrs. Dawson, her woman, he follows him, and, half mad with suspicion, asks him, with impetuosity, what business he

he has there. Mrs. Dawson, alarmed at that enquiry, desires the young fellow to leave the house directly, and then informs my lord that he is her brother: but this intelligence not proving satisfactory, my lord accuses her of being guilty of improper behaviour, and threatens to acquaint her lady with it. Mrs. Dawson, in order to exculpate herself from the charge against her, tells him that she has done nothing without her lady's commands. Unwilling to believe her, and yet agonized by jealousy, he insists upon being introduced to lady Charlotte, though at so late an hour. Mrs. Dawson delivers the key of her lady's chamber to him. He finds her sitting up in her bed, with looks full of terror and astonishment. Charmed with her appearance, yet still doubtful of her virtue, he determines to make a farther trial of it. She repels all his attacks by every method in her power: she reasons, she intreats, she supplicates; but all her arguments, intreaties and supplications are not forcible enough to make him leave her; she screams. Her servants fly to her assistance.

My lord is then convinced that she is strictly virtuous, and retires. The next day he writes a submissive, penitential letter to her, and employs all her friends as well as his own, to bring about a reconciliation: she continues inflexible. Despairing of the revival of her regard for him, his health is impaired, and he is thought to be in a decline. He forces himself into her presence: his emotions, at the sight of her, bereave him of his senses: she discovers all her former tenderness for him, but, unshakenly, resolves not to renew the intimacy which had subsisted between them. Deeply affected, however, by having seen him in so pitiable a condition, she sends him his pardon, by his sister, and intreats him to go to the south of France for the recovery of his health. Under the pretence of coming to take leave of her, he makes his appearance, attended by several relations and friends, on both sides, and accompanied also by a clergyman of his acquaintance. He prevails on her to give him her hand, weak and dying as he is, and becomes, in a few minutes, the happiest of men.

We have taken the trouble of analysing this little production, as we are of opinion that it affords many lessons to the youth of both sexes; that it consists of characters well drawn, distinguished, and sustained; situations interesting and affecting; and of incidents unexpected, yet natural.

48. *The Fine Lady*. Two Vols. 12mo. 5s. sewed. Lowndes.

The volumes now under our consideration deserve not to be classed with the lowest, nor to be ranked with the highest productions in this species of writing. They are not

destitute of character, incidents, and situations: and it is not easy to read the catastrophe, of which the Fine Lady is the eventual cause, without feeling powerful emotions.

49. *The Test of Filial Duty; in a Series of Letters between Miss Emilia Leonard, and Miss Charlotte Arlington. Two Vols. 12mo. 5s. sewed. Carnan.*

We have received some pleasure from the perusal of these letters. Miss Leonard, and Miss Arlington, are two amiable, agreeable girls, and we were glad to find them united to the men of their choice. The sketches of two Welch families, the one in a serious, the other in a comic way, are happily executed. In short, though there is something to blame, there is also something to commend, and as they are printed for the author, we hope that his pecuniary expectations will be answered.

50. *Memoirs of Miss Harriet Melvin, and Miss Leonora Stanway. In a Series of Letters. By a young Lady of Gloucester. 12mo. 2s. 6d. sewed. Fuller.*

This composition is of a very different texture from the foregoing. The story is uninteresting, and told in so spiritless a manner, that we cannot compliment the young lady of Gloucester on her literary abilities. We are always sorry to be under a necessity of condemning the production of a female pen; but when ladies, not contented with handing about their manuscripts among their flattering friends, submit them to the public perusal, they must expect to hear disagreeable truths, if their writings are not calculated to engage the public attention.

51. *The Mistakes of the Heart: or, Memoirs of Lady Caroline Pelham, and Lady Victoria Nevil. In a Series of Letters: Published by M. Treysac de Vergy. Vol. IV. and last. 12mo. 3s. sewed. Shatwell.*

This volume is not equal to the foregoing ones in point of spirit, but it is superior to them in point of decency.

M I S C E L L A N E O U S.

52. *Essays on Song-writing: with a Collection of such English Songs as are most eminent for Poetical Merit. To which are added, some Original Pieces. 8vo. 3s. 6d. Johnson.*

These Essays are four in number: the first is on Song-writing in general the second on Ballads and Pastoral Songs; the third on Passionate and Descriptive Songs; and the fourth, on Ingenious and Witty Songs. The whole discovers the author to be possessed of a large share of critical knowledge and good taste. He has annexed to each of the Essays a collection of songs pertaining to their respective class, in the arrangement and choice of which we must also approve of his judgment.

We shall present our readers with one of the ingenious and witty pieces, which is inferior to few of the kind in the English language.

' Ah! Chloris, could I now but sit
As unconcern'd as when
Your infant beauty could beget
No happiness nor pain!
When I this dawning did admire,
And prais'd the coming day,
I little thought that rising fire
Would take my rest away.

' Your charms in harmless childhood lay
As metals in a mine;
Age from no face takes more away
Than it conceal'd in thine:
But as your charms insensibly
To their perfection prest,
So love, as unperceiv'd, did fly,
And center'd in my breast.

' My passion with your beauty grew,
While Cupid at my heart,
Still as his mother favour'd you,
Threw a new flaming dart:
Each gloried in their wanton part;
To make a lover, he
Employ'd the utmost of his art;
To make a beauty, she.'

This pretty little poem might be rendered more perfect by the following alterations. Instead of,

' Than *it* conceal'd in thine,

it ought to be read,

' Than *youth* conceal'd in thine:

which would not only heighten the contrast, but remove the impropriety of using the word *age* in two opposite significations.

As the four last lines of the song are now arranged, the effect is placed before the cause; they ought therefore to be inverted thus:

' Each gloried in their wanton part;
To make a beauty, she
Employ'd the utmost of her art;
To make a lover, he.

The songs in this collection cannot fail of affording pleasure to those readers who have a taste for the beauties of poetical composition; and the ingenious observations in the Essays add greatly to the value of the work.

53. *A Letter to David Garrick, Esq. on his Conduct as Principal Manager and Actor at Drury Lane.* 8vo. 1s. Bladon.

We regard this Letter as the production of some discarded player or disappointed author; and Mr. Garrick will easily forgive what he must heartily despise. While the numerous enemies whom the merit and success of our modern Roscius have raised up against him, are no better armed than his present assailant, he may safely defy their united efforts to assassinate his reputation either as a performer or a man, and turn his back on them, repeating the boast of Ariel in the Tempest,

‘——you may as well

Wound the loud winds, or with bemoock’d-at stabs

Kill the still closing waters, as diminish

One down that’s in my plume.’

54. *A Treatise on Skating.* By R. Jones, Lieutenant of Artillery. 8vo. 1s. 6d. Ridley.

To behold an engineer practising his manoeuvres on the *glacis*, would not be an extraordinary occurrence, but this impetuous gentleman, whose excursions even the ramparts cannot restrain, has fairly led us upon the ice. The temperature of the air at present will not admit of our reducing this author’s rule to practice, we shall therefore only observe, that no critic ever delivered more excellent injunctions for the management either of the buskin or soc, than Mr. Jones does for that of the skates.

55. *New and Elegant Amusements for the Ladies of Great Britain.* By a Lady. 12mo. 2s. 6d. Crowder.

The design of this publication is to allure the ladies from trifling amusements to those which are rational and calculated to improve the mind. For this purpose the author recommends to them the study of the globes, geography and maps, astronomy, reading, epistolary correspondence, poetry, music, and drawing. She even undertakes to teach ladies the use of the globes herself, in the space of twelve hours. She likewise favours them, in this treatise, with the titles of such books as she thinks most proper for their reading, and endeavours to entertain them with many beautiful extracts from good writers. This ingenious lady, whose name is Harrington, may be directed to, by letter, at Mr. Walter’s, bookseller, N° 85, Charing-Cross; or at Mr. Cooke’s, N° 85, near the Royal Exchange. We approve highly of the zeal she discovers for the cultivation of the amiable sex: may her laudable scheme be attended with success, and may she be honoured with many fair pupils!



THE CRITICAL REVIEW.

For the Month of *March*, 1772.

ARTICLE I.

*The General History of Polybius. Translated from the Greek
by Mr. Hampton. Vol. II. 4to. 1l. 1s. Davies.*

Polybius was a native of Megalopolis, the capital of Arcadia. He was born about 205 years before Christ. His father Lycortas was an eminent statesman, and supported the sinking liberty of the Achæan republic, that is, the united states of Peloponnesus, with great magnanimity. From this excellent patriot Polybius received his political instruction. The celebrated Philopœmen was his preceptor in the art of war. When he was twenty-four years of age he was deputed to go with his father and Aratus, in the character of an ambassador to Ptolemy Epiphanes, king of Egypt, to thank that monarch for the favours he had shewn the Achæans, and to negotiate with him a farther treaty of alliance*. In the war between the Romans and Perseus king of Macedon, Polybius was appointed by the Achæans to wait upon Q. Martius, the Roman consul, with an offer of their assistance. Martius thanked them for their generous intentions, but declined their proposal†. After the victory which L. Æmilius Paulus obtained over Perseus, Callicrates, a man of some eminence in Achaia, to ingratiate himself with the Romans, gave them information, that many of his countrymen had vehemently opposed their interest in Peloponnesus; but they were in reality

* E Polybii Hist. Excerptæ Legat. 57.

† Ibid. 78.

those only, who had opposed his measures in defence of their liberty. The senate, determining to humble the pride, and frustrate the schemes of these haughty Achæans, summoned them to Rome, and ordered them to be dispersed in different parts of Italy. On this occasion, when patriotism was a crime, it is no wonder that we find Polybius in the number of the accused. He was therefore, with about a thousand of his countrymen, transported to Rome. Here his merit soon introduced him to the acquaintance of several persons of the first distinction. But he contracted a very particular intimacy with Publius Scipio Æmilianus, and Caius Lælius. After seventeen years exile, about three hundred of the unhappy Achæans, which were all that remained out of a thousand, were suffered to return home. This favour is said to have been procured by the interest of Polybius. Our historian, however, did not return; for we find, that, about three years afterwards, he attended his friend Scipio to the siege of Carthage. When that expedition was finished, he was commissioned by the Romans to regulate the affairs of all the cities in Peloponnesus, at that time a Roman province. This trust he executed with so much integrity and honour, that several statues were erected to his memory *. From hence he again returned to Rome, and accompanied Scipio to the siege of Numantia. About five years after the destruction of that city, when Scipio was dead, Polybius returned once more to the place of his birth; where, having spent six years of his life in tranquillity, he died of a hurt which he received by a fall from his horse, in the eighty-second year of his age.

The works with which he obliged the world were, his General History; The Life of Philopœmen, in three books †; a Treatise on Tactics ‡; The History of the Siege of Numantia §; An Epistle to Zeno the Rhodian, relative to the Country of Laconia ||; and a book on the Inhabitants of the Torrid Zone ¶.

Of all these we have only the first five books, with some extracts or fragments, of the General History, now remaining. This work originally consisted of forty books, containing the history of the most considerable nations in the known world, during the space of fifty three years, from the commencement of the second Punic war, before Christ 217, to the subversion of the Macedonian empire, before Christ 164. The

* Pausanias in Arcadicis, c. 9.

† Excerpta ex Polybio de Virt. et Vitiis, l. x. p. 1388.

‡ Excerpta è lib. ix. c. 19.

§ Cic. l. v. Epist. xii.

|| Excerpta de Virt. et Vitiis, l. xvi. p. 1415.

¶ Geminus, Elem. Astr. c. 13.

principal transactions in this period are these: in Italy and Africa, the war between the Romans and the Carthaginians; in Asia, the war between Antiochus and Ptolemy Philopator, for the sovereignty of Cælo-syria; and in Greece, the social war, conducted by Philip, the son of Demetrius, and father of Perseus, in conjunction with the cities of Achaia, against the Ætolians.—The first and second book contain a short account of some events antecedent to the second Punic war; and are designed only as an introduction to the ensuing history.

This work was probably composed, or at least, the materials of it collected at Rome. Here the author had an opportunity of consulting genuine records*, and receiving authentic information from Lælius, and the family of the Scipios. In his attendance on his illustrious friend, he was an eye-witness to the most memorable transactions. And, in order to avoid mistakes, relative to the situation of places, and the great scenes of action, which he had occasion to describe in the course of his narration, he travelled to the Alps, into Gaul, Spain, and several other countries†.

Casaubon thinks, that this valuable work was perfect in the reign of Constantine IX. and at the time when Suidas wrote. *Constantinum Porphyrogenitum, Pandectarum Politicarum ex historiis compositorum, integrum opus habuisse, nullus dubito. Suidæ quoque grammatico suum illum Centonem contextenti, reor equidem totum Polybium ad manum fuisse: idque satis manifestum è fragmentis potest cognosci, quæ inde collegimus.*‡ Constantine began his reign A. D. 912, and died 959. Suidas lived, according to some writers, about the year 830, according to others, A. D. 976, and as others imagine, about the year 1080. Casaubon seems to think, that the remains of Polybius, of which we are now in possession, were all that escaped the devastation of the Turks, when Constantinople was destroyed under the conduct of Mohammed the Great, in 1453.

About the same time, pope Nicholas V. a great lover and restorer of learning, made it his business to collect all the Greek and Latin manuscripts he could procure. He augmented the Vatican with 3000 volumes; and employed several learned men in transcribing and translating books. Niccolo Perotti de Saffioferrato, afterwards archbishop of Siponto, in

* Polyb. lib. iii. c. 33.

† Id. Ibid. c. 48, 59.—Scipione Æmiliano res in Africâ gerente, Polybius Annalium conditor, ab eo acceptâ classe, scrutandi illius orbis gratiâ circumvectus, prodidit à monte eo [Atlante] ad occasum versus saltus plenos feris, quas generat Africa, ad flumen Anatim CCCCLXXXV. M. pass. ab eo ad Lixum CCV. M. pass. Plin. l. v. c. 1.

‡ Casaub. Dedic. Polyb. p. 49.

the kingdom of Naples, was engaged to translate Polybius into Latin. He attempted only the five entire books*; and acquitted himself as a writer, who was not thoroughly acquainted with the Greek language, and entirely ignorant of the art of war, might be supposed to do. His Latin is generally allowed to be pure; but he has paid so little regard to the original, that in those passages where Polybius and Livy have related the same facts, he has frequently copied the latter, without the least attention to the Greek historian †.

The fragments of the twelve subsequent books were afterwards attempted by Wolfgangus Musculus. This translation is called by Scaliger, in a letter to Casaubon, *versio ridicula* ‡.

The best Latin translation of Polybius is that of Casaubon. This learned man was undoubtedly master of the Greek tongue, and better acquainted with the military art of the ancients than Perotti. His style, indeed, is frequently harsh and obscure; but his translation is a faithful copy of the original, and has been of infinite service to all the readers and modern translators of Polybius. This work was printed at Paris 1609 §.

There is an excellent translation of Polybius in French by M. Thuillier, a Benedictine of the congregation of St. Maur. To this is added the commentary of the celebrated chevalier Folard, who has certainly illustrated and removed the difficulties of the original in a great number of places, by his ingenious observations, and his knowledge in the art of war.

We have had two translations of Polybius in our own language, before this of Mr. Hampton's. Of the first of these Mr. Dryden, in his character of Polybius and his writings, observes, 'that the Greek historian, in his English dress, appeared under such a cloud of errors, that his native beauty was not only hidden, but his sense perverted in many places.' The second was done by Sir Henry Sheere, who, in his preface confesses, that, to have executed his work in a proper manner, he ought to have been better acquainted with his author. 'I should, says he, have been better acquainted with his life and manners, and as familiar with him, if possible, as his friends Scipio and Lælius, for so I might in many places, obscure in words, have penetrated his meaning, by knowledge of the man: but what shall I say? I have dealt him the fairest measure I was able.'—Sir Henry's performance resembles the jejune, inelegant versions of Hobbes, or Philemon Hol-

* Hence it is probable that the subsequent books of Polybius were lost before this time. Pope Nicholas died A. D. 1455.

† Casaub. Epist. 426. & Præf. ad Polyb.

‡ Epist. 114.

§ Vide Catal. Bibl. Bodleianæ. It was printed at Frankfort in 1610.

land: and, consequently, there was ample room for another translation, which might exhibit the sentiments of this valuable historian with more elegance and spirit.

The first volume of Mr. Hampton's translation was published in 1756 *, and includes the five complete books of Polybius. This work is introduced by a Preface, which the author begins with an enquiry into the cause of that neglect and general disregard, under which the writings of Polybius have gradually fallen, and which, he says, usually fore-run oblivion; and this he ascribes to the want of those 'beauties which are diffused through all the finished pieces of antiquity,' and to his obscurity.

'Instead, says he, of charms that might allure, an energy that might command, or flowing softness that might carry with it the attention of the reader, we meet at every step some deformity which excites disgust, some coldness which offends, some obstacles which expose our patience to the severest proof. Instead of elegant simplicity, we find in every part a rustick coarseness: instead of a neat and clear conciseness, a redundancy of impure expression: instead of an assemblage of kindred images, allusions remote and forced: and in the place of a full, majestic, and continued harmony, sounds that fatigue and wound the ear, periods broken and transversed.'

'But besides the utter want of all those beauties, that reign through the compositions of the other celebrated ancients, there is also in Polybius one eminent vice, which must be allowed to have been not less the cause than that now mentioned, of the almost general disregard to which his works have been condemned. This is the obscurity, which is found as we may say in every page, through all the following history. For it is not that obscurity, which springs solely from those ancient manners, customs, science, discipline, which, though they were familiar to the times in which the author wrote, are unknown to the present age. Nor is it that only on the other hand, which is caused by the ravages of years; that, which never fails to attend a mangled or corrupted text. But it is such, as may well be termed a congenial and inbred obscurity: an obscurity, which results from complicated and embarrassed sense; from periods disordered and transposed; from useless expletives; and from words, which are either destitute of any signification, or employed in one so different from their own, that even those, who are most conversant in the language, are oftentimes entangled in a maze of doubt and intricacy, from which, after all their efforts, they are never able to get free.'

Our translator, having pointed out the imperfections, or, however, what he apprehends to be the imperfections of his author, in the latter part of his preface thus displays his excellencies:

'Whatever censure may be thrown upon him, for having slighted all those graces, which would doubtless have diffused some lustre through his work, it must be acknowledged on the other hand,

* See Crit. Rev. Vol. I. p. 293.

that, together with them, he has rejected likewise all the false, though specious, ornaments, which disgrace the compositions even of the most esteemed and wisest ancients. The desire to strike and to surprize, to please and captivate, diversified perhaps according to the different talents of the writer, has in all times covered history with a delusive glare, which serves only to mislead us from that knowledge, which is the object of our search. Hence that unnatural mixture of record with tradition, truth with fable, and the long train of brilliant wonders, which are scattered through the annals of almost every age, and every people. Hence those discourses and harangues, which, having been forged and moulded in the shade of contemplative and obscure retirement, confounded all distinctions, of men, characters, and times. Hence likewise all the laboured pageantry, the adventitious and far-sought circumstances which are brought to swell description, and to adorn and dignify the scene: to fill the mind with admiration; to melt into compassion; or to subdue by terror. Hence lastly that ambitious care, which is discovered even in the gravest writers; who, not content with having copied the bare features of the original that was before them, like painters call forth all their skill, to give also a finishing to the piece; and join, to the resemblance that is found in nature, those strokes, which enlarge and heighten each deformity, or spread a fuller brightness over every beauty. But to the author, whose work we are now considering, it was reserved as his peculiar praise, to have first discerned, that history, if she would prove a secure and useful guide, must walk hand in hand with life: and that instruction, whether moral or political, was never to be fixed upon the weak foundation of imaginary facts. It is not therefore the writer, whom we view before us, eager of applause, and impatient to draw from us an admiration of his art, in having decked the truth in a splendid dress, and thrown into her train a gay assemblage of well-fancied, possible, events. But it is the statesman, the general, the philosopher, who speaks to us, as in his closet, in familiar language; recounts simply all that was transacted; confirms fact by testimony; and enables us to derive an easy and immediate proof likewise from the prudence or misconduct of past times, by reflections deep and solid, and such as our own reason cannot but approve, when they are gently enforced upon us as by the authority of a parent, or urged with the fond affection of a friend.

How steadily indeed must we revere, and how willingly attend to, the lessons of a man, whose probity shines out in every part, even far more conspicuous than his wisdom. Blinded by no interest, nor seduced by any mistaken zeal, as he never is himself deceived, so neither does he attempt to lead others into error. Unmoved by the ill fate of Greece, and his own loss of friends and dignity, he describes even those events, which seldom fail to awaken some resentment, grief, or jealous hatred, with all the coldness of an unconcerned spectator; and pays due homage, though unmixed with adulation, to those great qualities which had raised the structure of the Roman glory upon the ruins of his own degenerate country. Hence it is that we discern, even upon the slightest view, a certain candour and sincerity spread through his work, which we in vain should hope to find in other writers: a candour, which never hides the faults of friends, nor tarnishes the virtues of an enemy: a candour, which presents all objects in their naked state, free from the disguise of passion; and which weighs

contending testimonies in an equal scale: in a word, a candour, which, like an artless honesty of face, carries even in its air and first appearance those strong proofs of genuine and unfeigned simplicity, which irresistably command our approbation, and engage our favour. Such was the author, who, when living, was the friend, the companion, and instructor, of the generous and heroick Scipio; and whose writings in a later age, were the earnest study, and chief consolation also, of the wise and virtuous Brutus.*

Polybius, as we have before observed, in his two preliminary books, relates several transactions which preceded the second Punic war; namely, the war in Sicily between the Carthaginians and the Romans; the African war; the actions of Amilcar and Asdrubal in Spain; and the invasion of Illyria by the Romans, who then, for the first time, sent their armies into those parts of Europe. To these transactions succeed the battles between the Romans and the Gauls in Italy: about which time the war of Cleomenes broke out in Greece; with an account of which, says Polybius, I shall conclude the second book, and close the introduction to my history.

In the third, he shews what were the causes of the second war between the Carthaginians and the Romans, and what the manner, in which Annibal entered Italy. He recounts the several combats which ensued, to the decision of the battle which was fought at last near the city of Cannæ, upon the river Aufidus. In this book he includes the relation of all that passed in Italy and Spain during the hundred and fortieth Olympiad; and in the fourth and fifth, he describes the affairs of Greece, which were transacted within the course of the same period. Here ends the last entire book of Polybius: on which occasion we cannot but lament the irretrievable loss which we have sustained through the ignorance of intervening ages, and the depredations committed by barbarians on the valuable productions of antiquity!

The second volume of Mr. Hampton's translation, which is now published, contains the fragments of twelve books, or extracts, from the sixth to the seventeenth book inclusive. These detached pieces consist of political disquisitions, military instructions, the characters of some eminent commanders, descriptions of towns, battles, sieges, and other valuable materials. At what time, and by whose labour or direction they were selected from the history, is a point which cannot be determined with any certainty. Casaubon imagined, that they were extracted by Marcus Brutus*. But this conjecture is refuted by Valesius in his *Prolegomena* to the *Excerpta Peiresciana* †; Mr. Hampton has a note upon this subject, which we

* Vide Dedic. Polybii, p. 24, 49.

† Alias præclaras eclogas de Virtutibus & Vitiis ex eodem Polybiano opere Constantini Porphyrogéniti jussu excerptas, codice Fabricii

shall subjoin, as it cannot but be acceptable to the critical reader.

‘Casaubon, says he, judges these extracts to have been the work of Marcus Brutus: upon the authority, as I suppose, of Plutarch and of Suidas. The first of these, speaking of the behaviour of Brutus on the day before the battle of Pharsalia, says: “that, when dinner was ended in the camp, while others either went to sleep, or were disquieting their minds with apprehensions concerning the approaching battle, he employed himself in writing till the evening, composing an Epitome of Polybius.” The words of Suidas are these: “Brutus wrote some Letters; and an Epitome of the books of Polybius the Historian.” But an Epitome, that is an Abridgement, is a work of a very different kind. The abridger of a history preserves the substance of it intire; omitting such parts only as seem to be superfluous, or of small importance. He relates events in regular order, and in the due course of succession. He forms a chain, of smaller length indeed, but composed of intermediate and dependent links. He employs also his own stile and language: or, if he adopts those of his author, it is commonly with some degree of variation which renders them his own. Even in compiling what are called the heads of a history, some connection and consistency are still required; and such order of the parts, as may carry with it the appearance of an intire body. But in these extracts no series of history is preserved. They are all single and separated portions: separated from the body of the work; and not joined even by the smallest connection one with another. That they remain also in the very words in which they were originally written, is evident not only from the language throughout, which is so peculiar as to exclude all doubt, but more particularly from a single circumstance, which in this case is certain and decisive. Almost every one of these selected portions has in the first sentence one of those connecting particles which shew that another period had gone before. These particles, which add nothing to the sense, which bear a manifest relation to some former sentence, and which, by being retained, serve only to render the beginning of each passage imperfect and abrupt, are alone sufficient to demonstrate, that the extracts, as they were selected arbitrarily, and with no reference to any certain plan, were copied also with the most minute exactness, and without diminution or addition. If this then be the work designed by Plutarch and by Suidas, it must at least be acknowledged that they have spoken of it in very improper terms.

‘But Brutus composed abridgements likewise of the books of Fannius, and of Cælius Antipater, two Roman historians: and Cicero mentions each of these works under the same title of an Epitome. In one of his letters he says; “that he had copied his account of a certain fact, which Atticus had controverted with him, from Brutus’s Epitome of the books of Fannius; and that, as Atticus had refuted him by demonstration, he would now refute Atticus by the authority of Brutus and of Fannius.” In another letter he desires, “that Atticus would send him Brutus’s Epitome of the books of Cælius.” And were these abridgements also barely

a transcript of separate and unconnected passages? It is scarcely to be conceived, that Brutus, if he ever had employed himself in a labour of this kind for the sake of his own improvement, would have suffered such collections to be published with his name, and be dispersed among his friends: or that Cicero particularly should have been disposed to see or to consult a volume of mere Extracts, when the intire Histories both of Fannius and Cælius, must undoubtedly have had a place in his library.

‘It seems then that the opinion, which ascribes the choice of these extracts to Brutus, not only is destitute of every kind of proof, but wants even the support of probability. Other conjectures might perhaps as easily be offered. But nothing is more vain or trifling, than to form conjectures, when the truth itself, if it could be known with certainty, would be but of little value. By what person soever the choice was made, it is manifest that it was made with very good judgment; and that the passages all were copied with the most scrupulous fidelity. In this state they now remain: not to be considered as a history; but as genuine and authentic materials for a history of the times to which they belong. Or rather they are to be regarded as so many distinct and separate lessons of political, military, and moral instruction. In this view they will be found to be truly valuable: and the question, at what time, or by whom they were selected, like most other questions which are merely critical, is a matter of curiosity, rather than of use.’

To give our readers a general notion of the style and manner in which Mr. Hampton has executed his arduous undertaking, we shall lay before them two or three extracts. The following fragment contains an account of the siege of Syracuse, from which the Romans were forced to desist by the wonderful inventions of Archimedes.

‘The consul Appius, having taken upon himself the command of the land forces, and stationed the army round the Scythian porticoe, from whence the wall was continued along the shore even to the mole of the harbour, resolved to make his approaches on that side. As the number of his artificers was very great, he prepared in five days only a sufficient quantity of blinds and darts, with every thing besides that was proper for the siege: and was persuaded, that by this celerity he should be able to attack the enemy, before they had made the necessary preparations for their defence. He had not at this time made due reflection upon the great skill of Archimedes; nor considered, that the mind of a single man is on some occasions far superior to the force of many hands. But this truth was soon discovered to him by the event. For as Syracuse was in itself a place of very great strength; the wall that surrounded it being built upon lofty hills, whose tops, hanging over the plain, rendered all approach from without, except in certain parts, extremely difficult; so within the city likewise, and against all attempts that might be made on the side of the sea, so great a quantity of instruments of defence had been contrived by the person just now mentioned, that the besieged were at no time idle: but were ready, upon every new attack, to meet the motions, and repel the efforts of the enemy. Appius, however, advancing with his blinds and ladders, endeavoured to approach that part of the wall which was joined to the Hexapylum,

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on the eastern side of the city. At the same time Marcellus directed his course toward Achradina, with a fleet of sixty quinqueremes, all filled with soldiers, who were armed with bows, slings, and javelins, in order to drive the enemy from the walls. There were also eight other quinqueremes, from one side of which the benches of the rowers had been removed; from the right side of some, and from the left of others. These vessels, being joined two and two together, on the sides from which the benches had been taken, were rowed by the oars on the opposite side, and carried to the walls certain machines called sackbuts, the construction and use of which may be thus described.

A ladder is made, which has four feet in breadth, and such a length as may make it equal, when raised, to the height of the walls. On either side of it is a high breast-work, in the form of a balustrade. This ladder is laid at length upon the sides in which the two vessels are joined, but extending far beyond the prows; and at the top of the masts of the vessels are fixed pulleys and ropes. At the proper time, the ropes are fastened to the top of the machine. And while some, standing on the stern of the vessels, draw the ladder upwards by the pulleys, others, on the prow, at the same time assist in raising it with bars and levers. The vessels being then rowed near to the shore, endeavours are used to fix the machine against the walls. At the top of the ladder is a little stage, guarded on three sides with blinds, and containing four men upon it, who engage with those upon the walls that endeavour to obstruct the fixing of the machine. And when it is fixed, these men, being now raised above the top of the wall, throw down the blinds on either side, and advance to attack the battlements and towers. The rest at the same time ascend the ladder, without any fear that it should fail; because it is strongly fastened with ropes to the two vessels. The name of sackbut is bestowed not improperly upon this machine. For when it is raised, the appearance of the ladder and the vessels joined thus together, very much resembles the figure of that instrument.

In this manner then, when all things now were ready, the Romans designed to attack the towers. But Archimedes had prepared machines, that were fitted to every distance. And while the vessels were yet far removed from the walls, employing catapults and balistæ, that were of the largest size, and worked by the strongest springs, he wounded the enemy with his darts and stones, and threw them into great disorder. When the darts passed beyond them, he then used other machines, of a smaller size, and still proportioned to the distance. By these means the Romans were so effectually repulsed, that it was not possible for them to approach. Marcellus therefore, perplexed with this resistance, was forced to advance silently with his vessels in the night. But when they came so near to the land as to be within the reach of darts, they were exposed to new danger from another invention, which Archimedes had contrived. He had caused openings to be made in many parts of the wall, equal in height to the stature of a man, and to the palm of a hand in breadth. And having planted on the inside archers, and little scorpions, he discharged a multitude of arrows through the openings, and disabled the soldiers that were on board. In this manner, whether the Romans were at a great distance, or whether they were near, he not only rendered useless all their efforts, but destroyed also many of their men. When they attempted also to raise the sackbuts,

certain machines which he had raised along the whole wall on the inside, and which were before concealed from view, suddenly appeared above the walls, and stretched their long beaks far beyond the battlements. Some of these machines carried masses of lead, and stones not less than ten talents in weight. And when the vessels with the sackbuts came near, the beaks, being first turned by ropes and pullies to the proper point, let fall their stones; which broke not only the sackbuts, but the vessels likewise, and threw all those that were on board into the greatest danger. In the same manner also the rest of the machines, as often as the enemy approached under the cover of their blinds, and had secured themselves by that precaution against the darts that were discharged through the openings of the wall, let fall upon them stones of so large a size, that all the combatants upon the prow were forced to retire from their station.

‘ He invented likewise a hand of iron, hanging by a chain from the beak of a machine, which was used in the following manner. The person, who like a pilot guided the beak, having let fall the hand, and caught hold of the prow of any vessel, drew down the opposite end of the machine that was on the inside of the walls. And when the vessel was thus raised erect upon its stern, the machine itself was held immovable; but, the chain being suddenly loosened from the beak by the means of pullies, some of the vessels were thrown upon their sides; others turned with the bottom upwards; and the greatest part, as the prows were plunged from a considerable height into the sea, were filled with water, and all that were on board thrown into tumult and disorder.

‘ Marcellus was in no small degree embarrassed, when he found himself encountered in every attempt by such resistance. He perceived that all his efforts were defeated with loss; and were even derided by the enemy. But, amidst all the anxiety that he suffered, he could not help jesting upon the inventions of Archimedes. This man, said he, employs our ships as buckets to draw water: and boxing about our sackbuts, as if they were unworthy to be associated with him, drives them from his company with disgrace. Such was the success of the siege on the side of the sea.

‘ Appius also on his part, having met with the same obstacles in his approaches, was in like manner forced to abandon his design. For while he was yet at a considerable distance, great numbers of his army were destroyed by the balistæ and the catapults. So wonderful was the quantity of stones and darts, and so astonishing the force with which they were thrown. The machines indeed were worthy of Hiero, who had furnished the expence; and of Archimedes who designed them, and by whose directions they were made. If the troops advanced nearer to the city, they either were stopped in their approach by the arrows that were discharged through the openings in the walls; or, if they attempted to force their way under the cover of their bucklers, were destroyed by stones and beams that were let fall upon their heads. Great mischief also was occasioned by those hands of iron that have been mentioned; which lifted men with their armour into the air, and dashed them against the ground. Appius therefore was at last constrained to return back again to his camp. And when he had held a consultation with the tribunes, it was with one consent determined by them, that every other method should be tried to obtain possession of Syracuse, but that they would no more attempt to take it by assault. Nor did they afterwards depart from this resolution.

lution. For though they remained eight months before the city, and during that time invented various stratagems, and carried into execution many bold designs, they never had the courage to attack the place in the regular forms. So wonderful, and of such importance upon some occasions is the power of a single man, and the force of science properly employed. With so great armies both by land and sea, the Romans could scarcely have failed to take the city, if one old man had been removed. But while he is present, they dare not even to make the attempt; in the manner at least which Archimedes was able to oppose. Being persuaded therefore, that, as the city was crowded with inhabitants, it might at last most easily be reduced by famine, they resolved to have recourse to this as their only hope; and to intercept by their fleet the provisions that should be brought by sea, while the army cut off all approach on the side of the land. And that the time employed in the siege, might not pass wholly without action, but be attended with advantage in some other place, the consuls divided the army. And while Appian, with two parts of the forces, invested the city; Marcellus with the rest, advancing through the country, wasted the lands of the Sicilians who had joined the Carthaginians in the war.*

That Archimedes set fire to the Roman fleet, at the siege of Syracuse, by means of burning-glasses, is attested by Lucian, Dion, Zonaras, Galen, Anthemius, Eustathius, and Tzetzes: but Kepler, Naudæus, Descartes, and many others, have treated this piece of history as a mere fable. And we are of this opinion, more especially as no mention is made of any such contrivance by Polybius, who was born not above six or seven years after the taking of Syracuse*; and, consequently, must have been well acquainted with many persons who were in the Roman army during the siege.

The following extract from the sixteenth book will serve to shew, that our historian was free from that weakness which appears in some of the most eminent historians of all ages; that is, a foolish credulity in believing and relating traditionary fables and wonderful stories.

* Iassus in Asia is situated upon the gulph, which is terminated on one side by the temple of Neptune in the Milesian territory, and on the other by the city of Mindus; and which by many is called the Bargylietic gulph, from the cities of the same name which are spread round the innermost parts of it. The inhabitants of Iassus boast that they were originally a colony from Argos; but that afterwards their ancestors, when they had suffered a great loss in the Carian war, received a new colony of Milesians, which was brought to them by the son of Neleus, the first founder of Miletus. The city contains ten stadia in circumference. There is a report, which is firmly credited among the inhabitants of the Bargylian cities: that no snow, or rain, ever falls upon the statue of the Cindyan Diana, though it stands in the open air. The people of Iassus af-

* According to some writers Syracuse was taken bef. Chr. 210. according to others 207. See Univ. Hist. Vol. VIII. p. 139.

firm the same thing also concerning their statue of Vesta : and both these stories are related as facts by some historians. For my own part, I know not how it is, that I am still forced in the course of my work to take some notice of such traditions, which are scarcely to be heard with patience. It is certainly a proof of a most childish folly, to relate things, which, when they are brought to be examined, appear to be not only improbable, but even not possible. When a writer affirms, for example, that certain bodies, though placed in the light of the sun, project no shade, what is it but a plain indication of a distempered brain ? and yet Theopompus has declared that this happens to those who are admitted into the temple of Jupiter in Arcadia. Of the same kind are the stories that have now been mentioned. I must confess indeed, that, when things of this sort tend only to preserve in vulgar minds a reverential awe of the divinity, writers may sometimes be excused, if they employ their pains in recounting miracles, and in framing legendary tales. But nothing which exceeds that point should be allowed. It is not easy perhaps to fix in every instance the exact bounds of this indulgence : yet neither is it absolutely impossible. My opinion is, that ignorance and falsehood may be admitted in a small degree ; and, when they are carried farther, that they ought to be exploded.

In the fifteenth book, Extract V. our historian relates the lamentable destruction of Agathocles, the guardian of young Ptolemy, together with all his family, in a popular insurrection at Alexandria : he then subjoins the following admirable observations on the manner of relating tragical events in history.

‘ I am not ignorant indeed, with what pains some writers, in order to strike their readers with astonishment, have heightened this transaction into a most portentous story ; and loaded it with a detail of studied observation, exceeding even the relation itself in length. Some of them, ascribing every thing that happened to the sole influence of Fortune, attempt to paint in the strongest colours the inconstancy of that Goddess, and to shew how difficult it is for men to secure themselves against her power. Others again, when they have represented all the circumstances to be indeed astonishing, endeavour afterwards to assign some probable causes of so wonderful an event. For my own part, I have resolve not to undertake the task of making any such reflections. For I cannot discover that Agathocles was distinguished either by his military skill and courage ; or that he possessed in any considerable degree that happy dexterity in the administration of civil affairs which might deserve to be imitated ; or lastly, that he ever excelled in that talent of courtly intrigue, that refined and crafty policy, by the means of which Sosibius and many other ministers preserved thro’ their lives a supreme influence over those princes who successively intrusted them with the management of their affairs. He was indeed in all respects the very reverse of these. For it was only the incapacity and weakness of Philopator, which first raised him, with the astonishment of all men, into high authority. And when afterwards he had the fairest opportunity, upon the death of that prince, to maintain himself in his exalted station, he in a short time threw away, by the mere want of spirit and ability, both his power and his life. The story of a man like this needs no enlargement ; nor affords any room for such reflections as might be drawn
from

from the fortunes of that other Agathocles and Dionysius, the two tyrants of Sicily; and of some besides, who acquired a name by their ability and great exploits. The latter of the two here mentioned derived his origin from the very lowest of the people. The former left the wheel, the kiln, and the clay, as Timæus has said of him in the way of reproach, and came young to Syracuse. And yet each of them, in his time, raised himself to be the tyrant of that renowned and opulent city. Afterwards, they became the sovereigns of all Sicily; and were masters likewise of many of the parts of Italy. Agathocles also formed still greater designs. For he even invaded Africk: and at last died in the full possession of all his honours. And from hence, it is said, when Publius Scipio, the first conqueror of Carthage, was asked what persons he judged to have been the most distinguished by their skill in government, and their wisdom in conducting the boldest enterprizes, he answered, Dionysius and Agathocles. These then are the men, from whose actions an historian may take a fair occasion to stop his readers with reflections; to remind them of the power of fortune; to remark the course of human affairs; and, in a word, to inculcate many useful lessons. But others, like the Agathocles whose fate we have described, are very unfit to be made the subjects of such discourse. Upon this account, I have related without any enlargement the bare circumstances of his fall. But there was also indeed another reason, which determined me with no less weight, to reject all amplification in the recital of this story. Those changes of fortune which are dreadful and astonishing should be exhibited in a single view, and so far only as that they may be barely known. To keep them afterwards in sight, and to exaggerate them in a long description, not only is attended with no advantage, but must even be painful to those to whom they are shewn. In every thing that is offered to the eyes or ears, the design should always be, to convey either some utility, or some pleasure. All history especially should be directed constantly to these two ends. But an exaggerated description of astonishing accidents is certainly neither useful nor pleasing. It cannot be useful, since no one would wish to imitate what is contrary to reason: nor pleasing, because none can be delighted either with the sight or the relation of such events as are repugnant both to nature and to the common apprehensions of men. We may desire indeed once, and for the first time only, to see or to hear of such disasters; for the sake of being assured, that some things may happen which we conceived to be impossible. But when we have this assurance, any lengthened repetition, forced upon us, only fills us with disgust. An historian therefore should be contented barely to relate, what may serve for imitation, or may be heard with pleasure. An enlarged description of calamity, which exceeds those bounds, may be proper indeed for tragedy, but not for history. Some indulgence however may be allowed perhaps to those historians, who, because they neither have considered the works of nature, nor are acquainted with the general course of things in the world, are ready to regard the events which themselves have seen, or which they have greedily received from others, as the greatest and most wonderful that have happened in any age: Misted by this persuasion, and not sensible of the mistake into which they have fallen, they set themselves to relate with large exaggeration transactions which have not even the praise of novelty, since they have before been recounted by others, and from which their readers also never can derive either advantage or delight.

From these extracts our readers, we imagine, will be able to form a proper judgment of Polybius and his translator. In the one they will find a remarkable integrity, and many excellent observations, in the other a faithful and elegant representation of the original.

There yet remain untranslated, *Excerpta de Legationibus, et Excerpta de Virtutibus & Vitiis*, with which Mr. Hampton, we hope, intends to favour the public in another volume.

II. *Medical Transaction, published by the College of Physicians in London. Vol. II. 8vo. 5s. Baker.*

THE first article in this volume is an account of the hectic fever by Dr. Heberden, which is delivered with great accuracy, and discovers very extensive observation. After remarking the various circumstances that distinguish this species of fever from the genuine intermittent, the author relates several anomalous symptoms with which it is frequently accompanied. Hectic patients, he observes, often complain of pains resembling those of the rheumatism, which either irregularly affect different parts of the body, or constantly return to the same part; which is often at a great distance from the seat of the principal disorder, and apparently void of any connection with it. These pains are sometimes so violent as to require a large quantity of opium, and the Doctor has observed, that they are the most usual where the hectic arises from some ulcer exposed to the air, as in cancers of the face, breasts, &c. In this fever he has been surprised to see swellings arise almost instantaneously, as if the part was suddenly become fatter. These swellings, he remarked, were not painful, hard, or discoloured, and continued for several hours. After mentioning the several causes of this disease, he takes notice, that the resemblance which it bears to an intermittent frequently induces the physician, as well as the sick and their friends, to have recourse to the Peruvian bark; but he never remembers to have seen any good from that medicine, where the fever was not attended with an apparent ulcer.

The second article contains remarks on the pulse, communicated by the same judicious author. He very justly rejects the minute distinctions which have been made in respect to this subject, as conducing very little either to the knowledge or cure of diseases; and he informs us, that he has more than once observed old and eminent practitioners determine so differently of the various kinds of pulses, that he was certain they did not express the same sensations by the same names.

We shall present our readers with his useful observations towards confirming, correcting, or enlarging the remarks which have been made relative to the degrees of quickness, or frequency of the pulse in the several ages and distempers. In the following extract, when the time is not specified in which the number of pulsations is performed, a minute is to be understood.

‘ The pulse of children under two years old should be felt while they are asleep; for their pulses are greatly quickened by every new sensation, and the occasions of these are perpetually happening to them while they are awake. The pulse then of a healthy infant asleep on the day of its birth is between 130 and 140 in one minute; and the mean rate for the first month is 120; for during this time the artery often beats as frequently as it does the first day, and I have never found it beat slower than 108. During the first year the limits may be fixed at 108 and 120. For the second year at 90 and 100. For the third year at 80 and 108. The same will very nearly serve for the fourth, fifth, and sixth years. In the seventh year the pulsations will be sometimes so few as 72, though generally more; and in the twelfth year in healthy children they will often be not more than 70; and therefore, except only that they are much more easily quickened by illness or any other cause, they will differ but little from the healthy pulse of an adult, the range of which is from a little below 60 to a little above 80. It must be remembered, that the pulse becomes more frequent, by ten or twelve in a minute, after a full meal.

‘ If the pulse either of a child or of an adult be quickened so as to exceed the utmost healthy limit by ten in a minute, it is an indication of some little disorder. But a child is so irritable, that during the first year a very slight fever will make the artery beat 140 times, and it will beat even 160 without danger; and as there begins to be some difficulty in counting the pulse when the motion is so rapid, the thirst, quickness of breathing, averseness from their food, and above all the want of sleep, enable us better than the pulse to judge of the degree of fever in infants.

‘ A child of two years will die of an inflammatory fever, though the artery beat only 144 times in a minute; and I have seen a child of four years recover from a fever, in which it beat 156 times; and one of nine, where it beat 152.

‘ If the pulse of a child be 15 or 20 below the lowest limit of the natural standard, and there be at the same time, signs of considerable illness, it is a certain indication, that the brain is affected, and consequently such a quiet pulse, instead of giving us hope, should alarm us with the probability of imminent danger.

‘ In adults ill of an inflammatory fever the danger is generally not very great, where the beats are fewer than 100; 120 shew the beginning of danger, and they seldom exceed this number unattended with deliriousness, and where the patient does not die. There are two exceptions to this observation: the first is, that before some critical swelling or deposit of matter begins to shew itself in fevers, the pulse will be so rapid and indistinct as hardly to admit of being counted; but I have known it certainly not less than 150, and yet the patient has recovered. Acute rheatisms afford a second exception, in which the artery will often beat above 120 times without any sort of danger; and in both these cases we

may remark, that the appetite and senses and sleep and strength are put less out of their natural state, than where the life of the patient is in imminent danger.

‘ Though it be difficult to count above 140 strokes in a minute, if they be unequal in time or in strength, yet where they have been very distinct I have been able to count 180.

‘ Asthmatic persons are often seized with an uncommonly bad fit, arising probably from some great inflammation of the lungs; and here, if the pulse exceed 120, they very rarely recover.

‘ In an illness where the pulse all at once becomes quiet from being feverishly quick, while all the other bad signs are aggravated, it is a proof, not of the decrease of the disorder, but of the lessened irritableness of the patient, the disease being translated to the brain; and a palsy, apoplexy, or death, is to be apprehended.

‘ In low fevers, and in exhausted old men, the pulse will often continue below 100 or even 90, and yet the distemper be attended with want of sleep, deliriousness, restlessness, and a parched tongue, and end in death without any comatous or lethargic appearances.

‘ Scirrhus disorders of any of the viscera in an inflamed state, cancers, and gangrenous or otherwise ill-conditioned large ulcers, usually occasion a gradual loss of flesh, a heat, thirst, and a pulse between 90 and 120 for many months. This state of the body is called a hectic fever; and some judgement may be formed of the degree of danger by the frequency of the pulse. But a quickened pulse more certainly denotes danger, than a natural one does security, where there are ulcers, or where disorders of the viscera are suspected. I have known persons die of cancerous ulcers, of the anus, testicles, prostate gland, and of almost all the viscera, without ever shewing any præternatural quickness of the pulse. It is observable in hectic, as well as in rheumatic patients, that they will eat with a tolerable appetite for many months, and bear little journies, with such a quickness of pulse, as in acute fevers would be joined with an averseness from all food, and an inability to keep out of bed.’

From these observations he rationally concludes, that the pulse, though in many cases an useful index, is not alone to be depended upon, without a due regard to other signs. He is of opinion, that an intermitting pulse ought not to be considered as a dangerous symptom; for that it may be occasioned by such trivial causes as are of no moment without the concurrence of other bad signs. In opposition to the current opinion, that great pain will quicken the pulse, Dr. Heberden declares he is more certain that mere pain will not always do it, than he is that it ever will. In support of this assertion, he observes, that the violent pain occasioned by a stone passing from the kidneys to the bladder, is often unattended with any quickness of the pulse; and that the excruciating torture produced by a gall stone passing through the gall ducts, never once quickened the pulse beyond its natural standard, as far as he has found from experience.

The next number is an account of an extraordinary ptyalism in a young lady. The quantity of the discharge was in general from one pint, to two pints and an half, in twenty-four hours. By this evacuation the patient's strength became greatly impaired, and the most efficacious medicines had been administered without success. She had taken large quantities of Peruvian bark, both alone and combined with chalybeats. The fetid gums, opium, amber, alum, and the Neville Holt water, had afterwards been successively given her. A mucilaginous diet had been prescribed, with constant exercise on horseback; and a gentle laxative was now and then interposed. All proving ineffectual, she tried the *tinctura saturnina*; being persuaded likewise to chew the Peruvian bark, and to swallow the saliva. For the space of two years, the patient had taken some or other of these medicines without any effect, when it was judged unnecessary to continue such a course any longer. At this time the person who attended her, who was Mr. Power, surgeon at Polesworth, in Warwickshire, conceived a suspicion that some extraneous body, lodged in the meatus auditorius, might be the cause of this extraordinary secretion, by supporting a continual irritation in the parotid glands. He examined therefore her ears, and extracted from them a quantity of fetid wool, to which he attributed the salivation. The disease, however, did not immediately abate upon the extraction of this substance, and it is not unreasonable to suppose, with Mr. Power, that the discharge might be continued by the force of habit, after the original cause was removed. In consequence of this idea, he judged it expedient to compensate for the secretion of the saliva by some other habit which might be gradually left off; and for this purpose he advised the patient to chew constantly a little dry bread, and to swallow it with her spittle. In a few weeks the disorder so much abated, that she found it necessary to chew the bread only at certain hours in the day, and in the space of two months she was entirely cured. It is related, that at first the swallowing of so much saliva frequently occasioned a nausea; and that then, for a few hours, she was obliged to spit it out as usual. We are also informed, that during the greatest part of the time when she chewed the bread, she had a stool or two every day more than usual.

Number IV. is the case of a locked jaw, occasioned by a wound of the ankle. After a large quantity of opium and musk had been given without success, the disorder was cured by the following means. A blister was applied between the shoulders; the whole spine and jaw were anointed with the *oleum lateritium*; and a purge, consisting of the *tinctura sacra jala-*

jalapii, and the syr. de rhamno cathartico, was administered, and thrice repeated at the distance of three or four days. On the intermediate days the patient was ordered the ol. succini, af. foetid. and the ol. amygdalinum.

The next article is a case of the hydrophobia, in which we find nothing very remarkable.

Number VI. is an account of a disorder of the breast, by Dr. Heberden, of which, though not extremely rare, he does not recollect any notice to have been taken by medical writers. He gives it the name of angina pectoris. He has observed, that it attacks people while they are walking, especially when that happens to be soon after eating, with a painful and most disagreeable sensation in the breast. This uneasiness, however, notwithstanding its extreme violence, immediately vanishes upon the person's ceasing to move. At the beginning of this disorder, the patients are, in all other respects, perfectly well, and particularly have no shortness of breath, from which this affection is quite different. When it has continued some months, it appears that it will not cease so instantaneously upon standing still; and attacks persons not only when walking, but when lying, obliging them to rise out of bed every night for many months together. Excepting one patient, all whom Dr. Heberden has seen affected with this disorder, were men generally above fifty years old, and most of them with a short neck, and inclining to be fat. As this disorder has hitherto been unnoticed, it may be proper to lay before our readers the author's observations respecting its nature and cure.

' When I first took notice of this distemper, and could find no satisfaction from books, I consulted an able physician of long experience, who told me that he had known several ill of it, and that all of them had died suddenly. This observation I have reason to think is generally true of such patients; having known six of those, for whom I had been consulted, die in this manner; and more perhaps may have experienced the same death, which I had no opportunity of knowing. But though the natural tendency of this illness be to kill the patients suddenly, yet unless it have a power of preserving a person from all other ails, it will easily be believed, that some of those, who are afflicted with it, may die in a different manner, since this disorder will last, as I have known it more than once, near twenty years, and most usually attacks only those who are above fifty years of age. I have accordingly observed one, who sunk under a lingering illness of a different nature.

' The os sterni is usually pointed to as the seat of this malady, but it seems sometimes as if it was under the lower part of it, and at other times under the middle or upper part, but always inclining more to the left side, and sometimes there is joined with it a pain about the middle of the left arm. What the particular mischief is, which is referred to these different parts of the sternum,

it is not easy to guess, and I have had no opportunity of knowing with certainty. It may be a strong cramp, or an ulcer, or possibly both.

‘ The opinion of its being a convulsion of the part affected will readily present itself to any one, who considers the sudden manner of its coming on and going off; the long intervals of perfect ease; the relief afforded by wine and spirituous cordials; the influence, which passionate affections of the mind have over it; the ease, which comes from varying the posture of the head and shoulders, by straitening the vertebræ of the thorax, or by bending them a little backwards or forwards: the number of years, which it will continue without otherwise disordering the health; its generally bearing so well the motion of a horse or carriage, which circumstance often distinguishes spasmodic pains from those, which arise from ulcers; and lastly its coming on in certain patients at night just after the first sleep, at which time the incubus, convulsive asthma, numbnesses, epilepsies, hypochondriac languors, and other ills justly attributed to the disturbed functions of the nerves, are peculiarly apt either to return or to be aggravated.

‘ The pulse is, at least sometimes, not disturbed by this pain, and consequently the heart is not affected by it; which I have had an opportunity of knowing by feeling the pulse, during the paroxysm; but I have never had it in my power to see any one opened, who had died of it; the sudden death of the patients adding so much to the common difficulties of making such an enquiry, that most of those, with whose cases I had been acquainted, were buried, before I had heard that they were dead.

‘ But though it be most probable, that a strong spasm be the true cause of this disorder, yet there is some reason for thinking, that it is sometimes accompanied with an ulcer, and may partly proceed from it: for I have seen two of these patients, who often used to spit up blood and purulent matter, one of whom constantly asserted, that he felt it come from the seat of the disorder. Another had a painful sensation in swallowing, and upon pressing the part, which seemed to be affected. From a fourth, who fell down dead without any notice, there immediately arose such an offensive smell, as made all, who happened to be present, judge, that some foul abscess had just then broken.

‘ Bleeding, vomits, and other evacuations, have not appeared to me to do any good. Wine and cordials taken at going to bed will prevent, or weaken, the night fits; but nothing does this so effectually as opiates. Ten, fifteen, or twenty drops of tinctura thebaica taken at lying down will enable those to keep their beds till morning, who had been forced to rise, and sit up two or three hours every night, for many months. Such a quantity or a greater might safely be continued, as long as it is required: and this relief afforded by opium may be added to the arguments, which prove these fits to be of a convulsive kind. Time and attention will undoubtedly discover more helps against this teizing and dangerous ailment; but it is not to be expected, that much can have been done towards establishing the method of cure for a distemper hitherto so unnoticed, that it has not yet, as far as I know, found a place or a name in the history of diseases.’

The succeeding number contains an accurate account of the colica pictonum; by Dr. Warren.

Article VIII. is the history and cure of a difficulty in deglutition, arising from a spasmodic affection of the œsophagus, by Dr. Percival. The chief remedies recommended are, volatile and antispasmodic liniments to the spine, and a blister to the neck, or between the shoulders. The author is likewise of opinion that electricity affords no improbable means of relief in this complaint.

The next number is on human calculi, shewing them to be of different kinds.

The Xth article is on the diseases of the liver, by Dr. Heberden; and the next contains useful observations on the nettle-rash, by the same author.

The succeeding number presents us with an account of canine madness successfully treated. The remedies used in this case were bleeding, musk, cinnabar, and opium; but the cure is chiefly ascribed to the latter.

Number XIII. relates the good effects of a decoction of the inner bark of the common elm in cutaneous diseases. The next is an account of the noxious effects of some fungi, which were removed by a vomit of white vitriol. The author concludes, from the cases here mentioned, that these fungi are not of an acrimonious nature, and consequently, that no good can be expected from the use of oils and fat broths, which are properly employed for the relief of inflammatory symptoms.

Number XV. is a case of the hydrophobia, which was cured by copious bleeding, and the subsequent use of turpeth mineral and camphire, with the application of mercurial ointment to the wound. A salivation here preceded the cure.

The next article is an account of an improved method of preparing magnesia alba.

Number XVII. contains several extraordinary instances of the cure of the dropsy, collected by Dr. Baker. In these cases, after medicines had proved ineffectual, and the patients, despairing of any relief from the regimen prescribed, sought only to alleviate their excessive thirst by drinking freely of weak liquors, they were perfectly cured of the disease. Such instances of success, however, deserve to be considered rather as fortuitous events, than as precedents to be followed in practice.

The next article is the case of a person, who, after having greatly impaired his constitution by intemperance, recovered his former health through a most rigid perseverance in an abstemious course of life.

Number XIX. contains observations on the modern method of inoculating the small-pox. The author of these is Dr.

Baker, who publishes them as a supplement to what he had formerly wrote on that subject. In regard to the preparation of the body, he very justly dissents from those who either recommend one general method for all persons, or wholly reject the preparative course as unnecessary. The use of fresh air in that disease, he also thinks, has, in some cases, been carried to too great an excess; and he entertains an unfavourable opinion of the practice of inoculating pregnant women, and infants.

The succeeding number contains an account of some uncommon cases, by Dr. Donald Monro, on the following subjects: namely, a violent scurvy, the venereal disorder, an obstinate intermitting fever, a tumor in the brain, a hydrocephalus, and ossifications in the mesentery. In the case of the intermitting fever, the patient had long persisted in the use of the bark, without success, and the same was the issue of every other method of cure which had been tried. A salivation, however, being accidentally excited by some mercurial bolusses which had been prescribed, when the ptyalism ceased, he entered again upon the use of the bark, and the cure was soon afterwards completed. The opinion suggested by Dr. Monro, in a query subjoined to this case, seems highly probable; which is, that the effect of the bark and other medicines had at first been prevented by some obstructions; and that the mercury, by removing these obstructions, had paved the way for the bark to exert its febrifuge virtues.

The next article presents us with an account of the success of inoculation for the small-pox in Jamaica, where it appears to be practised with as much safety as in Britain.

Number XX. contains farther observations on the poison of lead, by Dr. Baker. The doctor still maintains the opinion, that a pernicious quality is communicated to cyder from the lead used in the vessels which contain it; and he produces two cases more in support of this doctrine.

The next article is an account of two instances of the true scurvy, apparently occasioned by the want of due nourishment. The succeeding number is the history of a case in which hydatids were discharged by coughing: and the last article in the book contains some queries by Dr. Heberden.

It affords us pleasure to find, that the papers in the *Medical Transactions* continue to be so judiciously selected, and we wish that those who conduct the other publications for the advancement of natural or physical knowledge, would pay the like attention to the utility of what they admit into their collections.

III. *The History of the famous Preacher Friar Gerund de Campazas ; otherwise Gerund Zotes. Translated from the Spanish. Two Vols. 8vo. 10s. 6d. Boards, Davies.*

IN an advertisement prefixed to this translation we have, an account of the original work, entitled, *Historia del Fray Gerundio*, taken from Mr. Baretti's Proposals for publishing a complete edition of it in Spanish, by subscription. Among other things it is said, that this History was written by the father Joseph Francis Isla, a Jesuit, with a laudable view to correct the abuses of the Spanish pulpit, by turning the bad preachers into ridicule ; that the first volume was published at Madrid in 1758, under the name of Francisco Lobon de Salazar, minister of the parish of St. Peter in Villagarcia ; that the book was decorated with the encomiums of some of the most learned and respectable people in Spain, to whom it had been communicated in manuscript ; that the inquisitors themselves encouraged the publication, and bore testimony in writing to its laudable design, believing that it would, in a great measure, produce a reformation ; that one of the revisers for the inquisition says, ' it is one of those lucky expedients which indignation and hard necessity suggest, when the best means have proved ineffectual, and, we are not to find fault, if the dose of caustic and corrosive salts be somewhat too strong, as cancers are not to be cured with rose-water ;' that, notwithstanding the approbation of the inquisition, and of some of the most learned among the Spanish clergy, some orders, especially the Dominican and Mendicant, rose up against this book, as soon as it was printed, representing to the king, that such a piece of merciless criticism would too much diminish the respect due to the ministers of the gospel, would render all religious orders ridiculous in the eyes of the vulgar, and consequently relax, if not subvert, the religion of the country ; that this and other such arguments urged by the friars with the greatest vehemence, and supported by several of the bishops, obliged the council of Castile to take the book into their serious consideration, which produced a suppression of it, rather for the sake of peace, than from any other motive ; that the father Isla, had a second volume ready, but that the prohibition of the first put a stop to the publication of the second ; that the father had presented his only copy of the second volume to Mr. Baretti, who was pleased to lend it to the translator.

As to language and style, this gentleman thinks, that few nations have any thing finer than the history of friar Gerund ; and that the present age has not produced a more hu-

mourous performance; that the Spaniards are quite right in having put it upon a par, in many respects, with the celebrated work of Cervantes; that the manners of the Spanish friars, and the Spanish vulgar, are described in it to admiration; that in one respect, however, the modern Cervantes is inferior to the old, viz. in having stuffed some of his chapters, unseasonably interrupting the story, with too much declamation against a Portuguese book, not worth a long confutation, and with some episodical criticisms on foreign learning, in which he talks with too much peremptoriness on several topics of which he was but an incompetent judge. To obviate this objection, the censurable passages abovementioned are omitted, and some of the didactic parts abbreviated, in the translation.

The author begins the History of Friar Gerund with an account of his birth, parentage, and education; his descent from the family of the Zotes, or the Blunderheads; the feats of his childhood, the absurdities he learned at school, his grammatical and philosophical studies, his notions of theological learning, and the early demonstrations of his oratorical abilities.

It is a custom, we are told, in convents, to exercise the students in domestic discourses, which are to be composed in a limited time, and preached before the community during their repast in the refectory; by which a field is given for each to display his talents, and a facility of speaking in public acquired. Friar Gerund was appointed to preach one of these refectory sermons. Great was the expectation and impatience of the whole community to hear him. In what manner he was prepared, and acquitted himself on this occasion, the reader will find in the following extract.

“ At length arrived the dawn of the great, the important day, when, before all things, our Friar Gerund was so shaved, and combed, and smugged, and spruced, that it was a delight to behold his face. He that day hanselled a new habit, which he had desired his mother to send him for the purpose, begging earnestly that she would be sure to iron the folds well, that they might lie smooth and handsome, that he might cut the more respectable figure, as this gives a mighty grace to the garment; and moreover he desired she would not fail to let him have two good yard-wide handkerchiefs, one white and the other coloured, as they were both very necessary pieces of furniture for the entrance. The good Catanla sent every thing with a thousand loves, and with but one condition, which was, that, as she could not hear him, he should send in return a copy of the sermon, that it might be read by the parson of the parish, and his godfather the licentiate Quixano.

“ The hour being come, and the bell run for dinner, there was not absent that day from the refectory not even the lowest lay-

lay-brother of the community, because, in reality, they all loved Friar Gerund, as well for his good genius as his liberal disposition, and likewise because their curiosity was whetted by seeing him in such a rage for the pulpit, in which they all understood rightly enough that there was more innocence than malice, or desire of leading an idle life. He mounted the pulpit, then, with a graceful air, and presented himself with such a confident and unembarrassed countenance, that the very Predicador Mayor himself almost began to envy him. He threw a pair of disdainful glances, with affected majesty, on all sides the refectory, and observing the indispensable prolegomena of shaking successively in the air his pair of hankerchiefs, white and red, and sounding the trumpet in Sion, he began with a hollow and guttural voice to sound the "Praised, glorified, and blessed be the holy sacrament," concluding with, "In the first instant of its most pure sacred being and natural animation"—a clause, which had always struck him forcibly. He crossed himself with great command, proposed his text, without omitting *Ex Evangelica lectione capite decimo quarto*, neighed twice, and brought forth the salutation in the following manner:

"Of not less estimation is the green colour that it is not yellow, than the scarlet that it is not blue; *Dominus, O Altitudo divitiarum sapientiæ & scientiæ Dei!* As colours failed not to be the oracle of sight, so neither do words fail to be that of faith in hearing, as Christ hath said, *Fides ex auditu, auditus autem per verbum Christi*. St. Ann was born, as my faith assures me from having heard it said, of a red colour; because the azure waves of her finest sensations made her strongly palpitate in her mother's womb; *Ex utero ante luciferum genui te*. To this transparent angel; then, this diaphanous intelligence, and speculative object of the most sharp devotion, this fervent and extatic people consecrates these hyperbolic rites, since she is distinguished, as is seen there in her image, by a beautiful and pleasing countenance; *Vultum tuum deprecabuntur omnes divites plebis*. I lay aside all further exordium, and proceed immediately to the subject, though it is so principal an one. Let, then, the curious hearer begin to understand; *Qui potest capere, capiat*.

"Ann, as we all know, was the mother of our Lady, and grave authors affirm, that she carried her in her womb twenty months, *Hic mensis sextus est illi*; and others add that she wept, *Plorans ploravit in noctem*: whence I infer that Mary was a *Zahori*, *Et gratia ejus in me vacua non fuit*. But let the orator attend to argument. St. Ann was the mother of Mary, but Mary was the mother of Christ, therefore St. Ann is the grandmother of the most Holy Trinity, *Et Trinitatem in unitate veneremus*. On this account is she celebrated in this her house, *Hæc requies mea in sæculum sæculi*.

"And what can be given thee, O Ann, in retribution for thy compendious benefits! *Quid retribuam Domino?* What parallels can express my words in the speaking thy praises? *Laudo vos? In hoc non laudo*. Thou art that mysterious net, in whose opaque meshes remain captivated the silly fishes. *Sagenæ misse in mari*. Thou art that stone of the desert, which the lover of Rachel erected in the Damascan field to give water to his flock, *Mulier da mihi aquam*. But I shall say better, following the text of the Gospel, St. Ann is that precious pearl, which, fecundated by the insults of the horizon, makes those who seek it blind, *Querentibus bonas margaritas*: She is that treasure, now hidden, *Thesaurus absconditus*, now occult, *nihil occultum*, which the holy soul reserved for the utmost ends of the

the earth, *De ultimis finibus prætium ejus*: She is that hidden god, as Philo said, *Tuus Deus absconditus*; and he is the greatest of miracles, as Thomas said, *Miraculorum ab ipso factorum maximum*.

"Various circumstances ennoble the festival. Some are aggravating, *Tolle gravatum tuum*; others of a different species, *Specie tua & pulchritudine tua*. And it is, because the Signiors Flores and Romero, the noble Atlases of this town, call to judgment, or caused to be called, in the night, with thunders and glittering sons of ardent hurricane, those wandering females who went up and down like the rapid spirits on Jacob's ladder, *Angelos quo ascendentes & descendentes*. And the reason is natural, because all which descends ascends, and all which ascends descends, *Zachee, festinans descende*.

"Let the energy of the lips cease, and let my eyes, like festive anchors, contemplate a very literal text which the Canticles present! It says thus, *Vox turturis audita est, flores apparuerunt in terra nostra, tempus putationis advenit*: The beautiful turtle sung in our barren country, Flowers came to adorn it, and these same Flowers drove away the harlots, *Tempus putationis advenit*. A text so literal needs not an application: but, for the sake of the erudite, I will briefly say, that, in the turtle is represented holy Ann; for, if this tender and turbulent little bird is the hieroglyphic throne of Chastity, Ann was chaste, since she had but one only daughter, *Filia mea male a demonio vexatur*. That of *Tempus putationis* is equally exact; since the renowned knights, the Mayor Domo, banished those Samaritans by whom the neighbourhood was disturbed.

"Now I remember another text, which, still more fully than the last, comprehends all the circumstances of the subject, of that great woman Ann, the enemy of Phenena, as it is said in the book of royal persons, who, by the impulse of her deprecations, and by the help of Heli, had a son called Samuel. Let the orator, then, attend to argument. Heli, anagrammatized, sounds the same as Joachin, *Sonet vox tua in auribus meis*. Samuel was a prophet, Mary was a prophetess, by which, in the mystic sense, Samuel and Mary is the same. I have now proved the subject sufficiently, diffusively; and there remains only to apply it to the Romero, or Rosemary; though, supposing the Rosemary to bear a flower, it is already done, *Flores apparuerunt in terra nostra*.

"But, nevertheless, I would, with yet greater propriety, adapt the circumstances to the subject. Histories informs us, that the most Holy Virgin hung out the clouts of her new-born child, God, upon a hedge of Rosemary: and who taught her this? Her mother St. Ann; since all she knew was taught her by the same instructors, *Ipse vos docebit omnia*. Then as St. Ann hung out clouts upon a hedge of Rosemary, the Rosemary served St. Ann: the same thing we see on this very day in which she is served by the magnanimous Mayor Domo, Don Francisco Romero, which concludes all that there was need to shew.

"Now then let us ask for grace. But who shall ask it? Isaiah? Alas, no. Gregory? Oh, yes. The daughter shall help her mother in her labour. *Filia regum in honore suo*. Come, then, let us say to her that acrostic prayer which she taught her infant Mary; for, as a good mother, as soon as she could speak, she instructed her to rehearse the—*AVE MARIA*, &c."

"This was, without diminution or addition, the most famous salutation which the incomparable Friar Gerund de Campazas let off

off in the refectory, as an hanſel and ſample of his preaching talents, in the preſence of all the venerable community, including the very Reverend Maſter Father Provincial, who, by happy chance had arrived the night before upon his viſitation to the convent. This is that ſalutation which ought to be perpetuated in print, to be eternized by the preſs, to be immortalized by pencil, by graver, by chifſel, on canvafs, on braſs, on marble, for a piece original, rare, unique, inimitable in its kind. And God forgive his Gravityſhip the very Reverend Father Provincial, who, after having thrown cold water upon the joy of the delighted hearers, deprived the republic of letters of the body of the ſermon—a loſs never ſufficiently to be deplored. For though there are innumerable ſermons going about in print, eſpecially of thoſe called *circumſtanced*, which, if we may gueſs from the ſalutation, which is all we have ſeen of Friar Gerund's, may be ſuppoſed not to fall ſhort of it in ſubſtance; yet it can never be ſuppoſed that in the ſpirit, the ſoul, the zeſt, they could touch the heel of the ſhoe of that of our new-born Predicator.

‘ It happened, then, that, during the ſalutation, there was ſuch ſittering, and giggling, and at laſt ſuch unſmotherable laughter, that it burſt forth in repeated roars from expanded jaws and ſupported ſides; inſomuch that a Father Preſentado gave back what he had eaten through the mere convulſion; the lecturer of the caſe had like to have been ſtrangled with a piece of cheeſe; and even a lay-brother, not underſtanding much of *farmunts*, or *latins*, or *textes*, yet one of Gerund's *white bears*, or moſt remarkable abſurdities, bolting out upon him whiſt he had a Jeſus [wine-cup] at his lips, inſtantly returned about a pint of what he had taken down in ſuch furious and divergent ſpoutings from his mouth and noſtrils, that he handſomely ſouſed his two collaterals. Now, as from all theſe incidents, it was neceſſary for the preacher to ſtop at every turn, and make a thouſand pauſes to give room for the vollies of the muſquetry, and dinner was now almoſt over, but, principally, as the Father Provincial felt a ſcruple of conſcience in letting him go on ſhooting ſuch a quiver of bolts to his own diſgrace, and moreover, thought the whole affair too farcical for ſo ſerious an act of the community, he ordered him to leave off, and come down from the pulpit; which was to poor Friar Gerund an exerciſe of obedience full of bitereſt mortification.’

The author proceeds to relate, how the community were divided in their opinions concerning the ſalutation and the talents of friar Gerund; how it came at laſt to be thought neceſſary, that he ſhould be made a preacher; how he preached at Campazas, and aſtoniſhed the people; how he was admired and applauded for a funeral ſermon, which he preached on the death of a ſcrivener at Pero-Rubio, &c. &c.

In the advertiſement, as our readers may remember, it is ſaid, that ‘ the preſent age has not produced a more humorous performance than the History of Friar Gerund; and that ‘ the Spaniards are quite right in having put it upon a par, in many reſpects, with the celebrated work of Cervantes.’ But we can by no means ſubſcribe to this opinion. That there

there are in this performance many strokes of ingenuity and humour, and satire very properly applied, we readily acknowledge : but then the objects of that satire, humour, and ingenuity, are, in a great measure confined to Spain. Those instances of pedantry, affectation, and ignorance, which the author ridicules, are not to be met with among the preachers, or the writers, of this age and nation. He has taken too much pains to expose the turgid, nonsensical rhapsodies of friar Gerund. A few short specimens would have been sufficient. Two large volumes upon the same dry subject is intolerable. The reader must have an uncommon share of patience, who can attend to all the uninteresting conversation, and the senseless harangues of a crazy pedant.

The criticisms and observations of the sober and sensible divines, who attempt to rectify the wild and chimerical notions of this wrong-headed preacher, are extremely obvious and trite. The provincial barbarisms, introduced by way of characteristic humour into the conversation of two or three Spanish boors, is only fit to excite the risibility of a Dutchman over his pipe and bottle. In the *Adventures of Don Quixote* there is variety, and a series of incidents, which excite the reader's curiosity and attention. But in the story of friar Gerund, there is not one interesting event ; nothing but a dull uniformity, a repetition of the same foolish absurdities. In a word, if we are not very much deceived in our taste and judgment, this production of father Isla is a tedious, unentertaining performance, by no means equal to the *Memoirs of Martinus Scriblerus*, or the *Tale of a Tub* ; and not comparable to the celebrated performance of his countryman, Cervantes, of which it is, in many instances, a direct imitation.

IV. *Antiquities of Greece*. By Lambert Bos, with the Notes of Frederick Leifner. Intended principally for the Use of Schools. Translated from the original Latin by Percival Stockdale. 8vo. 6s. Davies.

THE veneration in which the ancient Greeks are held for wisdom and virtue, and the many noble monuments of literature which they have left us, must naturally excite a desire to be acquainted with every thing which can be known concerning them. Their manners, their customs, their governments, their religion, become objects worthy of our enquiry, and the knowledge of them is absolutely necessary in order to understand perfectly their writings. To explain and
illus-

illustrate these antiquities has been the business of many learned men, but perhaps none of their labours have been more useful than those of Lambert Bos, of which we have here a translation; not that he has been more successful than others in dispersing the gloom which time has thrown over this branch of knowledge, but as he has so conveniently arranged those materials which were to be met with, that they may be easily examined, and readily referred to; whereas other collections have been either more incomplete, or more voluminous. This work is divided into four parts. The first treats of the religion of the Greeks. The second of the civil government. The third of the military government. The fourth of the private life of the Greeks; and each subject is branched out under different heads according to its various circumstances. The explanation of each particular is very concise, and the assertions are positive without proof, but this fault is remedied by Leisner's notes, which are placed at the end of each chapter, and referred to in the text. These confirm the contents of the work, by quoting the writers that warrant them, and as the translator remarks, it certainly redounds to the credit of both the author and the commentator, that the latter hath produced authorities for whatever is asserted, and consequently, that the former has never trusted to conjecture.

To give our readers a just idea of the manner in which this work is executed, it is necessary to give them a specimen of it, and we select for that purpose Part IV. Chap. XI.

‘ Of the Food of the Ancient Greeks.

‘ I. The principal and most necessary food, with the ancient Greeks, as with us, was bread, which was named (1) *ἄρτος*. Hence this word comprehends (2) meat and drink. By Homer, and other authors, bread is likewise metonymically termed, (3) (4) *σίτος*.

‘ II. Bread was generally carried in a wicker-basket, called, (5) *κάνεν, κανών*.

‘ III. Their loaves were baked either under the ashes, and then they were termed, (6) *σποδισταὶ ἄρτοι*—(7) *ἐνκρυφταί*—or in an oven, *κριβανῶ*;—and then they were called *κριβανισταί* (8).

‘ IV. The Greeks had another kind of bread, named *μάζα*, which was made with a coarser flour, with salt and water; to which ingredients some added (9) oil.

‘ V. Barley-meal was also much used by them;—in Greek it was *ἀλφιτον*—in Latin—(10) *Polenta*.

‘ VI. The *ὀπριον* was a composition of rice, cheese, eggs, and honey. It was wrapped in fig-leaves—whence it took its (11) name.

‘ VII. The *Μυττωτον* was made with cheese, garlick, and eggs, (12) beaten and mixed together.

‘ VIII. The poor people made their bread hollow, in form of a plate; and into the hollow they poured a sauce. This sort of bread was called, (13) *Μισυλλη*, whence comes the verb (14) *Μισυλλᾶσθαι*. The poor Athenians lived likewise on garlick and (15) onions.

‘ IX. The Greeks had many sorts of cakes—(16) *Πυραμοῦς*—(17) *Σησαμοῦς*—(18) *Αμυλος*—(19) *Ιτρία*—(20) *Μελιτ-τουῦτα*—(21) *Οινοῦτῖα*, &c.

‘ X. Hitherto we have spoken of bread, and the other aliments which the earth supplied. But let not the reader therefore conclude, that the Greeks disliked animal food.—They ate flesh, commonly (22) roasted, seldom boiled; especially in the (23) heroical times of Greece.

‘ XI. At Lacedæmon the young people ate animal food. A black soup, termed (24) *Μελας ζωμος*—supported the men and the old people.

‘ XII. The poor ate likewise (25) grasshoppers, and the (26) extremities of leaves.

‘ XIII. The (27) Greeks were likewise great lovers of fish; a food, which, however, we do not find on the tables of Homer’s (28) heroes.

‘ XIV. They were fond of eels dressed with beet-root—This dish they called—(29) *Εγχελεις εντετυτανῶμεναι*.

‘ XV. They liked salt-fish, of which the joll, and the belly were their (30) favourite parts.

‘ XVI. They likewise ate sweet-meats, fruits, almonds, nuts, figs, peaches, &c. in Greek—(31) *Τρωκτα*—(32) *Τραγνηματα*—(33) *Επισορπισματα*—(34) *Πεμματα*. They made the (35) dessert.

‘ XVII. Salt, *Ἀλας*, was used in almost (36) every kind of food.’

‘ Notes to Chap. XI.

‘ (1) Euripides, cited by Athenæus IV. 15. p. 158. E. tells us; that this food is necessary. On the inventor of bread, see Pausan. Arcad. IV. p. 604. and Athen. III. 26. pag. 109. A.

‘ (2) Matth. xv. 2.

‘ (3) Hom. *Il.* E. v. 341. ©. v. 507.

‘ (4) Hesiod. *Εργ.* v. 146. 604.

‘ (5) Hom. *Od.* A. v. 147. Theocrit. *Heculisc.* Idyll. xxiv. 135. Virg. *Æneid* I. 705.

‘ (6) Athen. III. 27. p. III. E.

‘ (7) Athen. III. 25. p. 110. A. and B. Suidas, and Hesychius at this word. The Septuagint. 1 Reg. xix. 6. Genes. xviii. 6, &c.

‘ (8) Athen. III. 26. p. 109. F. and p. 110. C. He calls this kind of bread likewise *ἱπνιτης*, p. 109. C. See Lucian. *Lexiph.* p. 823. Le Clerc ad Genes. xviii. 6.

(9) Hesych. at the word *μαζα*. Schol. Aristoph. ad Pac. v. 1. Athen. xiv. p. 663. A.

(10) See Eustath. ad *Il. A.* p. 815. l. 1. and Suidas, at the word *αλφιτα*. Polenta, torrefacti hordei farina; vel perfusum aquâ hordeum, primo siccatum, deinde frictum, deinde molis fractum.—Plin. viii. 7. The Portico at Athens where this meal was sold is called by Hesych. *αλφίτων σοα*—and *στοα αλφιτοπωλῆς*, by Aristoph. Ecclesiaz 682.

‘ (11) Schol. Aristoph. ad Equit. v. 1100. et ad Ran. v. 134. gives a different description of this food.

‘ (12) Schol. Aristoph. ad Acharn. v. 173. It had many more ingredients, according to the Schol. ad Equit. 768. See Scaliger in Moret. p. 157.

‘ (13) Schol. Aristoph. ad Plut. v. 627. Some write it *μισυλη*. See Spanh. ad h. l. and Hemsterhuis.

‘ (14) Aristoph. l. c. and Equit. 824.

‘ (15) Schol. Aristoph. ad Plut. v. 819. and ad Equit. v. 597.

‘ (16) Aristoph. Equit. v. 277. and Schol.

‘ (17) Aristoph. Thesm. v. 577.

‘ (18) Aristoph. Pac. v. 1194.

‘ (19) Aristoph. Acharn. v. 1091.

‘ (20) Aristoph. Nub. 507. Lucian Lexiphan. p. 826. Pollux. VI. 11 Segm. 76.

‘ (21) Aristoph. Plut. v. 1122.

‘ (22) Athen. I. 10. p. 12 B.

‘ (23) Servius, ad *Æneid.* I. 710. asserts, that the use of boiled meat was unknown in the heroic times; but Athen. I. 19. P. 25. E. differs from him; and he is supported by the authority of Homer*.

We do not copy the notes farther, as these are a sufficient specimen.

As this work is intended chiefly for the use of schools, the Greek term is very properly annexed to every custom, &c. so that in studying the customs, the scholar advances also in the knowledge of the language.

One disadvantage attending this performance is the want of either an Index, or a Table of Contents, which we have ourselves experienced, in comparing this work with others of the same kind. But this is easy to be remedied in a future edition, and we think this work cannot but be serviceable to young students, as it will spare them the labour of turning over different authors, where the information they stand in need of is less methodically arranged.

* The passage which Leisner here refers to is probably this:

‘ Ως δὲ λέγῃς ζεῖ ἔνδον, ἐπειγομένου πυρὶ πολλῷ,
κνίστη μελῶδους ἀπαλῶς ἐφίος σιαλοῖς, *Il. Φ. v. 362, 363.*

V. *Socrates out of his Senses. Or Dialogues of Diogenes of Sinope. Translated from the German of Wieland, by Mr. Wintersted. Two Vols. 8vo. 4s. sewed. Davies.*

SOCRATES *out of his Senses* is in the strictest sense of the word a philosopher. We find him here not the snarling cynic, who from his tub railed at all the world, but the truly sensible man, the friend of mankind, the citizen of the world; with a heart susceptible of the tenderest emotions, and who gives lessons of importance to human welfare in the most facetious, and sometimes in the most pathetic, manner. The man of the least sensibility will not read some of these sections without feeling for suffering virtue, and he whose heart expands with universal benevolence will dwell delighted upon others. In all this, perhaps, the reader exclaims, I see no trace of the spirit of Diogenes—not according to the idea which you have probably formed of it, gentle reader—if you chuse not to attribute such a disposition, such sentiments, such manners, to him, suppose some one else in the situation of Diogenes, and listen to him attentively. But to suppose any one in the situation of Diogenes, say you, one must also give him a churlish, unfociable disposition, or why should he shun the society of men? Why not conform to the customs of his countrymen? One must still look on him as the snarling wretch who could requite the benevolent offers of Alexander the Great only by bidding him stand out of the way, and not prevent the sun from shining on him. Be that as it may. Hear him, however, tell that story himself, as it may serve for a specimen of his manner.

S E C T. XXXVI.

‘ On a fine autumnal day I lay under a cypress in the Cranium, and enjoyed the sun-shine, which in this season is so agreeable to old people; when in one of those dreams I am used to abandon myself to, when I have nothing else to think of, I was unexpectedly intruded upon by a stranger, who, in the company of others that seemed little better than his slaves, came directly towards me. At first I did not observe him, but when he spoke to me, I began to perceive that there was somebody between myself and the sun.

‘ Art thou, said he, measuring me by his eyes with a certain boldness which in common people is called impudence, art thou that Diogenes whose character and humour are so much talked of in all Greece?

‘ I now observed my man a little nearer than in the beginning. It was a fine youth of a middle size but well-shaped, except that his head inclined a little to his left side; he

he had a broad forehead, large sparkling eyes, with which he pierced into your very soul, a happy physiognomy, a countenance in which pride and self-confidence, softened by a certain grace, constituted what we are used in kings to call majesty; I observed a diadem upon his head that entitled him to this assuming air, but I pretended not to see it.

‘And who art thou, answered I coldly, that fanciest thou hast a right to ask that question.

‘I am only Alexander the son of Philip of Macedon, replied the youth smilingly. I confess it, that at present this is not much, but such as I am, I am at Diogenes’s service. As I knew thou wouldest not come to me, I came to thee, to tell thee, that it would give me very great satisfaction to set thy philosophy upon an easier foot. Demand of me whatever thou pleasest, it shall be granted thee immediately, provided it be only in the reach of my power.

‘Doeſt thou promise it me upon thy royal word?

‘Upon my word, replied he.

‘Then said I, I beseech Alexander, the son of Philip of Macedon, to be so kind as to stand out of the sun-shine.

‘Is that all? said Alexander.

‘All I want at present, answered I.

‘His courtiers grew pale with astonishment.

‘A king must keep his word, said Alexander, turning himself towards his retinue with a forced smile.

‘He justifies the nickname the Corinthians give him, said the courtiers, and deserves to be treated accordingly.

‘Let that alone, replied the youth; I assure you, were I not Alexander, I would be Diogenes.

‘Upon this they left me.

‘This adventure will make some noise. I cannot help it.—Seriously what should I have desired of him?—I will have nothing to do with such people—indeed I want nothing—and did I want any thing, have I not a friend? Ought I to receive favours of a king, when I refuse them of my friend, whom I might render happy by it.’

Such is the language of the present Diogenes. The story of Lamon, which he is here made to tell, ranks his humanity very high; and the adventure with Glycerion abounds with the nicest and most artful touches: the conclusion of it affords a pattern of our author’s abilities in the pathetic style.

‘Ah! Glycerion, to-morrow we shall see one another no more.

‘See each other no more? and why not?

‘Because my presence would be an obstacle to thy fortune.

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‘What

‘ What fortune ? speak’st thou seriously ? canst thou think on separation ?

‘ I must—my circumstances—

‘ Should I be an obstacle to thy fortune, Diogenes ?

‘ No, Glycerion ! fortune and myself have no more dealings with one another.—It is myself who would be an obstacle to thine.

“ If this be thy motive, hear me, Diogenes—I wish no better fortune than that of living with thee. Thou deservest a friend, on whose bosom thou mightest forget the injustice of fortune, and of mankind.—Do not think that I will be burdensome to thee ; I can knit, embroider, spin,”—excellent creature !

‘ I resisted a long time—but Glycerion adhered to her resolution. Tell me now, ye whom nature has endowed with a feeling heart, was I deceived when I thought I read in her eyes the character of a beautiful soul ?

‘ We confirmed by oath the compact of eternal friendship. We removed from Athens. The world knew nothing about us, and we forgot the world. Three happy years—my eyes will not permit me to go on.

‘ She is no more, the tender Glycerion !—With her I lost all I could lose. Her grave is the only spot of ground upon the earth, which I deign to call mine. Nobody, besides myself, knows that sacred spot. I have planted it with roses, which bloom like her bosom, and which no where diffuse a more delightful odour than in this place. Each year, in the month of roses, I visit this holy recess. I sit down upon her grave, I pluck off a rose, such once was she, thinks I, and having torn the rose in pieces, I strew the leaves around upon the grave. Then I recollect the enchanting dream of my youth, and a tear, which rolls down upon her grave, pacifies the beloved shade.’

In justifying his own actions and considering those of others, our philosopher intermixes a large portion of just satire ; and he has given us a humorous plan of a republic, which being framed by such a legislator, the reader will easily believe to be a curiosity.

VI. *The History of Female Favourites.* 8vo. 4s. 6d. sewed. Parker.

WE have in this volume some amusing relations selected from different histories, which the writer has thought proper to embellish with a variety of incidents, generally probable, indeed, if not always authentic ; those who are fond of

of what is known by the name of secret history will here find a large fund of entertainment.

The first relation is of Mary de Padilla, under Peter the Cruel, king of Castile. This prince's barbarities drew upon him the hatred of his subjects, who at last rebelled, and, headed by their king's brother, vanquished his forces and slew him in his flight. The circumstances of his behaviour towards his queen Blanche, whom he neglected, and at last murdered, at the instigation of Mary de Padilla, are the chief subject of this narrative; in the course of it we meet with an account of a girdle given to Peter by Blanche his bride, which Mary de Padilla borrowed, under pretence of desiring to imitate the work, but which she gave to a Jew, a declared magician, who put upon it such a charm, that when the king came to wear it, he thought he had been girt and stung by a serpent, crying out in a dismal manner. This present of his wife's, Mary de Padilla persuaded him was a mortal favour, which she (his wife) had spent above one day in poisoning. These suggestions, and the fearful effects of the girdle, redoubled his aversion for the queen.

There are so many absurdities in this story, that it is surprising the writer should repeat it seriously. The impossibility of a magician's charm producing the effect here mentioned, and the improbability of the king's giving credit to Mary de Padilla's persuasions, as he knew she was interested in the matter, as the girdle had been in her possession, and as he had worn it three days without any ill effect, before he lent it to her, render the whole account incredible.

The character of the queen is exceedingly amiable, and the king's manner of treating her becomes so much the more detestable. Mary de Padilla, however strongly the king is attached to her, treats him with ingratitude, by not only conceiving, but shamelessly avowing, a passion for one of his courtiers. She has, however, the art to retain the monarch in her chains till his death, and she dies peacefully, while the virtuous Blanche is poisoned by her contrivance.

The second history is that of Livia, under Augustus. In this our author makes Ovid bear a conspicuous part, and gives us the relation of his amours, the principal of which is here said to have been with the empress Livia, whom Ovid confesses to have celebrated under the name of Corinna in his works. His neglect of her, when she was grown old, is represented as the cause of his banishment, she having contrived to render Augustus jealous. The uncertainty of this part of Ovid's history has left our author at liberty to mould this

story into whatever form he liked best, in order to render it diverting.

Julia Farnesa, under Alexander VI. pope of Rome, is the heroine of the next history, in which the Vicar of God, as he styles himself at the head of one of his billets-doux, is disappointed of his hopes, the lady finding means to retire to Venice with her friends, and with a lover whom she there marries. As it is, perhaps, a curiosity to see how his holiness could metamorphose himself, that he might make love with a better grace, we shall copy the account here given us of the dress he appeared in at the interview with Julia, at the castle of St. Angelo, to which she was conducted by the cardinal Farnesa, her brother.

‘ He had a straw-coloured doublet of perfumed leather, with long skirts, trimmed with silver footings; and scarlet breeches and cassock, laced with the same: the flying garment which he negligently wore upon his left shoulder, was lined with a brocaded green and silver: white leather buskins accompanied a pair of green silk stockings, which turned down, and were rolled up with fine starched linen: about his neck he wore a ruff, set after the Spanish fashion with several rounds of lace: cuffs of the same appeared above a pair of perfumed gloves, embroidered down to the wrists: the apostolic mitre gave place to a light curled peruke and little grey hat, adorned with a plume of white feathers and green ribband. To these numerous charms the holy father added a patch upon his cheek: by his side hung a long fencing foil, which did not a little encumber his legs; and in his hand he carried a cane, made very fine with several sorts of ribbands. As the mournful Heraclitus himself could not certainly have looked upon this object without laughter (though his fantastical philosophy condemned him to weep eternally) so Julia Farnesa, who went to the castle of St. Angelo, in a very peevish, angry humour, laughed so heartily, and so continually, that she thought she should never compose herself to gravity; for no sooner did her risible muscles begin to relax, but the pope’s awkward steps, fencing foil, patch, tottering bows, and the languishing and tender airs which he affected, still gave her fresh provocation.’

The fourth lady whose history we have here, is Agnes Soreau (or Sorel) under Charles VII. king of France. The transactions of Charles’s reign are interesting and well known: we have a great part of them recited here, and particularly the story of the Maid of Orleans in all its circumstances. The private intrigues do not interest us much; and we shall only men-

mention that Agnes, who appears to have merited a much better fate, dies by poison.

The last story is that of Nantilda, under Dagobert, king of France. Dagobert having divorced his queen for barrenness, marries Nantilda, whom he accidentally overhears singing her complaints in a convent, whither she had been sent against her will. Aribert, the king's brother, who was with him when he first heard Nantilda, dies for love of her; But Dagobert does not requite her constancy as it deserves, devoting himself to a new mistress. Our author does not give him so ill a character in this respect as he ought to have, he being recorded to have had three wives at once, and many mistresses. The queen survived him, and governed France with reputation during the minority of her son Clovis.

These stories are told in an easy, agreeable style, and we have not found them tiresome in the perusal, although they are extended to a considerable length.

VII. *Eighteen Sermons preached by the late Rev. George Whitefield, A. M. Taken verbatim in Short-Hand, and faithfully Transcribed by Joseph Gurney. Revised by Andrew Gifford, D. D. 8vo. 5s. boards. Gurney.*

THESE sermons are said to have been taken verbatim in short hand, and faithfully transcribed by Joseph Gurney, and afterwards to have been revised by Andrew Gifford, D. D. But we strongly suspect, that many of the author's harsh expressions, rants, and vulgarisms have been left out, or smoothed and polished by the transcriber, or the reviser. The sermons seem to be shorter than the rhapsodies which Mr. Whitefield usually delivered; and, if we rightly remember, a very different copy of one of them was published in 1769*. Yet still they bear the image and superscription of the preacher to whom they are ascribed. Our readers shall judge for themselves.

* A blessed minister of Christ, in Scotland, told me a story he knew for truth, of a dreadful answer a poor creature gave on her death-bed, for the Scotch, except the people of New-England, are the most knowing people in religious matters, perhaps any where; this person when dying was asked by a minister, where do you hope to go when you die? says she, I don't care where I go; what, says he, don't you care whe-

* See Crit. Rev. Vol. xxviii. p. 320.

ther you go to heaven or hell? no, says she, I don't care whether I go; but, says he, if you was put to your choice where would you go? says she, to hell; to that he replied, are you mad, will you go to hell? yes, says she, I will; why so? says he; why, says she, all my relations are there. The dear minister of Christ preached after her death, told the story, and asked, is it not shocking to hear a woman say she would go to hell because her relations were there: why, you that are unregenerate must go to hell for all your unregenerate relations are there; your father the devil is there, all damned angels and damned spirits; your brothers and sisters are there; as they went one way here, so they must be banished from Jesus Christ to one place hereafter.'

—' Who would not be a Christian, who would but be a believer, my brethren; see the preciousness of a believer's faith; the quacks will say, here buy this packet, which is good for all diseases, and is really worth nothing; but this will never fail the soul. Now I wish I could make you all angry; I am a sad mischief-maker; but I will assure you, I don't want to make you angry with one another: some people that profess to have grace in their hearts, seem resolved to set all God's people at variance; they are like Sampson's foxes with firebrands in their tails, setting fire to all about them. Are any of you come from the Foundery, or any other place to-night? I do not care where you come from, I pray God you may all quarrel to-night; I want you to fall out with your own hearts; if we were employed as we ought to be, we should have less time to talk about the vain things that are the subjects of conversation: God grant your crosses may be left at the cross of the Lamb of God this night.

—' I think to go to heaven, you'll say, by good works; a ladder made of good works, that has not Christ for its bottom, what is that? I think, say you, to go by my prayers and fastings; all these are good in their place: but, my brethren, don't think to climb to heaven by these ropes of sand. If you never before set your foot on Christ, this blessed ladder, God grant this may be the happy time.'

—' God help you, young people, to put your foot on this ladder; don't climb wrong; the devil has got a ladder, but it reaches down to hell; all the devil's children go down, not up; the bottom of the devil's ladder reaches to the depths of the damned, the top of it reaches to the earth; and when death comes, then up comes the devil's ladder to let you down; for God's sake come away from the devil's ladder; climb, climb, dear young men. O it delighted me on Friday night at the Tabernacle, when we had a melting parting sa-
cra-

crament; and it delighted me this morning to see so many young men at the table; God add to the blessed number! Young women, put your feet upon this ladder; God lets one ladder down from heaven, and the devil brings another up from hell. O, say you, I would climb up God's ladder, I think it is right, but I shall be laughed at; do you think to go to heaven without being laughed at? the Lord Jesus Christ help you to climb to heaven; come, climb till you get out of the hearing of their laughter. O trust not to your own righteousness, your vows, and good resolutions.

'Some of you, blessed be God, have climbed up this ladder, at least are climbing; well, I wish you joy, God be praised for setting your feet on this ladder, God be praised for letting down this ladder: I have only one word to say to you, for Jesus Christ's sake, and your own too, climb a little faster; take care the world does not get hold of your heels.'

—'I was told to day of a young woman, that was very well on Sunday when she left her friends, when she came home was racked with pain, had an inflammation in her bowels, and is now a breathless corpse. Another that I heard of, a Christless preacher, that always minded his body, when he was near death he said to his wife, I see hell opened for me, I see the damned tormented, I see such a one in hell that I debauched; in the midst of his agony he said, I am coming to thee, I am coming, I must be damned, God will damn my soul, and died. Take care of jesting with God; there is room enough in hell, and if you neglect the prosperity of your souls what will become of you? what will you give for a grain of hope when God requires your souls? *awake thou that sleepest*; hark! hark! hark! hear the word of the Lord, the living God. Help me, O ye children of God: I am come with a warrant from Jesus of Nazareth to night. Ye ministers of Christ that are here, help me with your prayers: ye servants of the living God, help me with your prayers. O with what success did I preach in Moorfields when I had ten thousand of God's people praying for me; pray to God to strengthen my body: don't be afraid I shall hurt myself to night; I don't care what hurt I do myself if God may bless it; I can preach but little, but may God bless that little. I weep and cry and humble myself before God daily for being laid aside; I would not give others the trouble if I could preach myself. You have had the first of me, and you will have the last of me.'

—'I know we had more comfort in Moorfields, on Kennington Common, and especially when the rotten eggs, the cats and dogs were thrown upon me, and my gown was filled with clods of dirt that I could scarce move it; I have had

more comfort in this burning bush than when I have been in ease. I remember when I was preaching at Exeter, a stone came and made my forehead bleed, I found at that very time the word came with double power to a labourer that was gazing at me, who was wounded at the same time by another stone. I felt for the lad more than for myself, went to a friend, and the lad came to me, Sir, says he, the man gave me a wound, but Jesus healed me; I never had my bonds broke till I had my head broke.'

Every one knows, that Mr. Whitefield was one of the most popular preachers of the age. His discourses, delivered with volubility and vehemence, a twang through the nose, and, at proper intervals, an affecting groan, drew together all the weaker heads, from Spitalfields to Tottenham-court. And we make no doubt, but that he reformed many thoughtless and abandoned wretches of both sexes, especially in the lower class of people. But when we come to read and consider his discourses, what do we find in them? Do we find the great and solemn truths of Christianity, sober sense and manly reasoning; awful and striking representations of the last judgement, heaven and hell, awakening admonitions and important precepts, or, in a word, an imitation of our Saviour's mild and persuasive reasoning in his evangelical discourses? Alas! the sermons before us, which drew to the Tabernacle so many thousands in this *wise* metropolis, consist only of some few serious and sober exhortations, mixed with idle and sometimes ludicrous stories, incoherent effusions, and pitiful balderdash. So that, with respect to this famous preacher, we can only say, that he weakened the head, while he reformed the heart.

VIII. *The Grecian Daughter: A Tragedy: As it is acted at the Theatre-Royal in Drury-Lane. 8vo. 1s. 6d. Griffin.*

THE idea of this tragedy was suggested by a passage in Valerius Maximus, where the daughter of a Greek is said to have supported her declining father by giving him her breast. This simple fact the author of the tragedy has wrought up into a natural and affecting fable, and placed in the reign of Dionysius the Younger, at the time when Timoleon laid siege to Syracuse.

Evander, a good and virtuous prince, supposed to be the former king of Sicily, is confined by order of the usurper in the dungeon contrived by the Elder Dionysius, with the intention of being starved to death. His daughter, Euphrasia, had been married to Phocion, a young nobleman of that country,

to whom she had lately brought forth a son. Upon the revolution happening in Syracuse, Phocion flies to Greece, to procure assistance for restoring Evander, and carries with him his young boy for safety, while Euphrasia remains behind, to soothe, if possible, the distresses of her aged and persecuted father. Being informed that the inhuman tyrant had devoted him a prey to famine, she hastens to the cavern where he was imprisoned, and, by her intreaties and the vehemence of her grief, prevails so far with the centinels as to procure admittance to Evander, but with the express prohibition of carrying him any food. On entering the cell she finds him almost at the point of expiring; and in this situation the transaction on which the tragedy is founded takes place; at the sight of which one of the centinels is so much struck with admiration, that, informing his companion of what he had beheld, they both resolve to favour Evander's escape. The old king, therefore, being a little revived, is led forth by his daughter, who conducts him to the temple, where he is concealed in the monument of Eudocia, his late queen. Timoleon, and the Greeks, accompanied by Phocion, now arrive at Syracuse, which they endeavour to reduce by storm.

Dionysius, in order to rid himself of the enemy, insists upon Euphrasia's sending a message to Phocion, desiring him to withdraw the troops from Syracuse, if he valued her or her father's safety, who were both in the power of Dionysius. Disdaining, however, to gratify the tyrant in his request, he vows the speedy destruction of Evander.

A herald is sent by Timoleon to request a day's truce for the purpose of burying the slain. Dionysius assents to the proposal, but is secretly determined to attack the Grecian camp in the night, whilst all would be lulled into security. Suspecting, or apprised of his intention, they retort upon him his own insidious design, and their attack being vigorously conducted, Dionysius flies to the temple, with his guards; where he resolves to perish in the last unsuccessful effort of expiring usurpation. There, seeing Euphrasia, his fury is instantly roused, and he makes a motion to stab her, when Evander coming forth from the monument, intreats him to spare his daughter, and that himself may be the victim of his rage. Dionysius offers to strike him, but Euphrasia, rushing before Evander, endeavours to divert the tyrant's vengeance from her father to herself. Dionysius, though struck with amazement at such proofs of mutual affection, is nevertheless determined that both shall die. Coming down the stage, he orders his guards to seize Evander, in the firm resolution of glutting his rage by destroying the old king with his own hand.

hand. He is just on the point of giving the blow, when Euphrasia, by means of a dagger with which she had been provided, stabs the tyrant, and again preserves the life of her father.

The incident on which this tragedy is founded is one of the most singular examples of filial affection that we meet with in history, and the author has improved it with all the lively force of description that words can possibly convey. We shall therefore select a part of that scene in Act II. in which this transaction is related, as a specimen.

‘ *Philoas.* O! I can hold no more; at such a sight
Ev’n the hard heart of tyranny would melt
To infant softness. Arcas, go, behold
The pious fraud of charity and love;
Behold that unexampled goodness; see
Th’ expedient sharp necessity has taught her;
Thy heart will burn, will melt, will yearn to view
A child like her.

‘ *Arcas.* Ha!—Say what mystery
Wakes these emotions?

‘ *Philo.* Wonder-working virtue!
The father foster’d at his daughter’s breast!—
O! filial piety!—the milk design’d
For her own offspring, on the parent’s lip
Allays the parching fever.

‘ *Arcas.* That device
Has she then form’d, eluding all our care,
To minister relief?

‘ *Philo.* On the bare earth
Evander lies; and as his languid pow’rs
Imbibe with eager thirst the kind refreshment,
And his looks speak unutterable thanks,
Euphrasia views him with the tend’rest glance,
Ev’n as a mother doating on her child,
And, ever and anon, amidst the smiles
Of pure delight, of exquisite sensation,
A silent tear steals down; the tear of virtue,
That sweetens grief to rapture. All her laws
Inverted quire, great Nature triumphs still.

‘ *Arcas.* The tale unmans my soul.

‘ *Philo.* Ye tyrants hear it,
And learn, that, while your cruelty prepares
Unheard of torture, virtue can keep pace
With your worst efforts, and can try new modes
To bid men grow enamour’d of her charms.’

The whole progress of Euphrasia to her admittance into the cell where Evander is confined, the melancholy situation in which she finds him, and the circumstances of their interview, are painted in colours the most natural, and suitable to affect the human heart. The fate of Evander and Euphrasia interests us through the whole performance, and it is difficult to say, whether our pity or admiration is most excited in the following scene which produces the catastrophe.

‘ *Dionysus*. Here will I mock their siege; here stand
at bay,

And brave ’em to the last.

‘ *Calippus*. Our weary foes
Desist from the pursuit.

‘ *Dion*. Tho’ all betray me,
Tho’ ev’ry God conspire, I will not yield.
If I must fall, the temple’s pond’rous roof,
The mansion of the gods combin’d against me
Shall first be crush’d, and lie in ruin with me,
Euphrasia here! Detested, treach’rous woman!
For my revenge preserv’d! By Heav’n ’tis well;
Vengeance awaits thy guilt, and this good sword
Thus sends thee to atone the bleeding victims
This night has massacred.

‘ *Calip*. (*Holding Dionysus’s arm*) My liege forbear;
Her life preserv’d may plead your cause with Greece.
And mitigate your fate.

‘ *Dion*. Presumptuous slave!
My rage is up in arms—By Heav’n she dies.—

Enter Evander from the Tomb.

‘ *Evander*. Open, thou cave of death, and give me
way.

Horror! forbear! Thou murd’rer hold thy hand!
The gods behold thee, horrible assassin!
Restrain the blow;—it were a stab to Heav’n;
All nature shudders at it! Will no friend
Arm in a cause like this a father’s hand?
Strike at this bosom rather. Lo! Evander
Prostrate and groveling on the earth before thee;
He begs to die; exhaust the scanty drops
That lag about his heart; but spare my child.

‘ *Dion*. Evander!—Do my eyes once more behold him?
May the fiends seize Philotas! Treach’rous slave!
’Tis well thou liv’st; thy death were poor revenge
From any hand but mine. (*Offers to strike.*)

‘ *Euphrasia*. No, tyrant, no; (*Rushing before Evander.*)

I have provok'd your vengeance; through this bosom
 Open a passage; first on me, on me
 Exhaust your fury; ev'ry pow'r above
 Commands thee to respect that aged head;
 His wither'd frame wants blood to glut thy rage;
 Strike here; these veins are full; here's blood enough;
 The purple tide will gush to glad thy fight.

' *Dion.* Amazement blasts and freezes ev'ry pow'r!
 They shall not live. Ha! the fierce tide of war

(*A flourish of trumpets.*)

This way comes rushing on.

(*Goes to the top of the stage.*)

' *Euphra.* (*Embracing Evander*) Oh! thus, my father,
 We'll perish thus together.

' *Dion.* Bar the gates;
 Close ev'ry passage, and repel their force.

' *Evan.* And must I see thee bleed?—Oh! for a sword!
 Bring, bring me daggers!

' *Euphra.* Ha!

' *Dion.* (*Coming down the stage*) Guards seize the slave,
 And give him to my rage.

' *Evan.* (*Seiz'd by the guards*) Oh! spare her, spare her
 Inhuman villains!—

' *Euphra.* Now one glorious effort! (*Aside.*)

' *Dion.* Let me dispatch; thou traitor, thus my arm—

' *Euphra.* A daughter's arm, fell monster, strikes the
 blow.

Yes, first she strikes; an injur'd daughter's arm
 Sends thee devoted to th' infernal gods. (*Stabs him.*)

' *Dion.* Detested fiend!—Thus by a woman's hand!—
 (*He falls.*)

' *Euphra.* Yes, tyrant, yes; in a dear father's cause
 A woman's vengeance towers above her sex.

' *Dion.* May curses blast thy arm? May *Ætna's* fires
 Convulse the land; to its foundation shake
 The groaning isle! May civil discord bear
 Her flaming brand through all the realms of Greece;
 And the whole race expire in pangs like mine! (*Dies.*)

' *Euphra.* Behold, all Sicily behold!—The point
 Glows with the tyrant's blood. Ye slaves, (*to the guards*)
 look there;

Kneel to your rightful king: the blow for freedom
 Gives you the rights of men!—And, oh! my father,
 My ever honour'd fire, it gives thee life.

' *Evan.* My child; my daughter! sav'd again by thee!
 (*He embraces her.*)

With

With an adherence to uniformity of character, and propriety of sentiment, the author has supported the style in a degree of elevation correspondent to the dignity of the tragic muse; but neither is ease sacrificed to pomp, nor passion to the beauties of poetry.

IX. *The Genuine History of the Britons asserted, &c. By the Rev. Mr. Whitaker, Author of the History of Manchester.* 8vo. 4s. 6d. boards. Doddsley.

FROM the work formerly published by this author, it appeared that he not only was extremely conversant in the ancient British history, but also possessed so much knowledge of the Celtic language as enabled him to figure with a very plausible address in the conjectural field of etymology. It would seem that he had undertaken this enquiry in defence of what he had advanced in the *History of Manchester*; and this consideration may account in some measure for the ardour with which he prosecutes the subject. Mr. Whitaker's minute acquaintance with the history of the Britons must be admitted as a sufficient qualification for the task he has undertaken in this work, so far as the controversy is supported by written authorities; but we cannot help being of opinion, that he violates probability, in alledging, that the translator of the poems of Ossian possesses but a confined knowledge of the Celtic tongue. From what source Mr. Whitaker derives his own acquaintance with that ancient language we do not know. He seems at different times to be equally conversant with the Galic, or Erse, the Welch, and the Irish. It is certainly bold however to contest with Mr. Macpherson the etymology of words derived from his vernacular tongue.

The subject which our author first combats is Mr. Macpherson's opinion concerning the first colony that came into Britain. We shall lay before our readers the following passage from Mr. Macpherson's Introduction, with part of Mr. Whitaker's animadversions upon it.

‘The Phocæans founding Marseilles “when the elder Tarquin is said to have held the reins of government at Rome, the improvements introduced by the Phocæans had a great and sudden effect upon the manners of the Gauls. Agriculture, before imperfectly understood, was prosecuted with vigour and success. The means of subsistence being augmented, population increased of course; migrating expeditions were formed, to ease the country of its number of inhabitants.—Spain, Italy,—were filled with colonies from Gaul.”

‘Here the vigorous prosecution of agriculture, and the augmented means of subsistence, are considered as the original cause of

of emigrations. But surely this is asserted in opposition equally to sound reasoning and universal experience. The increase in the population in any kingdom, so far as it is occasioned merely by the increase in the means of subsistence, will only be in an adequate proportion to it. The immediate cause, and the immediate effect, will be exactly equivalent. And consequently the improvements in agriculture can never be productive of migrations. This is obvious reasoning, embarrassed by no intricacies and obscured by no refinements of thought. And the uninterrupted experience of the world confirms the truth of it.

Mr. Whitaker's remarks on this passage are apparently just; but there is reason, at the same time, for thinking them somewhat problematical. It is certain, that the population of a country cannot be carried to a degree beyond the necessary means of subsistence; but as the proportion between these circumstances ought still to remain the same through all the gradations in the improvement of agriculture, it would follow, that no migration could ever be occasioned by the inconvenience arising from the excess of populousness alone: and if we admit this opinion, it will be difficult to account in a satisfactory manner for the migrations of the Gauls into countries where they could not be invited by any superior cultivation respecting the comforts of life. Mr. Whitaker's farther remarks on the passage above quoted appear to be less controvertible. His observations on Mr. Macpherson's account of the nature and time of the second colony which arrived in Britain are stated with great precision; and though they relate chiefly to nominal distinctions, they discover the author's great accuracy in collating the evidence of ancient writers.

Our author afterwards examines the position, manners, and transactions of both the colonies in the island, and warmly impugns the representation delivered by Mr. Macpherson of these subjects. We shall exhibit the passage where he endeavours to refute the account of the Cimbri and Brigantes.

“The superior civilization [of the Belgæ] rendered them objects of depredations to the Cimbri. They made frequent incursions into the Belgic dominions; and it was from that circumstance that the Cimbri beyond the Humber derived their name of Brigantes, which signifies a race of freebooters and plunderers. (On lui donna ce nom à cause des pillages qu'il faisoit sur les terres de ses voisins BRIGAND ou BRIGANT, Brigand, Pillard, Voleur de Grand Chemin. *Bullet Memoires sur la Lang. Celt. Tom. i.*)”

‘The only reason for Mr. Macheron's fixing the Cimbri between the Humber and the Tweed, as well as in Wales, was obviously the ancient and present appellation of Cumberland in one part of it. And the only ground, for Mr. Macpherson's asserting the incursions of the Cimbri into the dominions of the Belgæ, was the appellation of Brigantes in another. Upon such slight springs does the vast machine of this history move. But, as the Belgæ never extended their possessions to the Humber, the Cimbri beyond
it

it could not possibly make incursions into them. And, even if they could, as those invasions were made equally by their brethren of Wales as by them, their brethren must equally with them have obtained the opprobrious appellation of Brigantes.

‘ But the Brigantes were not denominated at all from any incursions to the south of the Humber. They made none that appear in history. Able as we are to discover their expeditions into Lancashire, Westmoreland, Cumberland, Anandale, and Cheshire, we have not one trace of any into the counties of Lincoln and Nottingham. And the name was not peculiar to the Britons of Yorkshire and Durham. It was equally the name of some of the Celtic settlers on the Alps, of some of Mr. Macpherson's Belgæ to the south of the Humber, and of all Mr. Macpherson's Gael to the North of the Tweed. Galgacus, a native Briton, calls the Iceni the Trinovantes, and the Cassii, all that united in the great revolt under Boadicea, by the general name of Brigantes: Brigantes, feminâ duce, uxure coloniam, expugnare castra, &c. And Pausanias, speaking of the whole body of the Caledonians, equally calls them all Brigantes.

‘ This name then could not possibly be given to the Britons of Yorkshire, because of their frequent incursions to the South of the Humber. They made none. And the name was given equally to others, and even to Mr Macpherson's own plundered Belgæ. It was in truth, the general appellation of the Aboriginal tribes of Britain. The name of Cimbri was brought with the first colonists into the island, the hereditary appellation of their ancestors on the continent. But the name of Brigantes was conferred upon them in consequence of their passage into it, and was the natural signature of their separation from their brethren in Gaul. And it was therefore the equal appellation of those Celtæ, who had migrated from the rest by crossing the channel into Britain, and of those who had sequestered themselves from the rest among the mountains and vallies of the Alps. Nor was the name of Brigantes confined merely to the Aboriginal tribes of the island. It was extended equally to the communities of the Belgæ within it. The Belgic Trinovantes are included by Galgacus, together with the Iceni and the Cassii, under the general designation of Brigantes. And all the tribes of the Belgæ in Britain were therefore expressly denominated, as a nation on the continent, that was inclosed on three sides from the rest of the Gauls, by the Soane and the Rhone, equally was, the Allo-Broges, or the sequestered and separated Gauls.

‘ It is an obvious truth, but it has been little attended to by the tribe of etymologists from Bochart to Mr. Macpherson, that names descriptive of national manners cannot possibly be the original appellations of any people. They result from the intercourse and experience of the states around them, and are the natural expressions of their passions and feelings. And they must therefore in their own nature, not be primary, but posterior denominations; not the names under which the nations originally settled in their own possessions, but those which were imposed upon them afterwards, when they encroached upon the possessions of others. Hence the name of Brigantes came to signify, on the continent and in the island, a turbulent plundering race of men. Hence the name of Cimbri acquired the same signification in Germany. And thus the names of the Celtic Ambrones and Gael finally sunk into mere words of reproach, and came to import, even among the Celtæ and the Gael, the Ferocious and the Stranger.’

Etymological enquiries form the subject of many succeeding pages. This is a species of criticism so uncertain in its conclusions that no arguments fully satisfactory can be drawn from it in favour of any system; and yet on this very ground no small part of the controversy relating to the antiquities of Britain is founded. The following quotation affords an instance with what plausibility and ardour etymologists can maintain different constructions of the same appellation.

"It was, perhaps, after the Belgic invasion of the Southern Britain, that the Gael of the Northern division formed themselves into a regular community, to repel the incroachment of the Cimbri upon their territories. To the country which they themselves possessed they gave the name of CAELDOCH, which is the only appellation the Scots, who speak the Galic language, know for their own division of Britain. CAELDOCH is a compound made up of Gael or Caël, the first colony of the antient Gauls who transmigrated into Britain, and DOCH, a district or division of a country. The Romans, by transposing the letter L in Caël, and by softening into a Latin termination the *ch* of DOCH, formed the well-known name of Caledonia. Obvious as this etymon of Caledonia appears, it was but very lately discovered. (This etymon first occurred to the author of this essay, and he communicated it to Dr. Macpherson, who adopted it from a conviction of its justness). Those who treated of the antiquities of North Britain were utter strangers to that only name by which the Scots distinguished the corner of Britain which their ancestors possessed from the remotest antiquity. From an ignorance, so unpardonable in antiquaries, proceeded that erroneous system, &c."

"I have made this large extract, to exhibit the whole argument in all its force, and, I may add, in all its ostentation too. And I shall now endeavour to shew the reasonings to be as feeble and the etymons as injudicious, even in this triumphant passage, as in any that I have dissected before.

"The assertions in this paragraph are these, That the Caledonians perhaps first formed themselves into one community, to repel the incroachments of the Cimbri; That a proof of this incorporation remains in the word Caeldoch, which signifies the District of the Gael; and, That this word is the Latin Caledonia. Each shall be considered distinctly.

"The incroachments of the Cimbri must be as imaginary, as the rest of their history. And any association of the Caledonians, to repel them, must be equally visionary with both. The first time that the Caledonians embodied into one empire, was assuredly the period which is assigned for it in the History of Manchester. The Romans under Agricola were certainly the first common enemy, which had hitherto attacked them. Nothing but such an attack could have induced them to form themselves into one monarchy. And into one monarchy they actually first formed themselves at that period. *Ætate quâ sextum officii annum inchoabat [Agricola], amplas civitates trans Bodotriam sitas, quia motus universarum ultra gentium, et infesta hostili exercitu itinera, timebantur, prius classe exploravit.* In the commencement of the 6th year of Agricola's Proconsulate, therefore, or in the spring of the year 83, the Caledonians were not yet associated into one community. Agricola only apprehended that they would speedily associate, as the dan-

danger became more imminent to all. And in this and the year following they actually combined. *Ad manus et arma conversi Caledoniam incolentes populi;—nihil remittere, quo minus juventutem armarent, conjuges ac liberos in loca tuta transferrent, coetibus ac sacrificiis conspirationem civitatum sancirent; tandem—docti commune periculum concordia propulsandum.* The Caledonians, therefore did not model their tribes into one community, in consequence of the Cimbric incroachments upon them. There were no such incroachments made. And there were no Cimbri, or German Celtæ, to make them. The Caledonians actually embodied together long after the æra assigned for it by Mr. Macpherson, when Agricola threatened the reduction of all their tribes.

Nor is the name of Caeldoch now used by the Highlanders to signify their country, any proof of such an association. It is no proof of any association at all. And the etymon, which is here displayed with such an air of consequence, and with such a reflection upon the ignorance of others, is obviously unjust in itself. This will easily appear.—I have previously shewn *Gathel* to be pronounced similarly to *Gael* by the Irish and Highlanders. And *Gathel* is also changed, as I have equally remarked, into *Galath*, *Galat*, *Galt*, and *Celt*. It is also changed into *Gaellt*, *Gallt*, *Gaeld*, and *Gald*. This we see directly exemplified in the *Gael* of the continent and of the island being universally denominated *Galatæ* and *Celtæ* by the Græcians, *Gallt* and *Gallta* by the Irish, and *Gaelt*, *Gallt*, and *Gald* by the Highlanders. And the relative adjective of the word is the very name, which Mr. Macpherson has so ingeniously distorted here. *Gael* and *Cael* lengthening into *Gal ek* and *Cael-ich*, *Gallt* must be formed into *Gallt-ach*, and *Gaeld* into *Gaeld-ach*. And we actually have *Gallt-ach* in the Irish language, the appellation for a *Gaul* at present. *Gaeld-och* and *Gallt-ach* therefore are one and the same word, the relative adjectives of the same national appellation, *Gaeld* and *Galt*; and, in the spirit of all other relative adjectives, refer equally to an individual, the language, or the country, of France and Scotland. Thus easily is the mighty spell dissolved, which held both Dr. and Mr. Macpherson in absolute bondage. And thus readily is the great fabrick destroyed, which was raised by the magic hand of error, equally slight in its structure, and momentary in its continuance.

We cannot help being of opinion, that, in examining Mr. Macpherson's account of the derivation of the Scots and Irish, Mr. Whitaker rests too much upon the evidence of very doubtful authorities. It is probable, from the greater vicinity of Britain to the continent, that the whole of this island was inhabited previously to Ireland, and that the first inhabitants of the latter migrated from those parts of Britain which were the most contiguous to that country. We also think ourselves authorised to maintain, upon evidence equally decisive with any respecting the ancient history of the islands, that the names of *Juvena*, *Ierna*, and *Hibernia*, afterwards applied to Ireland, were originally given to the northern part of Britain; a circumstance which has occasioned many mistakes among the enquirers into those remote periods.

This work is written with great spirit and energy, though we meet with frequent redundancies both in sentiment and expression. In some of his observations Mr. Whitaker is supported by facts; but in general they are chiefly derived from etymology and conjecture. We think Mr. Macpherson, however, is publicly called upon to vindicate his work from the charge of misrepresentation brought against it by this ingenious writer, the weightiest part of which is that of wresting the authority of some ancient writers to correspond with his system.

X. *An Examination of the Arguments contained in a late Introduction to the History of the Antient Irish and Scots.* 4to. 2s. 6d. Johnson.

AS the great obscurity in which the origin of nations is involved, affords such ample room for conjecture and dispute, it were vain to expect that any system of antiquities once contested, will ever be universally received. For though the subject should not attract the attention of those who are wholly disinterested in the enquiry, yet still, where learning flourishes, some literary patriot will arise, who will endeavour to assert the ancient glory of his country in opposition to that of a rival nation. But whether this motive, or an attachment to particular opinions only, influences the gentlemen who are at present concerned in the controversy relative to the British and Irish antiquities, we shall leave undetermined. It is sufficient that we consider their several arguments with candour, and view on which side the impartial scale of historical truth preponderates.

The author of this treatise declares himself to be totally ignorant of the Celtic language, and he therefore confines his Examination to such arguments as Mr. Macpherson has advanced in support of his system. He begins with observing, that Mr. Macpherson produces quotations from various writers representing the ancient Irish as an illiterate and uncivilized people; and that he urges the improbability of such reports being raised against them, even admitting them to be false and injurious, had the Irish been more civilized than the Celtæ of Britain. Granting this last argument to be just, the author of the Examination alledges, it will not necessarily follow from thence, that the Irish had not the use of letters; because the Britons are as contemptuously spoken of as the Irish, not only by Strabo, Diodorus, Mela, and Solinus, who might be misinformed, but also by Cæsar himself, from whom it appears, that they must have known the art of writing even previous to
his

his time. The examiner is of opinion, that the priests and bards, among the ancient Irish, might have been literate, though the body of the people were sunk in ignorance and barbarism; and in support of their early acquaintance with letters, he produces a passage from Diodorus Siculus, copied from Hecataeus, giving a description of the island of the Hyperboreans, to the inhabitants of which the knowledge of Greek letters would appear to have been known, and the account of which island he thinks is not applicable to any other country than Ireland.

The subject of the examiner's next enquiry is the commencement of literature in Ireland, which Mr. Macpherson maintains to have been introduced by St. Patrick, about the middle of the fifth century, upon the authority of Ware and Nennius. The testimony of these authors, however, the examiner considers as not decisive; because Ware, though a good antiquary, was ignorant of the Irish language, and Nennius, a foreigner. Both these writers, he also observes, only inform us, that St. Patrick taught an alphabet to the Irish, but do not assert that none was in use before that time. He insinuates, that Mr. Macpherson would appear to have been aware of this objection, by chusing rather to paraphrase than translate the following passage in Ware, by reading *nullam*, instead of *perexiguam*; omitting the word *fere*, and in place of *opera* substituting *figmenta*. The passage in Ware is as follows.

‘Perexiguam superesse notitiam rerum in Hibernia gestarum ante exortam ibi evangelii auroram liquido constat. Notandum quidem descriptiones fere omnium quæ de illis temporibus extant opera esse posteriorum seculorum.’

On the subject of the Irish alphabet, the examiner thus proceeds.

‘The other quotations from Ware and Nennius only assert, that St. Patrick did teach some alphabet to the Irish; which the author affirms to have been the first ever known in the island. It may perhaps be asked, what necessity was there for this saint to give an alphabet to his disciples, except the use of letters had been till then unknown? The answer is not difficult. With the Christian religion, as it was then professed, the knowledge of the Latin tongue became absolutely requisite, the characters of which were essentially different from those of the antient Irish: and it is generally granted, that this new character has gradually superseded the old one, in the vulgar tongue, as well as in the Latin, in the same manner as it has prevailed in England and other parts of Europe, as being more distinct and easier to be formed than the

Runic, Gothic or Saxon. But this consideration will no more invalidate the prior claim of Ireland to some alphabet of their own, than it has done in other countries where the Roman letters have been also adopted.

‘ As to the different order in which the letters of the Irish alphabet are placed, and their names being taken from trees, which Mr. M’Pherson calls arbitrary, puerile, and a deliberate design to impose upon posterity; this is a manifest begging of the question; it would have been time enough to have used these expressions after the imposture had been better proved. A reader, to whom this charge of forgery may not appear so clear as it does to the accuser, would be rather apt to conclude, from this visible difference between the two alphabets, that the Irish was not originally derived from the Roman, but from some other source; in which case, so far from being surpris’d at the different order in which the letters stand, he would rather have suspected an imposture if it had been otherwise: the position of letters in any alphabet being perfectly arbitrary, or casual, and no two at this day in the world being exactly alike.

‘ But it is urged, that the Irish have no terms to express those matters which especially relate to literature, but such as are evidently derived from Latin words, that *lietar*, *leabher*, *leagmi*, *scribmi*, *penn*, &c. are manifest derivations from *litera*, *liber*, *lego*, *scribo*, *penna*, &c. Therefore the Irish had neither the use of letters, books, or pens, till the Latin language was introduced, upon a supposition that the things and the terms must have come into use at the same time.

‘ This remark, however ingenious it may appear, is founded on a mistake, perhaps in the Erse language it may be the case; but in the true Irish, I am informed that it is otherwise, that they have terms to express these, and several other articles of literature, totally foreign to the Latin. So that the foundation of this argument is at once removed.

‘ But were the observation true, it would not be at all decisive. It is not uncommon for new terms to be adopted from one language into another; and for the old ones to sink into oblivion by long disuse. The English for instance at this day derive most of their culinary terms from the French; who, though they may have improved the art of cookery by the introduction of a better method (as the learned men from the Roman schools did probably teach the Irish many improvements in literature which they were strangers to before) yet certainly did not teach our fathers the art of eating.

* The words boil, roast, hash, beef, mutton, veal, pork, are all derived to us through the French; for all which we have no other terms in the English tongue, except we express them by circumlocution. Shall we from thence conclude, that our ancestors neither boiled nor roasted their meat, but eat it raw; and that they knew not the use of beef or mutton, veal or pork, till our more civilized neighbours kindly sent them to us, and taught us how to eat them? Equally conclusive it would be to infer from the etymology of the Irish words, which express their articles of literature, that they must for that reason have been strangers to the things as well as to the terms, till their apostle taught them both.'

After discussing the affairs of Ireland, our author passes to the origin of the Scots, and endeavours to invalidate Mr. Macpherson's arguments for refuting the opinion, that Caledonia received an Irish colony before the days of Tacitus. We are somewhat doubtful, whether in treating of this subject, the examiner does not make a distinction between the Scots and the inhabitants of Caledonia, which is not meant by Mr. Macpherson, who, unless we mistake, comprehends under the name of Caledonia, the country of Scotland in general. If such a distinction be admitted, we imagine that the point in controversy might be brought to a final accommodation, especially if, as is generally alledged, it has been hitherto maintained from motives of national partiality. For it could very little affect the antiquity of either kingdom, whether or not an inconsiderable Irish migration had in some remote period obtained a footing in an uncultivated corner of Scotland.

The examiner afterwards enquires how far the point in question can be determined by the testimony of foreign writers. The evidence of the poet Claudian, and Gildas, is that on which he chiefly insists; but we think we should transgress against the rules of just determination, did we admit the authority either of a poet or credulous historian to be in any degree decisive on the subject.

When we review the arguments produced in this Examination, they appear to be full of plausibility, and are urged likewise with address; but if we take a view of the facts upon which they are founded, their force is greatly diminished. The authority of Hecataeus, on which the examiner would establish the antiquity of Irish literature, is not only extremely questionable, but even subversive, in our opinion, of the conclusion which he endeavours to draw from it. It is more consonant both with geography and etymology to suppose, that

Scotland, and not Ireland, is understood, by the denomination of the Hyperborean Isle. It is certain, that even in the time of Strabo, from whom the passage in Hecataeus is quoted, the part of Scotland lying north of the Forth was considered by foreigners as an island. It answers to the description of Hecataeus, in every particular, as much as Ireland, and its situation entitled it with greater propriety to the name of the Hyperborean Island. The very question which the examiner has put appears to us to determine the point against him. "Does not, says he, Hyperborea express in Greek the same idea as Hybernica in Latin?" It certainly does. But the examiner must know with equal certainty, that the Romans denominated Scotland by the name of Hibernia for some ages before that appellation was appropriated to Ireland.

We think that, upon the whole, the examiner's arguments are ingenious, but not decisive of the controversy, though so far as that is conducted by plausible induction only, they must be allowed to operate against Mr. Macpherson's determinations; and they serve at least to shew, in matters of antiquity, how much may be urged by the champions on either side.

XI. *The Natural History of the Tea-Tree, with Observations on the Medical Qualities of Tea, and Effects of Tea-drinking.* By John Coakley Lettson, M. D. F. S. A. 4to. 3s. Dilly.

THE fair part of our readers will, perhaps, be desirous that we treat of this subject at some length, and we should certainly have great pleasure in complying with their inclination, were we not somewhat afraid that the consequence would be, their total disapprobation of our sentiments. As we think, however, that they are so much interested in whatever relates to the tea-plant, we shall candidly lay before them a general account of this treatise, the first draught of which was published at Leyden, in the form of a thesis, in the year 1769.

The author begins with the origin of tea, which is justly referred to China and Japan, the only countries where the shrub is known to be indigenous. The use of the infusion of tea is supposed to have been introduced for the purpose of correcting the water, which in many parts of those countries, we are informed, possesses a disagreeable taste. This exotic commodity was first imported into Europe by the Dutch East India Company about the beginning of the last century, since which time the use of it has gradually increased, till it has
now

now become univerſally familiar with people of every rank. It is computed, that, almoſt excluſive of the immenſe quantity of tea annually ſmuggled into theſe kingdoms, three millions of pounds at leaſt are allowed every year for home conſumption in England.

Kæmpfer, to whom we are indebted for the moſt authentic account of this plant, informs us, that in Japan it is not cultivated in gardens or fields, ſet apart for the purpoſe, but only round their borders, and without any regard to the ſoil. In China, however, it is generally cultivated in large fields. When the plant is in its third year's growth, the leaves are firſt plucked, which, at that time, are plentiful, and eſteemed to be in their prime. In the ſpace of about ſeven years the ſhrub attains to the height of a man, but bearing, at this time few leaves, it is generally cut down to the ſtem, with the view of producing freſh ſhoots. It is alledged, that the beſt tea grows in a temperate climate; for that the country about Nankin in China, furniſhes it in greater perfection than either Canton or Pekin, in the ſouth and north of that empire.

The tea-leaves are uſually gathered at three ſeaſons; the firſt about the latter end of February, or beginning of March, the ſecond in the beginning of April, and the third about two months later. Some, however, make two, and others but one general gathering.

The method of preparing the tea is by drying the leaves over a furnace, after which they are rolled with the hands in one direction, while ſome aſſiſtants are fanning them, that they may cool the more quickly, and retain longer the curl they have received. This proceſs is, it ſeems, repeated two or three times, or oftener, before the tea is laid up in the ſtores.

Kæmpfer is of opinion, that the difference of teas depends upon the ſoil and culture of the plant, the age of the leaves when gathered, and the particular method of curing them; and that the quality of tea muſt be greatly affected by theſe circumſtances is the more probable, as it is affirmed that there is only one ſpecies of the tea-tree.

We ſhall preſent our readers with a few of the author's obſervations on the effects of tea-drinking.

The generality of healthy perſons, find themſelves not apparently affected by the uſe of tea: it ſeems to them a grateful reſreſhment, both fitting them for labor and reſreſhing them after it. There are inſtances of perſons who have drank it from their infancy, to old age; have led at the ſame time, aſſive, if not laborious lives; and who never perceived from

the constant use of it any ill effect, nor had any complaint which they could ascribe to the effects of this liquor.

‘ Where this has been the case, the subjects were for the most part healthy, strong, active, and temperate, both of one sex and the other. Amongst the less hardy and robust, we find complaints, which are ascribed to tea, by the parties themselves. Some complain that after a tea breakfast, they find themselves rather fluttered; their hands less steady in writing, or any other employ that requires an exact command. This probably soon goes off, and they feel no other effect from it. Others again bear it well in the morning, but from drinking it in the afternoon, find themselves very easily agitated, and affected with a kind of involuntary trembling.

‘ There are many who cannot bear to drink a single dish of tea, without being immediately sick and disordered at the stomach. To some it gives great pain about that part, very excruciating, and attended with general tremors. But in general the most tender and delicate constitutions are most affected by the free use of tea; being frequently attacked with pains in the stomach and bowels; spasmodic affections; attended with pale limpid urine in large quantities; great agitation of spirits, and a proneness to be disconcerted with the least noise, hurry or disturbance.

‘ There is one circumstance however that renders it more difficult to investigate the certain effects of tea; which is, the great unwillingness that most people shew, to giving us a genuine account of their uneasy sensations after the free use of it; from a consciousness that it would be extremely imprudent to continue its use, after they are convinced from experience that it is injurious.

‘ That it produces watchfulness in some constitutions, is most certain, when drank at evening in considerable quantities. Whether warm water would not sometimes do the same, or any other aqueous liquor, is not so certain.

‘ That it enlivens, refreshes, exhilarates, is likewise well known. From all which circumstances it would seem, that tea contains an active penetrating principle, speedily exciting the action of the nerves; in very irritable constitutions, to such a degree as to give very uneasy sensations, and bring on spasmodic affections; in less irritable constitutions, it rather gives pleasure, and immediate satisfaction, though not without occasionally producing some tendency to tremors and agitation bordering upon pain.

‘ The finer the tea, the more obvious are these effects. It is perhaps for this, amongst other reasons, that the lower classes of people, who can only procure the most common,

are in general the leaſt ſufferers. I ſay, in general, becauſe even amongſt them, there are many who actually ſuffer much by it: they drink it as long as it yields any taſte, and for the moſt part hot, to add to its flavor; and what the finer kinds of tea effect in their ſuperiors, the quantity, and the degree of heat in which it is drank, produce in them.

‘ It ought not however to paſs unobſerved, that in a multitude of caſes, the infuſions of our own herbs; ſage, for inſtance, mint, baum, even roſemary, and valerian itſelf, will now and then produce ſimilar effects, and leave that emptineſs, agitation of ſpirits, flatulence, ſpaſmodic pains, and other ſymptoms that are met with in people, the moſt of all others devoted to tea.

‘ That there is ſomething in the finer green teas, that produces effects peculiar to itſelf, and not to be equalled by any other ſubſtance we know, is I believe admitted by all who have obſerved, either what paſſes in themſelves, or the accounts that others give of their feelings, after a plentiful uſe of this liquor. Nor are the finer kinds of bohea teas exempt from the like influence. They affect the nerves, produce tremblings, and ſuch a ſtate of body for the time, as ſubjects it to be agitated by the moſt trifling cauſes, ſhutting a door too haſtily, the ſudden entrance even of a ſervant, and other the like cauſes.

‘ I know people of both ſexes, who are conſtantly ſeized with great uneaſineſs, anxiety and oppreſſion, as often as they take a ſingle cup of tea, and who nevertheleſs, for the ſake of company, drink ſeveral cups of warm water, mixed with ſugar and milk, without the leaſt inconvenience.’

It may not be improper to give a farther extract from this author upon a ſubject of ſuch general importance to the public.

‘ In treating of this ſubſtance, I would not be underſtood to be either a partial advocate, or a paſſionate accuſer. I have often regretted that tea ſhould be found to poſſeſs any pernicious qualities, as the pleaſure which ariſes from reflecting how many millions of our fellow-creatures are enjoying at one hour the ſame amuſing repaſt; the occasions it furniſhes for agreeable converſation; the innocent parties of both ſexes it daily draws together, and entertains without the aid of ſpirituous liquors; would afford the moſt grateful ſenſations to a ſocial breaſt. But juſtice demands ſomething more. It ſtands charged by many able writers, by public opinion, partly derived from experience, with being the cauſe of many grievous diſorders; all that train of diſtempers included under the name of nervous, are ſaid to be, if not the offspring, at leaſt highly

highly aggravated by the use of tea. To enumerate all these, would be to transcribe volumes. It is not impossible but the charges may be partly true. Let us examine the case with all possible candor.

‘ The effect of drinking large quantities of any warm aqueous liquor, according to all the experiments we are acquainted with, would be, to enter speedily into the course of circulation, and pass off as speedily by urine or perspiration, or the encrease of some of the secretions. Its effects on the solid parts of the constitution would be relaxing, and thereby enfeebling. If this warm aqueous fluid were taken in considerable quantities, its effects would be proportionable, and still greater, if it were substituted instead of nutriment.

‘ That all infusions of herbs, may be considered in this light, seems not unreasonable. The infusion of tea, nevertheless, has these two particularities. It is not only possessed of a sedative quality, but also of a considerable astringency; by which the relaxing power ascribed to a mere aqueous fluid, is in some measure corrected. It is on account of the latter, perhaps less injurious than many other infusions of herbs, which, besides a very slight aromatic flavor, have very little if any stypticity, to prevent their relaxing debilitating effects.

‘ So far therefore tea, if not too fine, if not drank too hot, nor in too great quantities, is perhaps preferable to any other vegetable infusion we know. And if we take into consideration likewise, its known enlivening energy, it will appear that our attachment to tea, is not merely from its being costly or fashionable, but from its superiority in taste and effects to most other vegetables.

‘ It may be of some use in our enquiries to consider its effects where it has been long used, and universally. Of Japan we know little at present: of China we have more recent accounts; from these it appears, that tea of some kind, coarser or finer, is drank by all degrees of people, and copiously; that the general provision of the lower ranks especially is rice, their beverage tea. The better kind of people drink tea, but they live likewise on animal food, and live freely.

‘ Of their diseases we know but little, nor what effects tea may have in this respect. They never bleed on any account. The late Dr. Arnot, of Canton, a gentleman who did his profession and his country honour, and was in the highest estimation with the Chinese, I am informed was the first person, who could ever prevail upon any of the Chinese to be blooded, be their maladies what they might. It would appear from hence, that inflammatory diseases were not extremely common;

mon; otherwise a nation who seem so fond of life as the Chinese are reputed to be, would by some means or other have admitted of this almost only remedy in such cases. May we infer from hence, that inflammatory diseases are less frequent in China, than in some other countries, and that probably one cause of this may be the constant and liberal use of this infusion? perhaps if we take a view of the state of diseases, as exactly described a century ago, and compare it with what we may observe at present, we may have a collateral support for this suggestion. If we consider the frequency of inflammatory diseases in Sydenham's time, who was both a consummate judge of these diseases, and described them faithfully, I believe we shall find they were then much more frequent than they are at present; at least I have been informed so by some able and observing people of the faculty, who mostly agree, that genuine inflammatory diseases are much more rare at present, than they were at the time when Sydenham wrote. It is true, this disposition, admitting it be fact, may arise from various causes; amongst the rest, it is not improbable but tea may have its share.'

It is certain that tea-drinking is not equally injurious to all constitutions; but from the symptoms it excites in persons of an irritable state of body, and also from the effects of the infusion of that herb applied to the nerves of living animals, we must necessarily admit it to possess such a sedative quality as is found in narcotic substances, and which seems to exist chiefly in tea of the highest flavour. In treating of the effects of tea, the author of this treatise steers in a middle course; but if the ladies should be dissatisfied with the most moderate restraints respecting the use of this favourite exotic, we must leave them to adopt the opinion of Dr. Bontikoe, a Dutch physician, who maintained that it may be drank with safety to the quantity of one or two hundred cups in a day. It is proper to observe, however, that Bontikoe's vindication of tea was published at a time when the Dutch entirely engrossed that trade, and were solicitous to extend the consumption of their new commodity over Europe.

XII. *Conjectural Observations on the Origin and Progress of Alphabetic Writing.* 8vo. 3s. Cadell.

THE art of writing is certainly very ancient, as is evident from the books of Moses, which were written above 1450 years before the Christian æra*. And, indeed, commerce could not have subsisted long without it. Some marks must

* Moses died A. M. 2553, before the Flood 897, bef. Chr. 1451.
have

have been used in the most early times to distinguish the return of the seasons, to assign and secure limits and boundaries, to ascertain the conditions of covenants, and to assist the memory on various occasions.

The Egyptians, and many other nations, made use of the pictures or representations of objects; which pictures have been called hieroglyphics. To such marks the Chinese owe the vast number of their characters, amounting, as some affirm, to 80,000.

The letters of the alphabet, however varied or numerous, had their origin in the East, and are the offspring of one parent. The names, the shape, the order, and the arithmetical power of these letters, prove them to have been all derived from one and the same source.

The names of all the letters in the Hebrew alphabet are significant. א *aleph* (אָלֶף *alp*) means a *leader*, and an *ox*; and the form of the letter bears some resemblance to the head of that animal, which is the *chief* of those with which man is more immediately concerned. The sound of it is likewise the first sound of animals. ב *beth* (בֵּית *bit*) signifies a *house*, the outlines of which it describes: viz. the ground, or foundation, the wall, and the roof; more particularly the form of roofs in Palestine. Mr. Baxter calls this *litera balans*, or *ovina*, and says the sound of it was learned of the sheep. He also thinks the Samaritan character bears some rude resemblance to that creature. ג *gimel* (גִּמֶּל *gemel*) signifies a *camel*, and has a bunch on its back like the bunch of that animal, the sound of which it is supposed to resemble. ד *daleth* (דֶּלֶת *delt*) a *door*. *Tabulam quâ osium clauditur figura refert*, says Schindler. The sound of a door in closing is not unlike the sound of this letter, &c.

In the Greek, the similar names *alpha*, *beta*, *gamma*, *delta*, &c. have no meaning. It is plain, therefore, that we must seek for the origin of the Greek alphabet in the East. But when alphabetic writing was first invented is a question, which it is, perhaps, impossible to answer with any degree of precision. This writer thinks, that it was unknown in the world till the time of Moses; and that God inspired that prophet with the idea of it, when the Israelites came out of Egypt, to put a stop to the increase of that species of idolatry which arose from an abuse of their symbolic characters.

We may believe, he says, that many of the arts were carried to a great degree of perfection in the antediluvian world; but we meet with no relation of an alphabetic character before the flood: what is said of the inscription upon pillars by the first Mercury from Manetho, or those of Seth, mentioned by

Josephus *, or the other at Joppa, by Mela †, being evidently fables too ridiculous to deserve attention. There is no credible account of such a character from the flood, to the arrival of the Israelites at Horeb.*

He proceeds to shew, that neither covenants, testamentary dispositions, nor any other negotiations among the patriarchs, as far as we can find, were ever transacted by alphabetic writing.

Among other objections which may be urged against his hypothesis, he answers the following.

‘ But granting that the Israelites were not acquainted with alphabetic writing, at the time of their going down to *Ægypt*; yet, since it appears to have been known to them during their abode in the wilderness, soon after the Exodus, they may still be thought (which is the most prevailing opinion) to have learned it of their masters the *Ægyptians*; or at least, that it was one of those arts which Moses, who was skilled in all the wisdom of *Ægypt*, had acquired in that country. It hath been already observed, that letters were most probably unknown there in the age of Joseph, about two hundred years before the birth of Moses; their invention by Taaut, the first Hermes, must consequently be a fiction; for that such an art, once known, should be entirely lost, with a people not absolutely degenerated into a savage life, unless obscured by Divine interposition, is hardly to be imagined: but the contradictory accounts in the chronological history of the *Ægyptians*, not to mention other arguments, sufficiently confute their pretences to the earliest use of it, as these evince it to have been unknown in *Ægypt* long after the giving of the law. Such absurdities would naturally follow, from the vague interpretation of which their records, in symbolic characters, were capable; but could not surely have been passed so long upon the credulity of the world without detection, or haply have deceived themselves, had their public acts been registered with the precision of alphabetic writing. To this it may be added likewise, that the wisdom brought from *Ægypt* by the antient Greeks, was confessedly written either in their natural or symbolical hieroglyphics, of which many precepts of Pythagoras are supposed to be, if we may so express it, a literal translation: but Pythagoras and Herodotus were amongst the first who availed themselves of the *Ægyptian* learning and discoveries, more than a thousand years after the Exodus: and as it doth not appear that *Ægypt* was possessed of letters at the time of their travelling into that country, we may almost certainly conclude, that however the *Ægyptians* might be before their neighbours in grandeur and policy, they were later than the Greeks, whom they despised, in the knowledge of literal writing; or, what is really disgraceful, were backward in improving the advantages of an art, without which even the pyramids are but vain and insignificant memorials.—

‘ The æra, then, of the invention of letters, properly so called, being that of the Israelites deliverance from bondage; we are no longer at a loss who the secretary of an *Ægyptian* king was, to whom the Greek writers in general so justly ascribe it; since we

* Antiq. l. i. c. 2. † See Purchas, b. i. c 7, 17.

know that Moses, as the adopted son of Pharaoh's daughter, and intended to succeed her father in the kingdom, may be supposed of course admitted to the knowledge of state-affairs, and might probably have had the chief administration of civil government, under Pharaoh, in all things. But as the difficulty of determining all the powers of utterance to which a most exact and critical analysis of the human voice was necessary, and the completion of the art of literal writing, almost at once, seem to evince that it was not discovered by the unassisted efforts of his own mind; we may not unreasonably presume it was suggested to him, at the instant, by the divine wisdom, for the immediate use of God's peculiar people; or, in other words, that the elements of language (the minutest parts of which it is compounded, and beyond which it is incapable of being resolved) were, as hath already been observed, revealed to Moses upon the first arrival of the Israelites before Horeb; whilst their characters, with the arrangement of them, might be left to his discretion. And if the manner in which the Divine Wisdom aided the discovery of alphabetic writing, thus explained, appears agreeable to his usual method of interposal in other cases; particularly the related one of prophecy, in which the sacred penmen were undoubtedly left to use their own accustomed style, that is, to the choice and arrangement of their own words; it is no way inconsistent with those facts the sacred history records of this transaction.

How literal writing made its way into Europe is the subject of the author's next enquiry.

* The first people, he observes, who availed themselves of this discovery were the Syrians that lived in the neighbourhood of the Israelites, who were often confounded * with them, as indeed all the inhabitants of the Eastern coast of the Mediterranean have been with each other.

† From the Syrians † it was communicated to the Phœnicians, who changed the Hebrew characters into what, we may presume, were afterwards called the Samaritan; but whether they did this for the purposes of vanity altogether, or for what other end, is not clear. Be it as it may, their having introduced letters to the Greeks hath given them the general credit of the invention, notwithstanding a prevailing opinion, that writing was originally practised in Ægypt; for the Phœnicians are said to have been the first who instituted characters for the elements of speech, which gave a perpetuity to sounds, and which differed from the Ægyptian picture-writing, not only in respect of their objects, but in the rudeness of the figures. Thus much is to be understood from Lucan †, whose expression is remarkable:

Phœnices primi, famæ si creditur, ausi
Mansuram rudibus vocem signare figuris,
Nondum flumineas Memphis contexere biblos
Noverat; et saxis tantum volucresque feræque,
Sculptaque servabant magicas animalia linguas.

* * Gales's Court of the Gentiles, b. i. ch. 3 and 4

† Σύροι μὲν εὐρέταί τῶν γραμμάτων ἔισιν, παρὰ δὲ τούτων Φοίνικες μάθοντες τοῖς Ἕλλησι παραδεδοκασιν· ὅτοι δ' εἰσιν οἱ μετὰ Κάδμῳ πλεούσαντες εἰς τὴν Εὐρώπην. πτλ. Diod. b. v. sect. 74. and a similar account is given us by Herodotus in Terpsichore.

† Pharf. l. iii. v. 220.

“ Et

“ Et si famæ libet credere,” saith Curtius *, after having related the siege of Tyre, “ hæc gens literas prima aut docuit, aut didicit ”

‘ Aristotle (according to Pliny †) hath asserted, that eighteen letters were brought by Cadmus from Phœnicia into Greece; whilst Plutarch ‡ and some others tell us, that he introduced no more than sixteen; yet who this Cadmus was, at what time he lived, or whether any particular person is to be understood by this name, which implies an Asiatic, or man from the East, remains a doubt amongst the learned.’

—‘ The Oriental names of the letters, taken from those of the objects they resembled, which names the Greeks retained with very little alteration, could of course have no connection with their powers amongst them. Though the figure of Α, *i. e.* aleph or alpha, according to the Syriac or Chaldaic termination, for instance, gave an idea of the ox to the inhabitants of the Eastern coasts of the Mediterranean, the Grecian name of this creature would not have had the power of calling up the sound of A, but that of B, the primary element of Βας. Β [Bit or Bitā], the tent, or house, in like manner, whatever resemblance of such a structure it might carry with it, would doubtless have excited an idea of the primary sound of ουμμεν or ουμμεν to the Greeks; that is, the primary sound of ουμ or of ουμμεν, rather than that of B. Γ [Gemel], or the camel, was an animal, in all probability, unknown in Greece; and supposing the shape of this letter to have originally resembled the form, as its name does the voice of the animal, it could still have no sort of relation to any sound whatever, with a people who were strangers to them both. What is said of these three letters may justly be applied to others. It therefore became necessary for the Greeks, if they chose to retain the original names of the Cadmean letters, to alter their forms in such a manner, as to give them some new associated connection with the elemental sounds they stood for, grounded either upon reasons respecting their own tongue in particular, or upon some general principle common to all languages whatever.’

Our author then enquires, what method they pursued in order to give these new characters a natural relation to what may strictly be called the *matres orationis*, the elementary sounds of speech for which they stood. He supposes, that A reclined represents the opening of the lips in profile; that the cross bar points out the situation of the teeth; and that the letter was afterwards erected, for the sake of taking up less room; that B was a delineation of the lips in the natural situation of the head; that O borrowed its form from the position of the lips in uttering it, &c.

In a few instances we may, perhaps, find some resemblances which are obvious and striking; in others, only a faint, or, probably, no similitude. The author, therefore, very judiciously proposes his observations on this point with great modesty. Much may be said in opposition to the notion which he main-

* L. iv. c. 4.

† Nat. Hist. l. vii. c. 56.

‡ Sympof. b. ix. prob. 2, 3.

tains concerning the divine inspiration of alphabetic writing, and its origin in the days of Moses. But since the subject is involved in darkness, and the remotest antiquity, and we have few, if any, historical data, nothing can be affirmed with certainty: and, therefore, the conjectures of this writer are, at least, intitled to a favourable acceptance.

XIII. The Elements of Linear Perspective demonstrated by Geometrical Principles, and applied to the most general and concise Modes of Practice. With an Introduction, containing so much of the Elements of Geometry as will render the whole Rationale of Perspective intelligible, without any other previous Mathematical Knowledge. By Edward Noble. 8vo. 6s. Davies.

AS previously necessary to the main part of this work which contains the Elements of Linear Perspective, Mr. Noble has prefixed a geometrical introduction extracted from Euclid, which he endeavours to render more agreeable by concise accounts of the use of each proposition, and pointing out the places wherein they are referred to in the demonstrations of the several operations of perspective, in order to convince the tyro of their utility. Designs of this nature, however laudable in themselves, seldom prove successful; few of Euclid's commentators have hitherto elucidated that ancient author, by making any alteration or change in the arrangement of his principles from their original disposition. We think the following remarks upon the work now before us, will, in some degree, confirm the truth of this observation. P. 22. of the Introduction, Def. 36. 'A parallelogram is a quadrangle (quadrilateral) whose opposite sides are parallel.' Euclid's definition is thus, 'Parallelogrammum est figura quadrilatera cujus bina opposita latera sunt parallela.' Def. 10. p. 24. 'Two lines (right lines) cannot include or bound a space.' Euclid says, 'Duæ rectæ linæ spatium non comprehendunt.' Def. 12. ib. 'If two right lines meet in a point they cannot be both parallel to another line;' this our author thinks is plainer than Euclid's 12th axiom, which runs thus, 'Et si in duas rectas lineas recta linea incidens, interiores, & ex eadem parte angulos duobus rectis minores fecerit, rectæ linæ illæ in infinitum productæ, inter se conveniunt ex ea parte, in qua sunt anguli duobus rectis minores.'

Mr. Noble's definition of ratio, p. lxxii. is the mutual relation two magnitudes of the same species have to each other in respect of quantity.

'When two magnitudes are compared together, the former is called the antecedent, and the latter the consequent: and the

the ratio, or proportion between them, is found by dividing the number of equal parts contained in the antecedent, by the number of like parts contained in the consequent. Thus $\frac{20}{21}$ is the ratio or proportion which a pound has to a guinea; because the antecedent contains 20 shillings, and the consequent 21. That the ratio of 21 to 20 may be expressed by $\frac{21}{20}$ is certainly true; but, according to Mr. Noble's definition, ratio is the relation of two magnitudes of the same species, considered in a geometrical sense; but in our opinion, a pound and a guinea cannot be said to be of the same species.

'Number is the general medium through which all our ideas of magnitude or quantity are conveyed: we have but a very confused notion of the relation which two magnitudes have to each other, till we either actually divide them, or conceive them to be divided, into parts of equal quantity: and we estimate their ratio by the number of such equal parts contained in the two magnitudes. Thus if we compare two bodies by their weight, we put them in a pair of scales, and find how many pounds or ounces are contained in each; and the ratio between them, we estimate by the proportion of these numbers to each other.

'If we estimate by their bulk, we compute how many spaces equal to a cubic foot or inch, &c. is contained in each, and the numbers expressing these, give us an idea of the relation their bulks have to each other.'

Def. 4. p. lxxiii. 'Quantities are said to be in some ratio or other, when they are capable of being multiplied so as to exceed each other.

'From hence it appears, that heterogeneous quantities cannot have any ratio to each other: thus a yard and pound have no ratio, because neither can be multiplied till it exceed the other; for the same reason, a line cannot be compared with a surface, nor a surface with a solid.' We think a yard may be compared with a pound, or a line with a surface, with as much propriety as a pound to a guinea.

In short, all this is contrary to the Euclidean principles of geometry, and will rather embarrass than improve the learner.

Dr. Saunderson, in the 7th book of his *Algebra*, gives this definition of proportionality. Four quantities A B C and D are proportional, if the first (A) is the same part or parts of the second (B) that the third (C) is of the fourth (D).—Thus if A is $\frac{1}{4}$ of B, and C is $\frac{1}{4}$ of D, then is A the same part of B, that C is of D: and the four quantities are proportional. This definition, though not essentially different from Euclid's, our author thinks is not general. For though it be an infallible sign of proportionality, and will answer

every purpose where numbers only are concerned, yet to be universal, we must have a more extensive criterion. For instance, it may be demonstrated, that the diagonal of any square is incommensurable to its side, or that no part, or parts of the diagonal can be taken that shall equal the side of the square. Yet it may also be demonstrated, that the side A of any square has the same proportion to its diagonal (B), as the side (C) of any other square has to its diagonal (D); yet A is not the same part or parts of B, that C is of D, because A is no part or parts of B nor C of D. For if the side of a square is 1, its diagonal will be equal to the square root of $2 = \frac{14}{10}$, or more nearly $\frac{141}{100}$, or still more nearly $\frac{1414}{1000}$, whence it follows, that if the side is divided into ten equal parts, the diagonal will contain more than fourteen, but less than fifteen of those parts. If the side is divided into a hundred equal parts, the diagonal will contain more than a hundred and forty-one, but not an hundred and forty-two of those parts, &c.

Mr. Noble seems not to have made a proper distinction between infinite and indefinite approximation; the area of a circle, we know, cannot be expressed in finite terms, yet it would appear very absurd to assert for that reason, that the area of a circle does not contain a finite area; or, must we conclude, that a vessel can never be quite exhausted, because the expression for the time of evacuating it may happen to be inexpressible in finite terms; certainly not: the diagonal of a square, is, doubtless, a finite right line, notwithstanding the impossibility of expressing such a line by numbers; for these reasons, we think our author's objections to the universality of the doctor's definition are without foundation.

The *Elements of Linear Perspective*, laid down by Mr. Noble in this performance, are, in general, as clear and satisfactory as in most other works of the same kind; indeed, the subject has been so often handled, that scarce any new discoveries can now be reasonably expected. As to the controversy, which has so long subsisted among the professors of this science, relating to the appearance, or representation of a range of equidistant cylinders viewed in perspective, and which, we were in hopes, was by this time entirely subsided, our author has again revived; but being of too prolix a nature to admit of any extract, we shall conclude the article with observing, that in our opinion, Mr. Noble, in his account of this affair, has treated that ingenious artist, Joshua Kirby, esq. of his majesty's board of works, with unjust severity.

XIV. *An Appeal to the Public, on the Subject of the National Debt.*

By Richard Price, D. D. F. R. S. 8vo. 1s. 6d. Cadell.

IN this Appeal to the Public, Dr. Price declares himself of opinion, that had a faithful application of the Sinking Fund towards discharging the national debt, been constantly observed, without alienation to any other purpose whatsoever, we might long before this time have been exonerated of the greater part of those very taxes with which we are still oppressed; for 'let us suppose, says Dr. Price, a nation to be capable of setting apart the annual sum of 200,000 l. as a fund, or keeping the debt it is continually incurring in a course of redemption; if such a debt of 200,000 l. be discharged the first year, the public will thereby be discharged from an annuity of 10,000 l. supposing the public debt to bear interest at 5 per cent. If this annuity, instead of being spent on current services, is added to the fund, and both employed in paying debts, an annuity of 10,500 l. will be disengaged the *second* year, or of 20,500 l. in both years. And this again added to the fund the *third* year, will increase it to 220,500 l. with which an annuity will be then disengaged of 11,025 l. and the sum of the disengaged annuities will be 31,525 l. which added to the fund the *fourth* year, will increase it to 231,525 l. and enable it then to disengage an annuity of 11,576 l. 5s. and render the sum of the disengaged annuities, in four years, 43,101 l. 5s.—Let any one proceed in this way, and he may satisfy himself, that the *original fund*, together with the sum of the annuities disengaged, will increase faster and faster every year, till, in 86 years, (supposed the period of operation) the *former* becomes 13,283,000 l. and the latter 13,083,000 l.—The full value therefore, at 5 per Cent. of an annuity of 13,083,000 l. will have been paid in 86 years; that is, very nearly, 262 millions of debt: and, consequently, it appears, that though the state had been all along adding every year to its debts three millions; that is, though in the time supposed it had contracted a debt of 258 millions, it would have been more than discharged, at no greater expence than an annual saving of 200,000 l.'

The plausibility of this scheme for reducing the national debt, the reverend author seems to have derived from a consideration of the prodigious increase of money continued at compound interest for a series of years, which, it is true, 'increases at first slowly, but the rate of increase being continually accelerated, it becomes in some time so rapid, as to mock all the powers of the imagination. One PENNY put out at our Saviour's birth to 5 per Cent. *compound* interest, would,

before this time, have increased to a greater sum than would be contained in A HUNDRED AND FIFTY MILLIONS OF EARTHS, all solid gold.'

This considered in an abstracted sense is certainly true, that is, if 1,05 be multiplied 1772 times into itself, the last product divided by 240 times .05, and the quotient, called pounds, may be equal, or perhaps, exceed the value of a quantity of gold 150 millions of times greater than the magnitude of the earth; but there is a wide difference between the multiplication of numbers, and the multiplication of gold; nor can all the interest in the universe ever realize one shilling of specie; it only transfers property from one to the other; and however calculations of the above kind may appear feasible upon paper, we cannot help being of opinion, that any man of plain common sense would smile to hear a mathematician talk of actually raising a sum of gold by compound interest, much greater in magnitude than the whole earth itself.

The various calculations given by Dr. Price in support of the schemes here proposed for annihilating the national debt, appear, at least to us, far from being satisfactory; and we are sorry to find, in several parts of this Appeal, a kind of misanthropy, which, we think, does little honour to a gentleman of the sacerdotal function: this the following extract will probably evince.

'The loss of the dependence created by the national debt, and of the security it gave to the Hanoverian succession and the administration, was brought in too near a view. And in these circumstances, it is not strange, that the policy of our governors should take a new turn, and that the ruin of the Sinking Fund should become no less a measure of state than its improvement had been.—My conscience obliges me to take this opportunity to add, that similar measures were, at this time, pursued in another instance of no less importance. For like reasons, and with like views, a PERNICIOUS INFLUENCE was maintained and promoted in the House of Commons, which has sapped the constitution; and which may in time, establish among us, a tyranny attended with the mockery of all the forms of liberty, a tyranny created, supported, and sanctified by a PARLIAMENT.—This is, in truth, the fundamental grievance of the kingdom; and that patriotism, the first object of which is not the removal of it, can be nothing but an imposture. To this grievance we owe, among other evils, the loss of the Sinking Fund. Had the guardians of the state been under no undue influence, they would have been more faithful; and could not have given up this great security of the kingdom.—Unhappy BRITAIN!—How long art thou to lie thus

thus bleeding?—How long are thy dearest rights to be sacrificed to *temporary expedients*, and a narrow and selfish policy?—When shall thy PARLIAMENT recover independence and dignity, and become once more awful to ministers of state?

MONTHLY CATALOGUE.

M E D I C A L.

15. *Observations on Dr. Cadogan's Dissertation on the Gout and all Chronic Diseases.* By W. Falconer, M. D. 8vo. 1s. 6d. Doddsley.

OF all the pamphlets which have appeared in answer to Dr. Cadogan's celebrated treatise, this is the most laboured and acute. The author has left no exceptionable doctrine undiscussed with fair argument and candour, and we are of opinion that he has precluded every other inquirer from prosecuting the controversy any farther.

16. *Reflections and Observations on the Gout.* By Sir James Jay, Knight, M. D. 8vo. 2s. Kearsley.

We know not whether Sir James Jay's medicine for the gout was discovered by accident, or he was led to the knowledge of it from reflections and observations on the nature and causes of the disease. If the former be the case, the public would be more obliged to him in publishing his nostrum than his reflexions: if the latter is the fact, he seems inclined only to afford exercise to the invention of the faculty, in pointing out to them the method of attaining a secret of which himself is already in possession.

17. *A Treatise on the Puerperal Fever: wherein the Nature and Cause of that Disease, so fatal to Lying-in Women, are represented in a New Point of View illustrated by Dissections; and a rational Method of Cure proposed, confirmed by Experience.* By Nathaniel Hulme, M. D. 8vo. 3s. Cadell.

What propitious power directs the operation of medicines in the City of London Lying-In Hospital we do not know; but we can affirm, that in the puerperal fever which greatly prevailed in these parts about two years ago, the saline draughts so freely advised by this author, could seldom ever be administered without producing a violent purging. That the same irritability of body which was at that time observed to be so general, should not produce the like incident in any one of the fourteen hundred patients who required the attendance of a physician, in the London Lying-In Hospital, would, indeed, seem to justify the praise he bestows on that charitable institution, when he calls it an *excellent* asylum for pregnancy. We could wish, however, for the satisfaction of the public,

that he had been more explicit in regard to the persons whose cases he has related. The wife of Rolfe, the wife of Cope, &c. are certainly too general descriptions; and we presume, that the readers would have been more pleased with the author's care in establishing the authenticity of facts, than with the conceit of ornamenting a medical treatise with the elevation of the London Lying-In Hospital.

18. *Select Cases in Medicine.* By Dr. Brisbane. 8vo. 1s. 6d. Cadell.

These Cases are related with candour, and afford several examples of obstinate diseases being cured by simple remedies. A collection of observations conducted upon this plan, by ascertaining the real virtues of medicines, would contribute more to the improvement of the practice of physic, than an account of the effects of all the farraginous mixtures too commonly prescribed.

19. *An Essay on the Nature, Cause and Cure, of a Disease incident to the Liver.* By John Crawford, late Surgeon to the Earl of Middlesex East-Indiaman. 8vo. 2s. Kearsley.

The chief symptoms of this disease, which is accurately described, were at first a giddiness of the head, and a sense of tightness across the breast, soon followed by a remarkable swelling of the abdomen, and an extreme difficulty of respiration. The disorder was naturally enough imagined to be of the dropsical kind, till it was found upon dissection to proceed from an extraordinary enlargement of the liver. The cure was effected by bleeding, and the use of the following pills, given in such a manner as to support a moderate purging.

R Aloes focotrinæ, semunciam; Pulv. jalapii, drachmam;
Mercurii dulcis, Saponis Veneti, ana drachmas duas;
Balsami Locatelli, q. s. fiat massa, ex cujus singulis drachmis, formentur pilulæ duodecem.

20. *A Disquisition of the Stone and Gravel, and other Diseases of the Bladder and Kidneys.* By W. Adams. 8vo. 2s. Shatwell.

The motto, *Plus vident Oculi quam Oculus*, which this author has prefixed to his pamphlet, certainly holds not always true. For though more than one member of our society has perused this Disquisition, and all of us are binocular, we cannot see that Mr. Adams has penetrated one jot farther into the occult causes of the stone, than preceding writers. He has given us ocular demonstration for nothing more, than that the design of his treatise is to recommend an arcanum for dissolving the stone.

P O E T R Y.

21. *Indolence: a Poem.* By the Author of Almida. 4to. 1s. Becket.

We have seldom had the pleasure of perusing a work in which philosophical sentiment is so beautifully decorated as in this

this poem. With a justness of thought, it possesses a warmth of virtuous inclination, a liveness of fancy, and a force of description, which do equal honour to the genius and judgment of the fair author, whom we wish long to enjoy the refined indolence attendant on poetical meditation.

22. *The Conquest of Corsica by the French; a Tragedy. By a Lady.* 12mo. 6d. Chater.

This tragedy, which is published by subscription at the price of sixpence, is incapable of exciting any other passion than that of pity for the author, who is probably involved in distressful circumstances.

N O V E L S.

23. *The Feelings of the Heart, or the History of a Country Girl; written by herself.* Two Vols. 12mo. 5s. sewed. Noble.

The Country Girl tells her story agreeably enough; but few of her readers will, we imagine, give credit to it, as she deals more in the marvellous than the probable. Staggered with the improbabilities in some parts, and perplexed by the intricacies in others, they will often find themselves disposed to exclaim, with Sir Gregory Gazette, 'Good now! wonderful! wonderful.'

24. *The Triumph of Benevolence; or the History of Francis Wills.* Two Vols. 12mo. 5s. sewed. Vernor and Chater.

The pleasure which the author of these volumes evidently takes in recommending benevolence, will not suffer us to examine them with a critical severity. We cannot say that his history is a masterly performance; but as we applaud the design, we will not condemn the execution of it. Francis Wills, though not a great, is a very good character, and it was with much satisfaction that we found him amply rewarded for the virtues of his heart, though he sometimes in the exercise of them stepped over the line of discretion.

25. *The Precipitate Choice: or the History of Lord Ossory and Miss Rivers.* Two Vols. 12mo. 5s. sewed. Jones.

There is some contrivance in this novel, and it is, upon the whole, ingeniously conducted. The principal characters, tho' not very striking, are properly marked, and not injudiciously sustained. The melancholy scenes and situations occasioned by the infernal contrivances of lord Ossory, are related in an affecting manner. We would advise the authoress of these volumes to confine herself to the pathetic; as we think, notwithstanding the exuberance of vivacity which she discovers in some places, that the pathetic is her forte. The sprightliness of her sallies are, indeed, sometimes pleasing enough; but she is apt to forget that the most spirited conversations between ladies and gentlemen, however lively, are never pert.

- 26, *The Indiscreet Connection: or the History of Miss Lester.*
Two Vols. 12mo. 5s. sewed. Noble.

This novel is particularly calculated for the perusal of those Misses at boarding-schools, who, with small fortunes, are fond of connecting themselves with young ladies of quality. Unequal friendships generally prove disagreeable to both parties. Miss Lester finds her friendship with lady Charlotte Beaumont productive of fatal consequences: but it is her indiscretion which the foundation of her unhappiness. The moral of this piece merits the attention of girls who are ambitious of emulating their superiors in a station of life they have no reasonable pretensions to assume.

- 27, *The Involuntary Inconstant: or the History of Miss Francfort.*
A Novel. Two Vols. 12mo. 5s. sewed. Jones.

It was unnecessary for the author of this history to tell us that it is a Novel; as nothing can induce us to believe that the characters drawn in it ever existed, or that the events related ever happened.

- 28, *The History of Miss Carolina Manners. In a series of genuine Letters to a Friend.* Three Vols. 12mo. 7s. 6d. sewed. Evans.

“The public are here presented, from necessity presented, with the artless story of an artless girl, who has been plunged into a gulph of misery by her sensibility to the accomplishments, by her credulity to the protestations, of a gentleman whose character is, perhaps, the most singular that ever existed, whose every word and action is a mystery.”

By this extract from an advertisement immediately following the title-page—the declarations in which seem to be justified by the subsequent narrative—compassion is strongly excited, and, at the same time, criticism is excluded.

D I V I N I T Y.

- 29, *A Comment upon some remarkable Passages in Christ's Prayer, at the Close of his public Ministry, &c.* 8vo. 2s. Johnson.

To entertain just, honourable, and worthy sentiments of our Saviour is certainly a matter of the greatest importance, as all mistaken notions of him will proportionably affect the cause of Christianity, and consequently, the happiness of mankind. That our ideas of Christ are to be taken from the Scriptures is universally allowed; but the passages which relate to his nature, or his personal character, are so very differently understood, that there is hardly one circumstance, in which the generality of Christian writers are agreed. Some have thought, that he was a mere man; others, that he was a superangelic spirit; others, that he was the supreme Jehovah, and others, that he was both God and man.

The

The author of this tract embraces the first of these notions, considering him as a mere man, a prophet of the highest name and character, eminently raised up by God to be the Saviour of mankind. He therefore endeavours to prove, that, under every office and title which he sustained, and through every change of condition which he underwent, the sacred writings consider and speak of him as a man, or one who partook of our nature *only*; and, consequently, that the doctrine of his eternal generation and pre-existence is entirely groundless. The passage in John xvii. 5. which the author more particularly undertakes to explain, is, he thinks, capable of no other sense but this: 'Now, O Father, glorify thou me with the glory, or raise me to the greatness which thou, in thine infinite wisdom and love, hast decreed and ordained for me before the world was; and which, I am persuaded of, from that paternal affection and regard which thou hast always shewn me.'

This treatise, in style and sentiment, very much resembles a treatise lately published, intitled, *The True Doctrine of the New Testament concerning Jesus Christ considered*. It is by no means a despicable performance. The reader will find our sentiments on the doctrine contained in these tracts in our Review for November 1767.

30. *An Expostulatory Address to all who frequent Places of Diversion and Gaming*. 8vo. 6d. Buckland.

There is a competent quantity of scripture, and great piety, but not one spark of ingenuity, in this production.

31. *Three Dissertations on Life and Death*. By William Jones, Rector of Pluckley in Kent. 8vo. 1s. 6d. Robinson.

In the first of these Dissertations Mr. Jones presents his readers with a view of the uncertainty, vanity, and brevity of human life, and the comfort which a Christian, under these circumstances, derives from the gospel of Christ.

In the second, he enquires into the reasonableness of St. Paul's desire to depart, and to be with Christ, Phil. i. 23. From the apostle's case, by an easy transition, he proceeds to shew, that, in the same manner, every true Christian has abundant reason to prefer a future state of happiness, to a life of labor, vanity, and affliction.

To this Dissertation is subjoined an Appendix, containing some slight remarks in favour of the doctrine of an intermediate state.

The last article is a commentary on Rev. xiv. 13, calculated to shew wherein the blessedness of those who die in the Lord consists.

These Dissertations are of a practical nature; and it is probable, were originally written for the pulpit.

32. *A Discourse on the Consideration of our Latter End.* By the Rev. Robert Anthony Bromley. 8vo. 5s. Wilkie.

This is a well-intended performance, calculated to inspire the thoughtless and inconsiderate part of mankind with serious reflections on death, which the author considers under a great variety of interesting and alarming views.

Mr. Bromley is a lively writer, free from any tincture of enthusiasm, but too fond of the flowery style.

33. *A Sermon preached before the House of Commons, at St. Margaret's, Westminster, on Thursday, Jan. 30, 1772.* By Thomas Nowell, D. D. Principal of St. Mary Hall, Oxford, &c. 4to. 1s. Payne.

Dr. Nowell has preached this discourse a century too late. It would have been received with applause in the reign of Charles the Second, or his arbitrary brother. But Englishmen, in this age, are not disposed to hear a sermon on the divine right of kings, or the virtues of the *royal martyr*. The eloquent harangue of bishop Sprat *, on the latter topic, would now be received from the pulpit with contempt, or indignation. Time has changed our political system, and drawn aside the veil of adulation, which then concealed the errors of the unhappy Charles, and made him appear as 'the best of princes.' He is now looked upon in a different light, and some of the chief transactions of his reign considered as the unwarrantable exertions of despotic power. Nothing surely could be a greater reflection on his present majesty, than the compliment which Dr. Nowell intended to pay him at the conclusion of his discourse, where he observes, 'that we behold the bright resemblance of those princely virtues, which adorned the royal martyr, now shining forth in the person of our gracious sovereign.'

34. *Critical Remarks on Dr. Nowell's Sermon. To which is annexed The Sermon complete.* 4to. 1s. Evans.

This publication seems to be a mere catchpenny scheme. The Preface consists of two or three general remarks on Dr. Nowell's Discourse, some investives against the clergy and the tories, and some impudent, unmerited reflections on his majesty.

35. *A Letter to the rev. Dr. Nowell, occasioned by his very extraordinary Sermon before the House of Commons.* 8vo. 6d. Towers.

The author of this Letter very roundly charges Dr. Nowell with having 'prostituted his abilities by a solemn defence of tyranny before a British House of Commons; and with having advanced such sentiments and assertions in his discourse, as were unworthy of the meanest Englishman, inconsistent with the principles of our constitution, and an open insult to those representatives of the people before whom his sermon was delivered.'

* Preached before the House of Commons, Jan. 30, 1677-8.

This gentleman, who has frequently drawn his pen in the cause of civil and religious liberty *, may be ranked in the second class of political writers.

36. *Free Remarks on a Sermon entitled, 'The Requisition of Subscription to the XXXIX. Articles and Liturgy of the Church of England not inconsistent with Christian Liberty.'* 8vo. 1s. Johnson.

This pamphlet is intended to shew the futility of what the author of the Sermon has advanced on the subject of establishments †. It is the production of an acute and able writer.

37. *A second Letter to the Members of the hon. House of Commons, relating to the Subscription required of Graduates in the Universities. By a Christian Whig.* 8vo. 6d. Bowyer and Nichols.

The author of this Letter considers the question which has been lately agitated at Cambridge, relative to the subscription required of every academic before he can be admitted to any degree; and having shewn, that the university has a power, inherent in its constitution, to abolish that subscription, he sets forth the expediency of such an abolition. — His Letter is very short, but written with good sense, decency, and candor †.

MISCELLANEOUS.

38. *Essays on various Subjects. By the Author of Reflections on the Seven Days of the Week. Two Vols. 12mo. 4s. sewed.* Rivington.

We do not expect that in every new book of morality we should find many arguments which have not been before made use of. An ingenious author will, it is true, always find some such, but the greater part of his task will be to repeat those of preceding writers, and at most to place them in a new point of view. In these two little volumes, if we have few instances of novelty of sentiment, yet the easy, disengaged manner in which the author writes is not unentertaining. The subjects of these Essays are generally of a serious cast, tho' the writer makes some pertinent observations on the modish follies of mankind. Religious people are apt to run into extremes in censuring present enjoyments which they will scarcely allow to be of any consideration. Our author is not wholly free from a bias of this kind.

'The enjoyments of life [Essay IX.] are what I believe all persons of serious thought would easily resign for themselves, when they are sure, at the same time, to be freed from its disquiets: but to think that we may carry away with us into the grave all the joy and satisfaction of those to whom we ever

* See Crit. Review, vol. xxviii. p. 153. art. 22. and vol. xxxiii. p. 178. art. 40, &c.

† Ibid. vol. xxxii. p. 475.

‡ Ibid. vol. xxxiii. p. 80, art. 22.

with the most, and leave them behind us in a world where every support is wanting, entirely destitute of any (of any such I mean as the ordinary methods of Providence have appointed) is the only reflection which at such a moment can disturb the composure of an innocent and religious mind.'

Whatever may be the disquiets of life, we believe there are very few who prize its enjoyments so little, as to be willing to resign them, on condition of being freed from those disquiets; much less would all persons of serious thought do so. The man who would do it must be a dissatisfied being, and he must be ungrateful to Providence, that certainly never intended to place us in a situation which must render us almost universally unhappy. If we duly consider why we are desirous to continue here, it will, we think, be found, that our present happiness is much more immediately the cause, than our reflections on the chance for unhappiness which those may have whom we leave behind.

In the second volume of these Essays we have some prose pastorals, which are tolerably pretty; there are also some allegories, and a fairy tale: but these afford little entertainment.

Of the prose pastorals, those intitled the first and second are in reality only one, the conclusion of which, by some strange inadvertency, is called the first pastoral, altho' it begins abruptly in the middle of a dialogue; and the beginning named the second, which concludes with no less abruptness, as after the last speech in it, the first in the other ought to follow immediately.

39. *Remarks on Mr. Macpherson's Introduction to the History of Great Britain and Ireland.* 8vo. 1s. 6d. Whiston.

This is such a dull, quibbling, methodistical piece of criticism, that we shall say nothing farther of it than that the author appears to be extremely orthodox.

40. *A Letter to the Bishop of London, on his Public Conduct.* 4to. 2s. Wheble.

The author of this letter makes some remarks on his lordship's public conduct; and charges him with inattention to his clergy, and the duties of his episcopal office. He gives us an account of the reception he met with at the bishop's, when he attended there for ordination; and he expatiates at large on the *lenity* and *politeness* of Dr. Hind, the examining chaplain. In the latter part of his epistle he blames the bishop for permitting ecclesiastical register offices to be kept in the diocese of London.

These animadversions shew, that an ingenious adversary can place a most respectable character in an unfavourable light.

41. *Confusion worse Confounded; Rout on Rout; or the Bishop of G——r's Commentary upon Rice or Arise Evans's Echo from Heaven examined and exposed.* 8vo. 1s. 6d. Hingeston.

Rice Evans was a crack-brained enthusiast, who lived about the middle of the last century. In 1653 he published an account of his visions and idle reveries, in a tract which he called, an *Echo from Heaven*. Dr. Jortin having mentioned his name in his Remarks on Ecclesiastical History, bishop Warburton, who happened to have the *Echo* in his possession, sent him an extract, with a large commentary upon it, which Dr. Jortin inserted in the Appendix to the first book of his Remarks. The bishop, instead of treating the dreamer with the contempt he deserves, speaks of him as a prophet, and mentions one of his visions as a prediction, which, he says, 'astonishes all who carefully consider it.'

The pamphlet which we have now before us is written in ridicule of the bishop's commentary. But the learned and facetious author takes notice of several other comments, criticisms, positions, and paradoxes, which are to be met with in his lordship's multifarious productions.

42. *An Oration on the Utility of Public Infirmaries.* By Joseph Bromehead, M. A. of Queen's College. 4to. 1s. Rivington.

Those who have formed their taste upon the models of Greek or Roman eloquence, can receive but very little pleasure from the perusal of academical orations. The subjects of them being generally of an uninteresting nature, they are neither calculated to affect the passions, nor to inspire the author with that noble enthusiasm which can alone give life and energy to rhetorical compositions. It would be unjust, therefore, to estimate the genius of a writer from his failure in a work of this kind. We would not insinuate by these remarks, that the Oration before us is not entitled to some approbation. It is in many places lively and sentimental; and that it abounds not more with the figures of rhetoric, we may admit as an imperfection of the subject.

43. *An Appendix to the Representation of the Injustice and Dangerous Tendency of Tolerating Slavery, &c.* By Grenville Sharp. 8vo. White.

In his former work * this writer had endeavoured to prove, that no right whatever can be acquired to the perpetual service of a man without a contract, and that such a contract cannot be implied, unless the free consent of both parties is implied likewise, and clearly proved. This proposition struck immediately at the root of property in the persons of negroes; and in this Appendix, the author farther invalidates the claim to such possession, by arguments drawn from reason, law, and humanity.

44. *A Modest Defence of the Charity Children, and the common Plan of Charity Schools.* By John Wingfield. 8vo. 1s. Bladon.

This pamphlet consists of two insignificant dialogues, in which the author has frequently transgressed the common rules of grammar.

45. *A Letter to a Member of Parliament on the present high Price of Provisions.* 8vo. 6d. Hingeston.

The practice of letting large farms has been considered by many writers as one of the causes which conduce to enhance the price of provisions. The author of this pamphlet is of opinion that the method of inclosing large tracts of commonable land is also productive of the same effect; alledging that, though such an improvement may be attended with advantages in future, it operates at present quite otherwise, for want of some limitations in the acts of parliament passed for that purpose. The means he proposes for reducing the high price of provisions are, to establish a new modus of bounty for the exportation of corn, proportioned in such a manner that the bounty should rise, as the price of the commodity falls. He also thinks that a premium for breeding the greatest number of pigs, geese, poultry, &c. would conduce to the same end.

46. *A Letter to Richard Whitworth, Esq. on a Bill proposed to be brought into Parliament for amending the Laws relating to the Game.* 8vo. 1s. Wilkie.

This letter breathes a liberal spirit, and contains several judicious observations.

47. *Imprisonment for Debt considered. Translated from the Italian.* 8vo. 1s. Newbery.

The merciless persecution to which insolvent debtors are exposed in this country, has been long regarded with horror by all who feel for the distresses of human kind. This author discusses the subject with great strength of argument; and it is earnestly to be wished, that the legislature would mitigate or abolish a practice so disgraceful to humanity, and inconsistent with the genius of a free government.

48. *Essays and Letters, with other Miscellaneous Pieces.* By the Author of the *Essay on the Turf.* 8vo. 2s. 6d. Pearch.

Many of the pieces in this collection have been formerly published in different papers. In respect to their tendency, they are in general either innocent or moral, and some of them afford entertainment. Among the letters, there is one addressed to the Critical Reviewers, remonstrating against their animadversions on a former work of the author. But as it would be improper for us to determine a cause, in which ourselves are a party, we shall leave our antagonist to the full enjoyment of the *Turf*.

49. *Critical Account of the Situation and Destruction by the first eruptions of Mount Vesuvius, of Herculaneum, Pompeii, and Stabia, &c. In a Letter to Count Bruhl, from the Abbé Winckelman, Antiquarian to the Pope.* 8vo. 2s. 6d. Carnan and Newbery.

The account we have of these unfortunate cities is, that Herculaneum first suffered by an earthquake, on the fifth of February, in the year 63, which continued to waste the adjacent country for many days. Pompeii was entirely swallowed up, and a great part of Herculaneum reduced to ruin. But the day most fatal was the first of November, 79, in the first year of the emperor Titus, when Herculaneum was totally overwhelmed by an irruption of Mount Vesuvius. Pompeii, which had been rebuilt, and Stabia suffered likewise the same fate. The cities of Italy at this period flourished in all the arts which accompany elegance and luxury: and in painting and statuary they were adorned with the most finished works of the Grecian masters, which have been secured by their situation from the barbarous ravages of the Goths and Vandals. The subjects of this letter are too numerous and complicated to admit of a particular detail, and we must therefore refer our readers to the work itself. It is to be expected, however, that the public will soon have an opportunity of being more fully gratified in regard to such antiquities, with a view of the valuable collection lately brought over by Sir William Hamilton, from Naples.

50. *The Life of J. Britain. Written by himself.* 8vo. 1s. 6d. Roson.

The effrontery of this biographer can be equalled only by his villainy and falsehood.

FOREIGN LITERARY INTELLIGENCE.

51. *A German Translation of the Old Testament, with explanatory Notes, intended for the People who are not Litterati.* By Jo. Dav. Michælis. Vol. I. II. III. and VI. containing the Books of Job, the three first Books of Moses, and the Psalms. Goettingen. 4to.

A work that will greatly contribute to the illustration and better understanding of the Scriptures.

52. Nic. Jos. Jacquin *Hortus Botanicus Vindobonensis.* Vienna. Fol.

A splendid and most accurate work, of which no more than one hundred and sixty-two copies are printed, forty of which are destined for England. The first number contains thirty coloured plates, and will be continued. The plates are already destroyed.

53. *Histoire Universelle & raisonné des Vegetaux.* Paris. Folio.

The plates to this work are now publishing separately before the text, under the direction of Mr. Buchoz. Every decas costs about three livres French currency, and about ten decades are already published. *Rumphii Herbarium Amboicense* will make part of their publication.

54. Jo. Georg. Gmelin *Flora Sibirica.* Petrop. 4to. Vol. III. and IV.

This useful work will be finished with the fifth volume.

55. *Histoire generale des Insectes de Surinam, & de toute l'Europe.* Par Mademoiselle Meriana. Paris. Folio. Three Vols.
A new edition of the works of Mad. Meriana. The third volume contains plates of bulbous, liliaceous, and caryophyllaceous plants.

56. Jo. Chpli. Gatterer *Elementa Artis Diplomaticæ Universalis.* Goett. 4to. cum Fig.

A book infinitely superior in plan and execution to the work on the same subject, published by the Benedictines in France.

57. Prof. Buttner's *Harmonik Tables of the Alphabets of various Nations.* Goettingen. 4to. cum Fig.

Necessary for the reading of ancient manuscripts. It is the result of the author's enquiries and collections for many years. To be continued.

58. Jo. Pray *Annales Hunnorum, Avârûm, & Hungarorum.* Vienna. Fol. Four Vols.

A faithful and judicious collection of facts for the history of Hungary. It is to be continued.

59. Sam. Buckholtz *Essay of a History of the Electorate of Brandenburg.* Berlin. 4to. Four Vols. In German.

The king of Prussia paid a genteel compliment to the author, in a letter written with his own hand.

60. Lud. Albr. Gebhardi's *History of Denmark and Norway.* Halle. 4to. With Maps.

This work is to be continued; and is allowed to be one of the best and most authentic histories of these northern kingdoms, and their appendages, Iceland, Greenland, &c.

61. *Philosophical Transactions.* Wittenb. 4to. Vol. XLVII. XLVIII. XLIX. L. LI.

The great scarcity, and high price of this work, prompted four professors in the university of Wittenberg to reprint it. They began with the volumes which have been printed under the direction of the council of the Royal Society. They will first bring the work down to the present time, and then reprint all the volumes anterior to the XLVIIth. The price is only one third of the English edition; paper, print, and cuts are very good, and the work is correct.

62. Busching's *Geography, Volume the Fifth. Part the First, Containing the Asiatic Part of the Turkish Empire and Arabia.* Hamb. 8vo.

This excellent work is deservedly in high repute. It has been translated into most of the European languages. This division of the work contains a more exact and faithful account of a part of the world hitherto very little known, than any book before published on the same subject.

63. *Sacred Antiquities of the Obotrites.* Berlin. 4to. With Forty-nine Plates.

Towards the latter end of the last century, a clergyman in Mecklenburg discovered, in planting a tree in his orchard, a large brass Kettle covering another, including a great variety of figures made of a mixed metal, of a rough workmanship, with parts that discovered a more skilful artist. They are all inscribed with Runic characters, discovering the name of the divinity, and sometimes from whence it came. They were the divinities of the Obotrites, a Venedic nation. This work gives an account of these antiquities.

The Foreign Literary Intelligence will be occasionally given, in those Months wherein a more copious Review of Foreign Articles is not inserted.

The Letter from Dr. Lettsom is received; and shall be properly taken notice of; in our next;

T H E

CRITICAL REVIEW.

For the Month of *April*, 1772.

ARTICLE I.

The Rites and Ceremonies of the Greek Church, in Russia; containing an Account of its Doctrine, Worship, and Discipline. By John Glen King, D. D. Fellow of the Royal and Antiquarian Societies, and Chaplain to the British Factory at St. Petersburg. 4to. 1l. 1s. sewed. Owen.

AS the introduction of religious rites and ceremonies, and the establishment of particular systems of faith and doctrine, have had a powerful influence on human affairs, have been attended with many remarkable and important events, and have exhibited the human mind under a great variety of aspects, no study can be more interesting to a philosopher, than that of ecclesiastical history, no investigation more entertaining than that of religious institutions.

It is well known, that an attachment to certain modes of faith and worship have been attended with deplorable effects, with private animosities, national antipathies, and the most inhuman persecutions. To correct this intemperate zeal, so pernicious to all true religion and civil society, nothing seems to be better calculated, than a fair and candid enquiry into the origin of those established forms and distinguishing characteristics: by which it will be found, that they are the effects of human invention, the dogmas of fallible men, sometimes unintelligible, and frequently antiscriptural.

An enquiry of this kind will, at the same time, demonstrate, how these rites and ceremonies have been gradually introduced and multiplied, in the days of monkish ignorance,

till they have been as numerous and burthensome as those of the Jewish ritual : and this will shew us, what value we ought to set on that religious liberty, which we enjoy in consequence of the Reformation.

The learned author of this work considers the Greek church, as it is at present established in Russia, as a model of the highest antiquity, and therefore apprehends, that an account of its doctrine, worship, and discipline may throw a considerable light on the antiquities of the Christian Church at large.

In pursuance of his design, he tells us, that he studied the Slavonian language, and extracted his materials from the books containing the services of the Russian churches, which are more than twenty volumes, in folio.

‘ The process, says he, which I have observed in the following undertaking is this :

‘ In giving an account of the doctrine of the Greek church, I have mentioned only its distinguishing articles, for it did not seem necessary to mention those general points in which all Christian churches are agreed, such as the redemption, the resurrection, &c. In order to give a clear idea of its rites and ceremonies, I have described the churches and their ornaments, the vestments of the clergy, and the sacred utensils ; all which are illustrated by prints. After which is given a specimen of all the services in one day, viz. the vespers, the after-vespers, the mesonycticon, the matins, the canonical hours, and the communion offices ; in all which I have been careful to explain the most remarkable circumstances by notes ; and have endeavoured also to give some account of the most particular services in a short introduction to each. These services, I am afraid, may to some readers appear too long, but I thought presenting them at their full length, as they are really performed, was the best, the only method of giving an adequate idea of them ; and other readers may be curious to see an exact representation of so ancient a worship. In the same manner, I have given the offices and ceremonies of baptism, confession, marriage, ordination, extreme unction, burial ; the form of admitting monks ; the benediction of the water ; the commination or service of orthodox Sunday ; the lavipedium ; and the consecration of the ointment for the chrism : which are esteemed the most singular rites of this church.’

The author, in the beginning of this work, observes, that the Oriental or Greek church, which is the national or established religion of Russia, is incontestably the most ancient of all the Christian churches. In confirmation of this point, he remarks, that the first churches were those of Greece and Syria ; that the gospels and the epistles of St. Paul were originally written in Greek ; that all the fathers of the four first ages, down to St. Jerom, were of Greece, Syria, and Africa ; and that all the rites and ceremonies of the Latin church testify, even by their names, such as, *ecclesiastic*, *paraclete*, *li-*

turgy, litany, symbol, eucharist, agape, epiphany, &c. that their origin was Greek, or that the western church was the daughter of the eastern.

The doctrine of this church prevails over a greater extent of country than any other church in the Christian world. It is professed through a considerable part of Greece, the Grecian isles, Wallachia, Moldavia, Egypt, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, Palestine, the whole extent of the Russian empire in Europe, a great part of Siberia in Asia, Astracan, Casan, Georgia, and White Russia in Poland.

Christianity, as our author observes, was introduced into Russia, about the end of the tenth century; and it is most probable, that the doctrine and discipline of the church of Constantinople was the pattern which was then followed. It is certain, however, that in different dioceses afterwards, there were different forms or rituals. The books of the service were not printed, but all manuscripts; many of the ceremonies were not written; a great latitude was left to the officiating priest in the choice of these ceremonies; and many errors, abuses, and diversities prevailed, till the patriarch Nikon, A.D. 1659, in order to render the public service uniform throughout the whole empire, called in all the old manuscript books from the churches, and gave them printed copies in their stead, with a directory or book containing the regulations, according to which the services are to be performed.

The Greek church, as our author informs us, receives the Nicene and Athanasian creeds, and consequently the doctrine of the Trinity, but not the article relative to the procession of the Holy Ghost from the Son. It admits of the invocation of saints, the use of pictures to instruct the ignorant, and assist the devotion of others; seven mysteries, or sacraments, as they are called in the Latin church, viz. baptism, the chrism or baptismal unction, the eucharist, confession, ordination, marriage, and the holy oil or extreme unction; predestination; prayers and services for the dead; and a regard for the reliques of saints and martyrs; but not the doctrines of purgatory, supererogation, indulgences, dispensations, or infallibility.

To each of the seven sacraments above-mentioned a distinct service is assigned, which is particularly described in this work.

The sacrament of baptism is administered with many remarkable peculiarities, and is esteemed so indispensable, that in cases of necessity, it may be performed by the midwife or any other person, and is never repeated on any consideration.

The chrism, or baptismal unction, is called the unction with ointment: extreme unction is the consecration with holy oil. The chrism is a mystery peculiar to the Greek communion, and holds the place of confirmation in the Roman.

The doctrine of transubstantiation is firmly believed by the members of the Russian church: for in the oath, which every bishop takes at his consecration, he absolutely swears, that, 'he believes and understands, that the transubstantiation of the body and blood of Christ, in the holy supper, as taught by the eastern and ancient Russian doctors, is effected by the influence and operation of the Holy Ghost, when the bishop or priest invokes God the father in these words, *And make this bread the precious body of Christ, &c.*'

'It is held necessary in the Russian church to mix warm water with the sacramental wine: and the lay communicants receive both the elements together, the bread being sopped in the cup; but the clergy receive them separately. The *Αντιμυστα*, or napkin, which is spread upon the holy table, and which answers to the *corporale* of the Romish communion, must be consecrated by the bishop, and have some small particles of the reliques of a martyr mixed in the web, without which the eucharist cannot be administered.'

These and other ceremonies, now used in the celebration of the eucharist, afford us a melancholy proof of the dire effects which have been produced by superstition in the Christian religion!

Our author, having specified the peculiar doctrines of the Greek church, the chief of which we have mentioned, subjoins the following remark, which he illustrates by several examples. 'It is not to be imagined, that all the various superstitions of the vulgar, or the particular opinions of every writer on the subject of religion are, in any country, to be considered as the received dogmas of the church; and therefore those points are carefully to be distinguished. It must be owing to the want of attending to this distinction, as well as to misapprehension, that such different and erroneous relations have been spread in those countries where it is not known. The private opinions of individuals vary in all nations not only according to the accidental circumstances of education, and the complexion or temper of those individuals, but according to the general state of knowledge at particular periods of time.'

Here, while we allow the justice and propriety of this remark, let us stop a moment, and lament the unhappy fate of the church of England, which has distinguished herself from other communions by several articles, which are generally thought

thought to represent her in a disadvantageous light! articles, which some of the most intelligent of her sons disclaim!

In the next chapter the author treats of the Russian churches, and their ornaments.

‘The churches of Russia, he says, at this time are in general stately edifices, usually of brick or wood; and many of the former, especially in the capital, and in chief towns, are handsome buildings, though commonly overloaded with decorations, according to the stile of their architecture. Their forms are diverse, some are built in the form of a cross, and some are nearly square: there is always a large dome with a cross at the top.—

‘The churches always stand due east and west: the altar is at the east. The practice of worshipping God with their faces toward, the rising sun was common to all the eastern nations*, and was founded on a general opinion, that the essence of God is light, which they considered as residing in that part of the firmament. Christians, though they rejected the opinion, imperceptibly fell into, and still retain the custom which proceeded from it. A natural consequence of the effects of ancient establishments which make lasting impressions on the human mind, the force of which we see in the manners of all people often remaining for ages, when the original cause of such institutions has long been forgotten.’

To this reflection we may add, that this particular position of churches seems to be an instance of human weakness and superstition. If we consider the custom in a philosophical view, it is absurd to suppose, that one direction is preferable to another: to what point of heaven we turn our faces is utterly immaterial, when we worship an infinite incomprehensible Being in spirit and in truth.

The origin of burning candles or lamps at the time of divine worship, in the Greek and Romish churches, is not clearly known. The following cause, assigned by this writer, seems to be very probable. ‘When the faithful, says he, in the times of persecution, were obliged to perform their religious exercises in the secrecy of the night and darkness, and retired for this end into the catacombs and subterraneous places, these lights became needful. Superstition continued what necessity had begun, and found out a great deal of mysterious representation even in the number, the place, and the size of the candles or lamps.’

The vestiments of the clergy used in divine service are described in the next chapter, and illustrated by several elegant prints.

From the habits of the clergy the author proceeds to the services of the church, which, as we before observed, take

* It is more than probable, that the following passage in St. Matthew contributed to this custom: ‘As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the son of man be.’ Ch. xxiv. 27.

up more than twenty volumes in folio, and one large volume, called *The Regulation*, consisting of directions how to make use of the rest.

Our author gives us an account of these books: but that of the *Μηναιον* will be sufficient for us to extract, as it will in some measure account for the number of these volumes.

‘The *Μηναιον*, *Minæon*, is a book which contains the hymns and particular services of the saints and festivals, as they occur in the kalendar throughout the year. Such is the number of saints in this church, that every day in the year has some saint, and frequently one day has several. The *Minæon* is divided into twelve volumes in folio, one volume for each month, whence it has its name.’

We shall be less surpris’d at the vast extent and variety of these services, when we are informed, that almost all of them were drawn up for the use of the monks, whose whole business consisted in acts of devotion.

Of all the offices of the Greek church, described in this work, none seems more likely to excite the reader’s curiosity than the matrimonial, which bears some genuine marks of high antiquity. The time when this service was composed cannot easily be ascertained. Writers indeed are much divided in their opinions concerning the time when the sacerdotal benediction was first esteemed essential to the matrimonial contract in the Christian church. Our author agrees with Selden in placing it about the year 900. We cannot give our readers a better idea of this office than in the words of the author.

‘The ceremonies with which matrimony is performed in the Greek church consist of three distinct offices, formerly celebrated at different times, after certain intervals, which now make but one service.

‘First, when the parties betrothed themselves to each other by giving or receiving rings or other presents as pledges of their mutual fidelity and attachment. The ancient usage was for the man to receive a gold ring, and the woman a silver one which is alluded to in the rubric, but is not observed in the present practice, the rings being generally both of gold; at this time the dowry was paid, and certain obligations were entered into to forfeit sums in proportion to it, if either of the parties retracted from the engagement, and refused to ratify it: this ceremony is called *μνησθον τη ἀγγελίᾳ*, the *recording of the pledges* before witnesses, and in Latin *arræ et arrhabones*, the *espousals* or *betrothing*: it was an usual manner of making contracts and engagements in all affairs, especially in bargains between buyer and seller, to give and receive earnest. At this ceremony the priest gives lighted tapers to the parties to be contracted.

‘The second ceremony, which is properly the marriage, is called the office of *matrimonial coronation*, from a singular circumstance in it, that of crowning the parties. This is done in token of the triumph of continence; and therefore it has in some places been omitted at second marriages; as appears from an ordinance of Nicephorus,

cephorus, patriarch of Constantinople and a confessor, which is prefixed to that office; and forbids persons married a second time (called bigamists) to be crowned at their nuptials, or to partake of the holy mysteries for two years after, and a trigamist for five years.—Formerly these crowns were garlands made of flowers or shrubs; but now there are generally in all churches crowns of silver, or other metals, kept for that purpose.

‘ The third ceremony is that of dissolving the crowns on the eighth day; after which the bride was conducted to the bridegroom's house, immediately to enter on the care of his family.

‘ The ceremonies here mentioned are all so exact a transcript from those of the Roman nuptials, that they seem to have been adopted from their practice: especially as, from what has been said, it may appear, that the matrimonial contract was not made a religious ceremony, but left entirely to the civil magistrate, till the ninth century: however that be, we are certain that in many other examples it was common for the church to appropriate the usages, at least the innocent usages, which it found already established. The espousals, or contract before marriage, the ceremony of the ring, of the hymeneal torch, the garlands of flowers, and even the distinction of times lawful or unlawful for marriage, are all mentioned as circumstances of the Roman nuptials by historians, or alluded to by the poets and other authors.

Si tibi legitimis pactam junctamque tabellis

Non es amaturus.

Juv.

—Digito pignus fortasse dedisti.

Id.

Cinge tempora floribus

Suaveolentis amaraci.

Cat.

Tum diva comas viridantis olivæ

Pace ligat.

Sidon. Apoll.

Conde tuas, hymenææ, faces, & ab ignibus atris

Aufer, habent alias mæsta sepulchra faces,

Fast l. 2.

says Ovid, speaking of the *parentalia* as a season unpropitious to marriage: and the whole month of May was likewise looked upon as inauspicious to this contract, as we learn from the same author's allusion:

Nec viduæ tædis eadem, nec virginis apta

Tempora, quæ nupsit, nec diuturna fuit.

Hæc quoque de causâ, si te proverbia tangunt,

Mensè malum Maio nubere, vulgus ait.

Fast. l. 5.

The Greek church, as has been observed, in the ninth precept prohibits solemnizing marriage during lent. One might carry this parallel farther with regard to certain ceremonies previous to, and consequent on marriage; which, though not prescribed by the church, have yet been commonly practised and are still the custom in the distant provinces of Russia; notwithstanding of late years they have been laid aside in the capital. Such as the circumstance of the old wives who prepared the bridal bed, mentioned by Catullus.

Vos bonæ senibus viris

Cognitæ breve sceminæ,

Collocate puellulam.

The veil the bride wore before marriage, which we find mentioned in Juvenal.

—Dudum sedet illa parato

Flammeolo.

Sat. 10.

Whence

Whence *nubere* became the proper Latin word to signify being married on the woman's part, on account of the veil or *flammeum*; as *ducere uxorem* on the man's part, for marrying a wife, from the circumstance of leading the bride home to the bridegroom's house. These customs are mentioned in almost every account of Russia. as might be easily shewn, were it my business to give a relation of civil usages and institutions.

‘It may be thought that many of these ceremonies are rather of Jewish than Roman original; this I pretend not to determine, as there was a great similarity in them, and also in the nuptial ceremonies of the Grecians; but think it probable there was something taken from each. In the Jewish rites, the espousals or betrothing was previous to the marriage, the dowry was then paid, the wife when she was presented to her husband covered her head with a veil, the circumstance of the cup out of which the parties drank is mentioned, a ring was used, and the festival was celebrated during seven days, which might have given rise to the dissolving of the crowns after that interval in the Greek church.’

Our author's introductory remarks to the order for the burial of the dead are calculated to shew the analogy between the customs of the Russians, and those of the Jews, Greeks, and Romans, usually practised before, at, and after the burial of the dead; such as the *Compressio oculorum & oris*, the *collocatio*, the *conclamatio*, the *flammæ*, the *præficcæ*, the *extremum vale*, the *parentalia*, &c. The Russians, he informs us, always bury their dead in the morning; and he assigns this reason of the custom. ‘It was the practice of the church to perform the Liturgy, or Eucharist, as a part of the funeral service, and even to offer a portion to the deceased; and as the Liturgy could only be celebrated in the morning, the third council of Carthage orders, that if a funeral be in the evening, it should be without celebrating the communion.’

In this office there are two prayers, which are read by the priest; and the paper on which they are written is put into the hands of the deceased. This paper is what has been usually called by travellers a *passport* to heaven. In this light it is represented by Olearius, and from him, by the authors of the Modern Universal History, Vol. xxxv. but our author insists, that this is a misrepresentation. The paper contains such a confession, and such petitions, as a pious soul may be supposed to offer up to its Creator in the hour of death, together with the absolution of the bishop or priest. The custom, he says, is not prescribed by the church, and in many parts of Russia never used. And, indeed, in our opinion, it is much better omitted: for it is certainly a piece of idle superstition.

On the office of taking the monastic habits, Dr. King makes these remarks:

‘ The notion of making the height of virtue and the perfection of human nature to consist in solitude and contemplation, is the most extravagant of all the unreasonable doctrines fanaticism and ignorance have ever conceived. A doctrine absurd in speculation and productive of the greatest evils in practice. A doctrine repugnant to the frame and constitution of man, subversive of every relative duty, destructive to human society, and contradictory to the first great law of God. And therefore, if an angel from Heaven had taught that doctrine, we might boldly say with St. Paul, Let him be accursed.’

In this manner he very properly exposes the practice of monkery, which prevails in the Greek and Romish churches. He traces the origin of this superstitious order of men to its source; shews their theological tenets, points out their several distinctions, ancient and modern; and the various regulations which have been made in Russia, respecting their admission into the order, their behaviour in the monasteries, and the inspection of the superiors.

Besides the offices for the seven sacraments, the burial of the dead, and the taking of the monastic habits, already mentioned, the author has given us the vespers, and after-vepers, the form of the procession, the benediction of the loaves, the mesonyssicon or midnight service, the matins, the prima or the service of the first hour, the offertory, the liturgy of St. Chrysostom, the liturgy of the pre-sanctified *, the prayers for a woman on her delivery, prayers on initiating a catechumen, prayers on the tonsure of the hair, the benediction of the waters on the holy theophany, the service of orthodox Sunday †, and the office of the divine and holy lavipedium, &c.

The benediction of the waters, in memory of the baptism of Christ, being a remarkable solemnity, we shall subjoin our author's description of that ceremony as it is performed at St. Petersbourg.

‘ On the river, upon the ice, which is very strong in that country, a kind of temple of wood is erected; painted and richly gilt, and hung round with various sacred pictures, especially of St. John Baptist: this is called the Jordan; a name used to signify the baptism or font, or any basin in which holy water is consecrated. The Jordan is surrounded by a temporary hedge of the boughs of fir-trees; and in the middle of it a hole is cut through the ice to the water: a plat-form of boards, covered with red cloth, is laid for the procession to go upon, guarded also by a fence of boughs.

* ‘ The liturgy of the *presanctified* is an office of the communion for Wednesdays and Fridays in the great lent, with those elements which had been consecrated on the preceding Sunday, whence it has its name.’

† Intended to declare the doctrine of the church, and anathematize heretics.

After the liturgy is finished in the chapel of the imperial palace, the clerks, the deacons, the priests, the archimandrites, and the bishops, dressed in their richest robes, carrying in their hands lighted tapers, the censer, the gospel, and the sacred pictures and banners, proceed from the chapel to the Jordan, singing the hymns appointed in the office; being followed by the empress, the grand duke, the senators, and the whole court. All the troops in the city are drawn up round the place, the standards of the regiments are also planted round it, and all the artillery; the artillery and soldiers fire as soon as the service is finished, and then are sprinkled with the consecrated water.

‘ This water is held in such estimation by the common people, that they look upon it as a preservative from, as well as cure of, not only spiritual but natural infirmities. Hence arose a practice among them, still in some measure followed, for persons to strip and bathe in the water, notwithstanding the severity of the cold in that season: the aged, the sick, and especially children, are brought in numbers to receive the benefit of these waters, by drinking it at the place, or by aspersion or immersion; vast quantities are carried home by them, in bottles, to be kept in their house for the use of their families, during the ensuing year, to which they are induced by the words of the service; particularly some petitions in the ecstasia. It is considered as having great efficacy to drive away evil spirits, of whose agency the common people in general are very firmly persuaded: and therefore, they have a singular custom, in the evening when this service is performed in the church, of marking a cross upon their window-shutters and doors, in order to hinder those spirits, when chased from the water, as they are believed to be by the consecration, from entering into their houses.

‘ This festival is called indifferently in ancient authors *epiphania* and *theophania*; which names are also applied to the nativity. It is celebrated on the sixth day of January, being instituted, as we have said, in memory of the baptism of Christ in the river Jordan; and therefore, while the ancient discipline of the church continued, this was one of the chief seasons for baptizing catechumens, after the water had been consecrated.’

The last chapter treats of the discipline of the church of Russia.

The passages which we have extracted from this work will be sufficient to shew the impartiality, learning, and judgment, with which the author has discussed the subject. He has certainly thrown a light on ecclesiastical history; he has illustrated some facts which were before imperfectly known; and frequently corrected the misrepresentations of preceding writers.

H. *Political Essays concerning the present State of the British Empire: particularly respecting Natural Advantages and Disadvantages. Constitution. Agriculture. Manufactures. The Colonies, and Commerce.* 4to. 11. 1s. Cadell.

Modern times have given birth to publications innumerable, upon almost every branch of human science. If these accumulated productions, the effects of the invention of print-

printing, have brought large additions to the general stock of information, their multiplicity has, at the same time, been attended with sensible disadvantages. The life of the most studious man, were it devoted to the sole purpose of obtaining a general acquaintance with the works of those that have gone before him, would now be found inadequate to the tedious task : and he who is destined to engage in the scenes of more active life, can seldom command leisure to acquire even that detached portion of knowledge which is immediately related to his peculiar employment. That man seems, therefore, to deserve highly of the community, who, having directed his attention to one particular point, disdains not the humble, but useful office of compilation ; who assembles the multifarious, and widely scattered fragments of intelligence, and, separating the shapely materials from the rubbish with which they are surrounded, presents to us, in one comprehensive view, what we must otherwise have explored, by an irksome search, in thousands of voluminous compositions.

Such is the plan, such the principal merit of the performance now under consideration. ‘The particulars,’ says the author, ‘of which these sheets consist, were thrown together at many various times. They were begun some years ago. In the course, continues he, of the political part of my reading, as I met with facts that appeared useful, I minuted them under respective heads. This practice I continued until I found my papers of a bulk that surprised me. I then revised and compared my intelligence. I found, in many instances, accounts of the same thing that varied much ; products, manufactures, imports, exports, &c. represented by different writers with much variety. When none of the accounts appeared to be such as required rejecting, I calculated the averages of all. In other cases, when I was extremely desirous of rendering accounts complete, I have been forced to have recourse to many authors ; and supply from one what was deficient in another. But that the reader may every where know my authority, I have referred to every volume and page used.’

The first Essay treats of the comparative advantages of the situation, the climate, the extent, the soil and productions, the rivers and ports of the British dominions.—In the second, the author, after taking a cursory view of the present liberties of mankind, gives a particular account of the condition of government in Great Britain, and proposes some ingenious conjectures with regard to its duration.—The third is taken up with a detail of the important advantages derived from agriculture, a minute enquiry into the present state of all its different branches, and some observations concerning the
means

means of its future improvement.—The fourth Essay, which exhibits the present condition of our manufactures, draws a comparison between the advantages we reap from those that are wrought from our own products, and those which are wrought from the products of other countries. It compares our manufactures to those of foreign nations; considers the effect they have upon population, and points out the means by which they may be promoted.—The fifth, which is of considerable length, regards the colonies. The author begins by taking a view of the situation, climate, and soil of each different settlement; marks the progress they have made, and are likely to make, in cultivation, in manufactures, in numbers of people; enumerates their staple commodities, by which he understands the unmanufactured products of the soil different from those of the mother-country, and considers the advantages to be reaped from them by Great Britain. He then treats of the defects of our settlements, whether natural, or resulting from mistaken policy at home, and points out the remedies that ought to be applied. He next examines the security there is of their remaining under the dominion of Britain; draws a parallel between them and the colonies of other nations, and concludes with weighing the advantages of forming new settlements in various parts of the world.—The sixth and last Essay contains a particular enquiry into the state of the inland and foreign commerce of Great Britain, to which the author has subjoined some general remarks on the state of shipping, navigation, tonnage, and seamen. Some observations are likewise made upon the balance of trade, and upon the commerce of this country compared with that of other kingdoms. The work is concluded with a few remarks on the importance of trade to Great Britain, on the means of promoting its increase, and on the danger of its declension.

From this summary analysis, the author appears to have grasped a large extent of disquisition; and his reading, on the different topics of enquiry, though not universal, will be found, by no means, to have been confined. Upon such subjects as admitted of debate, he has stated with candour the arguments brought by opposite authors, and has generally endeavoured to lead his reader to a judicious determination.

Having said this, we believe we have bestowed upon the author his full share of merited praise. In the other qualities of a writer he is essentially defective. His language is unequal, inelegant, inaccurate. In his method, we find frequent confusion, obscurity, and repetition.

It were likewise to be wished, he had confined himself more strictly within the sphere of compilation. When he aims at
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the fame of originality, by advancing any doctrine without quoting his authority, we cannot help thinking his assertions generally hasty, and his conclusions unsupported by strength of reason. It is incumbent on us to justify this charge by example.

In the third section of the first Essay, we have the following passage. ‘The smallest territories,’ says our author, ‘which either have been, or are at present distinct from the neighbouring ones, are Scotland—Ireland—Portugal—Denmark—Switzerland—Holland.—There are some important observations,’ pursues he, ‘to be made on this little table. All but Scotland and Ireland have continued (but with some interruptions) distinct countries; and yet some of them are much less than either of the British ones. The reason is evident; it was for want, in part of a national character and language, which was particularly the case with Scotland, and likewise, in some degree, the same with Ireland,’ &c. This observation appears to the author of sufficient importance to be repeated and insisted upon in several parts of this Essay. Now, we should be glad to know what foundation there is even for a conjecture, that the union of these kingdoms was occasioned by the want of a national character, or of a distinct language. It seems even problematical, whether hostility, separation, and independence, were ever prevented by an uniformity in these particulars. Has he forgot the long-continued wars carried on between the republics of ancient Greece? Is he ignorant that the independent tribes of Indians, hundreds of whom speak one common language, are engaged in perpetual and inveterate hostility? Will he pretend to predict how long the present states of Italy will remain separate and distinct communities? It would be absurd to pursue farther the refutation of a doctrine so absolutely indefensible.

We must decline the task of multiplying unfavourable criticisms, though equal opportunities occur in various parts of the work before us. It is with pleasure we except from general censure the essay upon the Constitution of the British Dominions. There the author appears to have been more completely master of his subject. His language is less exceptionable; his thoughts are arranged with greater precision; his remarks are at once spirited and just: and nothing is advanced which solid argument and uniform experience do not confirm. We shall transcribe the first passage, in this Essay, which the opening of the book shall present to us, for the entertainment of our readers.

‘ The discerning clearly the means of destroying liberty, is the surest method of learning how to defend it. Let us form a supposition :

‘ If a monarch, in an age of luxurious profusion, was to form the design of destroying the constitution, by rendering himself absolute, and was to possess the abilities requisite for the attempt, he would never, for a single moment, think of using any means but what arose naturally from the principles of the age. Finding himself in the possession of a great independent revenue, and seeing such a vast portion of his subjects depending on him for innumerable posts, and preferment of all kinds, he would undoubtedly extend this chain of influence—nurture this child of corruption with the utmost assiduity. He would study the manners and characters of all the members of the legislature, and all who were likely to become such, with the greatest attention ; he would discover their foibles, and presently see the easiest method of *adding them to his list* ; he would discern those whom pensions would command, those who were most attached to titles, ribbons, and rank ; nor would he overlook those whom certain *condescensions* and slight marks of respect would engage ; and if any one should seem independent, in spite of all these attacks, he would speedily fathom all their connection and friendships, and probably would discover some unguarded opening for his batteries to play against. How few ! How infinitely few, are to be found that would continue proof against all the efforts of a monarch from whose favour flow riches, honours, rank, titles, and every thing that can captivate the avarice, the vanity, and the imaginations of mankind !

‘ But his attention would not be directed totally to this class of subjects : on all occasions his general carriage to the meanest people would be easy, affable, and captivating. In all his actions and conversation he would display the most perfect affection for his people, and the utmost regard for their honour and reputation : nothing can make a monarch more popular than exalting the character of his nation—vowing, for instance, that he would make their name as terrible to the world as ever that of a Roman was. Cromwell perfectly well understood this.

‘ Public liberty, as far as it would be from his heart, would, on all proper occasions, be ready enough on his tongue ; and having brought his people to believe him a patriot king, it would be an extreme easy task to throw any accidental failing or unexpected turn on his ministers : the people are ever ready to roast a minister, and on finding how ready the

the king would be to part with them, would for ever exculpate him. But he would, above all, take most special care never to contract such a friendship for a servant as to make his removal irksome to him; but turn any from their posts, the removing of whom would be pleasing to the people. And as there arises constantly a set of patriots, pretended ones at least, who oppose court measures till they can become courtiers themselves, and are withal wonderfully popular, he would be ever ready to receive such into his ministry, cordially to accept their services, and by their means extend and forward his plan more than it would otherwise be possible to do.—For these mock patriots being possessed of the confidence of the people would have the power of granting every thing to their sovereign's will; and such a sovereign, as I speak of, would presently give them the inclination.

‘ Amongst the various men, which, in a limited monarchy, must necessarily, at different times, become his ministers, such a prince would doubtless mark his opportunities for making advances of consequence, when such were in power as were peculiarly formed for his business: having thrown his own character, with the people, into the point of view he could wish, and at all times commanding a most prodigious system of dependency; he would now and then gain, through the minister, the passing a law for the increase of his own power, which being artfully conceived, might carry an appearance of public benefit to deceive the people, who, trusting in the excellence of their king, would be almost blind with infatuation. History sufficiently allows this assertion: certain laws gained singly in this manner, and never made direct use of, but rather suffered to sleep, would in process of time throw such power into his hands, almost unseen of the people, as would enable him to complete the work with but little difficulty. But if they were quicker-sighted, and murmured, the monarch would ever be ready to sacrifice his tool, and in the jumble of changing, and with proper managing the new one, a repeal of what was passed would be easily escaped without his own popularity being the least in danger.

‘ Such a conduct, pursued in a consistent manner, with the common management of the venal tribe, and above all with due patience, would be the only method that could be attended with success.—The difficulties of it, and the time requisite for effecting it, would depend upon the degree of venality which governed the times: in an age wherein luxury, with all her attendants, arose to a very high pitch, the business would be very easily performed; so easily that it would surprize even the monarch himself. I have made no mention of military force;

force; as necessary as it might be when the work was finished—even an idea of the use of it would mar all in the execution.’

Upon the whole, it is with satisfaction we recommend this performance as a repository of useful knowledge: but we must, at the same time, regret the want of that superior penetration, that masterly skill in composition, which was necessary in order to have turned to the highest advantage so large a stock of valuable materials.

III. *An Appeal to Common Sense in Behalf of Religion. Vol. II.*

8vo. 6s. Cadell.

SOME time since * we have given an account of the first volume of this ingenious performance; we have explained the author’s plan and design, and exhibited a summary view of his reasoning.

In the fourth book of that volume, he has told us, what he means by the faculty to which he appeals. He has described that characteristical power of the rational mind, which on account of its quickness, clearness, and indubitable certainty, is called *sense*; and on account of its being possessed in one degree or other by all the rational kind, is called *common sense*. In the sixth book he has produced several instances of false and nonsensical opinions, which commonly prevail, but cannot be imputed to common sense; and has largely insisted on the right of appealing from common opinion, which * is often on the side of error, to common sense, which is always on the side of truth.

In the continuation of this work he sets before his readers the primary truths of religion and morality, with their opposite absurdities; and only begs, that they would keep in mind the celebrated advice of the ancient sages, ‘Know thyself.’

The first book in this volume is intended to prove, that reason requires our admitting primary truths on its authority alone, under the penalty of being convicted of folly and nonsense if we do not; that it is a reproach to a man of sense, to have recourse to any other authority than the simple dictates of reason for the belief of primary truths; that we have the authority of reason more full and complete for the belief of primary truths, than for the belief of any truths deducible from them by the art of reasoning; and that we ought never to despair of mens giving up idle reasonings, and admitting primary truths on the authority of reason.

* See Crit. Rev. for Feb. 1767.

From these general observations he proceeds, in the second book, to consider the existence of God, as one of those questions, which, he thinks, ought to be determined by an appeal to common sense. Under this head he endeavours to shew, that his existence is too obvious and sacred a truth to be subjected to the reasonings of man; that too much encouragement hath been given to the cavils of sceptics by entering into reasonings on this article; that the chief effect of analogical reasoning for the being of God is, to put the gross absurdity of the contrary supposition in its full light; that any one above the level of an idiot may see the invisible perfections of the Deity from the visible harmony of the universe; that a man of sense will rest in the belief of one God, till he sees ground to suspect that more than one exists.

The inspired writers, he observes, do not offer a proof of the being and perfections of God. They tell us, that the invisible things of him are clearly seen from the things which he hath made; that the heavens declare his glory, and the firmament sheweth his handy work; that day unto day uttereth speech, and night unto night teacheth knowledge. They call upon men to open their eyes, and observe that depth of wisdom, immensity of power, and profusion of goodness, which no understanding can fathom, and to which no imagination can set bounds. They expostulate with mankind on the stupidity of imagining, that he who formed the eye should not see, that he who planted the ear should not hear, that he who endowed men with understanding, should not himself understand; and often reprove them for their inattention to the being, the presence, and the perfections of God; but never enter into trains of reasoning to establish ‘a truth that is too obvious to admit of any proof.’—‘No process of reasoning, continues our author, can be employed in favour of this capital truth, that will not be found either false or frivolous. For if the premises are taken for granted, the reason is frivolous; or, if the premises are admitted to proof, there can be no just conclusion. The premises are these: a work that indicates design, must be ascribed to an intelligent author; the world is a work that indicates design, &c. propositions to which any man of understanding assents on the first hearing, or from which it is not in his power to withhold his assent, when he comes to a clear understanding of the terms. But if they are subjected to proof, it will not be so easy to establish their truth, as is commonly thought; for this plain reason, that, like all other primary truths, they are too obvious to receive any addition to their evidence, from any medium of proof, or form of argumentation.’

‘Cicero among the ancients, and Fenelon and Tillotson among the moderns, have given us the analogical reasoning in all its strength: but to a judge of discernment, the conviction will be found to arise, not from the strength of reasoning, but from the secret imperceptible influence of common sense. To this purpose, it is worthy of notice, that the English archbishop is the person who does full justice to the subject; whether from the direction of his judgment, which was eminently good, or from that rich vein of wit and humour by which he was distinguished, he has put the whole controversy in its true light. Speaking of Henry the VIIth’s chapel at Westminster, he hath these words: ‘Upon a time, as tales usually begin, the materials of that building, the stones, mortar, timber, iron, lead, and glass, happily met together, and very fortunately ranged themselves into that delicate order, in which we see them now so closely compacted, that it must be a very great chance that parts them again—What would the world think of a man, who should advance such an opinion as this, and write a book for it?’—This, indeed, is irresistible. He must be void of all understanding, who can, for a moment, admit such a supposition with respect to a regular building; and he must be void of all ingenuity, who would have recourse to suppositions, with respect to the formation of the universe, which any man of sense would be ashamed to apply to a common building; and whatever might be the success of such reasoning with professed disputants, we may safely affirm, that if justice is done to the subject, every man of sound understanding will be forced to admit the being of God, from the apparent absurdity and flat nonsense of the contrary supposition.’

The purport of the third book is to shew, that to acknowledge the being, and dispute the attributes of God, betrays great stupidity, or gross prevarication; that the experience men have of the goodness and justice of God, renders all hesitation about these attributes utterly inexcusable; that the little sense men have of the goodness and justice of God, must be imputed to the badness of their hearts; that it is impossible to conceive, that a being of absolute perfection should do wrong, or should not, in all cases, do what is right and fit to be done; that we may safely appeal to those, who retain the least sense of what is due to a benefactor or parent, concerning the atrocious guilt of those who deny what is due to the Deity.

‘We acknowledge, says the author, speaking of the folly of those who dispute the divine attributes, that it is impossible to avoid the idea of God when we look on the phenomena of nature; but if we do not content ourselves with words without meaning, we must, at the same time, acknowledge, that it is impossible for

us to form any conception of the immense system of nature, without an idea of the immensity of his power who made and upholds it; that it is impossible to trace the endless connection and combination of causes conspiring to one great design, without having an idea of the unfathomable depth of the divine wisdom; that it is impossible to survey the multitude of living creatures he hath brought into being, which he upholds in being, and protects from danger, and for whom he makes continual and bountiful supplies, without acknowledging his immense benevolence and parental care. And when we recollect the various sufferings of body and mind, which he hath connected with, and made consequent upon, almost every deviation from moral rectitude, even in this life, and the natural dread which every guilty person has of a more exact retribution in another state, it is impossible for us to avoid an idea of his tremendous justice: for though a full display of the justice of God is not to be expected till the scene is finished, and moral agents are ripe for judgment; yet we have, from the constitution of things, sufficient information of this attribute also; and such, upon the whole, as renders all inexcusable who do not pay the acknowledgements to God which are his due.*

The design of the fourth book, which treats of Providence, is to shew, that it is impossible for created beings to exist, or act, independently of their Creator, for one moment of time; that particular dispensations of Providence take place, without the least infringement of general laws; that without pretending to comprehend the plan of God, we see plainly, that all things are so ordered as to favour our pursuit of virtue and happiness.

* How a system so immensely complex, can be managed, and how all its various combinations are preserved, and its divers and opposite powers are conducted, and conspire, in promoting the ends of the natural and moral government, is, no doubt, beyond our comprehension, and probably beyond the comprehension of all created intelligence. What then? The fact is unquestionable. Every atom of matter derives its existence and form from the will of the supreme ruler; every power of motion, mechanical, animal, or rational, is derived from the same source; so that it is as impossible for any thing in the heavens above, or the earth beneath, or the waters under the earth, to move or act in any other direction than it receives from the author of nature, as to give itself being or formation at first. And though, to some created beings, he hath given a power of self-determination, and takes care to give full scope and free exercise to this power; yet he sees every possible determination they can give their will, with every consequence flowing from it; and can, by his over-ruling hand, adapt the various movements of the system to the event, so as not only to prevent confusion and disorder, but to carry on his plan to a still higher degree of perfection. A philosopher, and indeed a man of sense, sees God in every thing; in the darkness as well as in the light, in the wing of a fly as well as in the harmony of the spheres, and in the most cross events as well as those that are comfortable; knowing the impossibility that any thing should happen without his direction or permission.

‘ Besides the laws of nature with which he is acquainted, and the powers of action of which he is possessed, a wise man observes himself subjected to a variety of laws and powers of nature, which affect the health of his body, the soundness of his mind, and the success of his affairs, that to him are utterly unknown; but perfectly known to the supreme ruler, and absolutely under his direction. Besides the natural effects of his industry and endeavours in the acquisition of wisdom and virtue, he finds his progress accelerated and retarded by a thousand incidents, which he can no more trace than he can the course of the winds, or the alteration of the seasons; but which he believes are ordered by the same wisdom, justice, and goodness, which upholds and executes the whole, and which he considers as regular parts of the general plan of the divine government.’—

‘ Does any man suspect that he or his interest will be overlooked by the supreme ruler? Let him observe, how God feeds the ravens and clothes the lilies. If he dreads that he shall be treated with the rigour of justice, let him recollect those numberless instances of undeserved favour which he and many others experience daily. But if he flatters himself with the hope of impunity in his vices, let him turn his attention to miserable wretches, groaning under the fatal consequences of their ill conduct, and not forget what he himself has suffered by departing from the path of wisdom and virtue. If any one wants farther satisfaction in these important concerns, let him consult the revelation which God vouchsafes to mankind. But if he is desirous of having all difficulties cleared; and all objections answered, he will wait the period of which revelation makes mention, when the wisdom, justice, and goodness of God, will be vindicated in the face of the world. This is common sense; and though grumbled at by philosophers, will be acquiesced in by men of sound understanding.’

The fifth book, on Moral Government, is intended to shew, that the phantastical notions of divine goodness, which have been lately propagated, are condemned by the phenomena of nature from without, and the voice of conscience from within; that it is impossible the supreme Ruler should sacrifice justice to the happiness of his creatures; that the supreme Ruler hath a right to govern his creatures with a just regard to merit and demerit; that all know enough of the supreme excellence of moral worth to silence their murmurs against its being the ultimate end and object of the divine government; and that while men are disaffected to their duty, they must be dissatisfied with the plan of God.

What the author means by ‘ the phantastical notions lately propagated,’ he explains, when he says, ‘ men love to talk of infinite goodness in God; by which they do not mean absolute and unerring rectitude, but kind affection, without measure or bounds; which is a gross absurdity, as the affection of an intelligent being must be regulated and limited by the worth of the object; and a blind undistinguishing affection towards any object, is not a perfection, but a vice or weakness.’

On this subject some writers argue, that every good parent would do every thing to the utmost stretch of his power, to make his children happy; that there is scarce a man possessed of so little goodness, who, if he had the power, would not make every one who existed, and every one especially whom he brought into existence as happy as he could make them; and hence they conclude, that he, who exceeds all other beings in goodness, will do every thing possible to make his creatures happy. To this way of reasoning our author replies:

‘No doubt, the generality of parents would make every thing give way to the happiness of their children; because they are more strongly attached to their childrens interest than to justice; and therefore, possessed of the power, would intend nothing but a succession of pleasurable sensations for those they love, and would make every thing yield and give way to their ultimate end and object. But we must entertain higher and more honourable thoughts of the supreme ruler. Could we believe, that there is no essential difference betwixt virtue and vice, no innate beauty in the one, or odiousness in the other, or that an intelligent being might be insensible to the difference, as has been said or insinuated by late writers, we might make what we please the ultimate end and object of the divine government. But common sense perceives, and feels, the difference betwixt a man of worth and a villain, as plainly and sensibly, as the difference betwixt black and white, sweet and bitter: and to suppose that the difference is not equally perceptible to God, is unpardonable blasphemy. Could we believe that the Deity hath but a slender regard for the difference betwixt right and wrong conduct, such as appears often in parents, magistrates, statesmen, and even in the generality of mankind, we might expect that he would promote the happiness of his creatures at any rate. But this supposition is impious and incredible. Could we suppose, that the love of his creatures exceeded his love of justice, we might think he would make justice yield and give way to the happiness of his creatures. But this supposition is horrid; and whatever, through the influence of self-love, men may think in their own particular case, it is impossible for a man of sense to entertain this judgment of the divine administration.’

Book the fifth treats of Moral Obligation, shewing, that it is nonsense to doubt our obligation to behave with propriety towards every intelligent being with whom we are connected; that it is nonsense to doubt our obligation to serve God with the ability we have, and apply to him for what we have not; that to ask, or expect, God should enable us to do what he hath already put in our power to do, is folly and presumption; that to aim at becoming truly wise and good, without a continual dependence on a divine direction and influence is a vain and chimerical project.

The substance of the latter part of this book, in other words, is this: if men will listen to common sense, they will see, in the clearest, strongest, and most satisfying light, the

obligations they are under to employ the powers they have, however inconsiderable these powers may be, and to apply to God for what they want, in the firm belief of being supplied. But that, on the other hand, to alledge the necessity of an interposition which they have no reason to expect, and which one in a hundred is not favoured with, is a flagrant impiety; and to pretend to justify, excuse, or extenuate, their neglects of duty by this alledged necessity of an interposition, or impulse to determine their will, is a heinous aggravation of their fault.

In the seventh book, which treats of Conscience, the author shews, that we have a feeling, as well as perception, of moral excellence; that a sense of merit and demerit is essential to a rational being; that the moral sense may be in full exercise, when conscience does not act at all; that to bear witness of our fulfilment, or non-fulfilment of known obligation is the province of conscience; that the sentence of conscience is always according to truth, and therefore must stand, and that it is impossible to decline the authority, or escape the tribunal of conscience.

The distinction between the moral sense and conscience is explained by this example. 'Upon hearing Nathan's story, concerning the ewe-lamb, David's sense of demerit was quick and strong; but without any consciousness of guilt, till Nathan uttered these words, "Thou art the man." Upon that application to himself and his own behaviour, he fell under the power of conscience, and then had perceptions and feelings of a different kind from what he had before.'

In speaking of conscience, the learned seem to be under some embarrassment. They call conscience an oracle, and yet alledge, that it gives false responses; and though they require men to pay a sacred regard to its decisions, as coming from the viceroy of God, they require them, at the same time, to try these decisions by some other standard. This ingenious writer avoids these contradictions by the following accurate representation of conscience.

'Conscience is not a lawgiver, but a judge: and its province is not to prescribe rules of duty, but to bear witness to our fulfilling, or not fulfilling, the obligations we find ourselves under; and to acquit or condemn us accordingly. Conscience will not inform you, whether you ought, or ought not, to keep a day holy to the Lord; but if you are otherwise informed, that you ought, conscience will approve of your acting up to your duty. Conscience will not tell you, that you ought not to eat this or the other kind of meats; but if you believe that you ought not, conscience will condemn you for eating. It is your part to get the best information you can of what God commands, and forbids, in this and the other case; but it is the province of conscience to pronounce upon
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your fidelity in avoiding what God hath forbidden, and in doing what he hath commanded: and in this the verdict of conscience cannot be erroneous, and will therefore be ratified by him in whose name it acts. It is vain to excuse yourself for not doing what God hath commanded, under a pretence that perhaps he may not have commanded it; for if you believe that the duty is commanded, your conscience will tell you, that you are bound to obey: and it is vain to excuse yourself for doing what you believe or suspect God hath forbidden; for your conscience will tell you, that you commit sin in doing what you believe or suspect to be wrong, whether it is so or not. It is vain to plead ignorance or uncertainty about what you ought to do or forbear; for conscience will tell you, that you ought to act with fidelity according to the light you have, and will approve or censure you, as you do or do not. In short, it is vain to use artifices with conscience; for conscience is judge of uprightness of intention, and its sentence is final. It does not enter into those reasons and relations whence obligation in this and the other case may arise; but into mens intentions, concerning which it cannot be mistaken, and concerning which its verdict will be approved of God. It is incumbent on us, as hath been said, to give ourselves the clearest and fullest information we can concerning sin and duty; but we have no occasion to give information to our conscience; for as the uprightness of our proceeding is the only subject of its judgement, it pronounces on this with great fidelity, and truth, without our assistance.—

‘Conscience, continues this excellent writer, is not a fiction but a reality of the last consequence, as it is the power by which Almighty God executes his moral government; and which, however it may lie dormant for a time, will be put into full exertion, either for the conversion of sinners in this life, or their punishment in the next.’

The tendency of the author’s arguments in the eighth book, on the subject of a Future Judgment, is to shew, that to maintain curious debates about this important event, when we ought to be employed in preparing for it, is unpardonable folly.

‘The truth, he says, is, that we are accountable to God for all our actions, and for all the talents wherewith we are intrusted, and are liable to be summoned to account, perhaps the next year, the next month, or next day; and to amuse ourselves with idle disputes, about what is possible or impossible in the nature of things, when we ought to be employed in holding ourselves in readiness to render account, is a degree of folly far exceeding that of those contentious lawyers mentioned by Mr. Addison, who, from the love of contradiction, run the hazard of being knocked on the head by the fall of Westminster-hall.

‘To think that prosperous villany shall go unpunished, and that they who have sacrificed their ease, their peace, their reputation, and interest, to the duties of religion and morality, shall have no other reward than the satisfaction of doing so, great as that may be supposed; and that all things shall come alike to all, as we see it frequently does, without any distinction betwixt the pious and the profane, the just and the unjust, is so incredible, so incompatible with all our ideas of a wise and just administration, and so shocking to common sense, that a man of judgement will take it for granted, that he is to be counted with, and act accordingly.’

The last book in this volume contains a refutation of objections to the evidence of primary truths. Here the author endeavours to evince, that the belief of primary truths is founded on grounds which are indisputable, but that of bigots is not; that these truths, however various in other respects, have the same, that is, absolute evidence; that in judging of any subject, no regard must be had to arbitrary suppositions, when opposed to known facts, or indubitable truths; that our ideas of divine truth are not more obscure or imperfect, than are our ideas of numberless realities in nature on which we proceed without hesitation; that the little attention we give to the primary truths of religion and morality, and not any defect of evidence, is the true cause of the weakness of our belief; and lastly, that the behaviour of sceptics towards their master in heaven, is nothing different from the behaviour of dishonest servants towards their earthly masters, and the remedy for both is the same.

This Appeal is concluded with an address to men of sense and probity, on the infidelity, scepticism, and immortalities of the present age.

The ingenious author informs us, that if this attempt to vindicate the truths of natural religion has any good effect, it will be followed by a Vindication of the Christian Revelation upon the same principles.

The learned Dr. Oswald may proceed in his design, as there can be no doubt concerning the favourable reception of his performance. And the evidences of Christianity will certainly appear to the greatest advantage, when represented by this excellent writer.

IV. *A Methodical Introduction to the Theory and Practice of Physic.*

By David Macbride, M. D. 4to. 1l. 1s. boards. Cadell.

THIS work, we are informed, contains the substance of a course of lectures, which were read for some seasons in Dublin. The plan adopted by the author is chiefly that of Sauvages, the prolixity, and minute distinctions of whose *Nosologia Methodica* serve rather to perplex than elucidate the history of diseases. We are glad to find, however, that Dr. Macbride has considerably retrenched the superfluities of that otherwise useful writer.

The work is divided into two parts, the first whereof explains the principles on which the medical art is founded, and the second is employed on the history of diseases and the method of cure. The former of these parts is again subdivided into seven books, of which the first exhibits a general description

tion of the human body, with a short account of the animal œconomy. In the second book, the author inquires into the nature, causes, and consequences of the different symptoms of diseases, and reduces all the general symptoms, exclusive of such as are local or peculiar to the sexes, to fifteen in number. As this subject constitutes the fundamental part of ætiology, we shall present our readers with the catalogue of the general symptoms which the author has specified.

‘ We shall readily ascertain the number of general symptoms, by first observing the several conditions which result from the general regularity of the animal œconomy, and then by considering the deviations from, or the opposites to these conditions.

‘ The animal œconomy in general is carried on with regularity.

‘ 1. When the degree of animal heat is such, that it neither falls below nor rises above what gives a pleasant and agreeable sensation.

‘ 2. When the appetites relish their natural objects, and return in moderation at the proper seasons and intervals.

‘ 3. When there is no pain or soreness.

‘ 4. No itching.

‘ 5. When the sleep is natural and refreshing.

‘ 6. When there is no sense of straitness or oppression about the præcordia.

‘ 7. When the breathing is perfectly free.

‘ 8. When the voluntary motions depending on the exertion of the muscles can be performed agreeably to the will, with ease, readiness, and due degrees of strength.

‘ 9. When the feeling is natural, and the several organs of external sense receive, and transmit the different impressions to which they are peculiarly adapted, in the proper and moderate degree.

‘ 10. And lastly, when the organs of internal sense are all in that natural state, which enables the mind to perceive clearly, and judge truly concerning the impressions which are made, or of the ideas which arise in consequence of the powers of memory and imagination.

‘ Now let us examine what are the opposites to these ten conditions.

‘ In the first place, the extremes with respect to a moderate and pleasant degree of animal heat, must be the uneasy sensation of excessive heat, or of excessive cold; hence arise two species of simple morbid affection, constituting two general symptoms.

‘ The deviations from or the opposites to a natural appetite, must be a disrelish or loathing of the proper objects; whence arises a third general symptom, consisting in that uneasy sensation, which we usually express by the word sickness; or when the appetites become so unnaturally keen, as to create distress from excess of desire; whence come violent thirst, and what the writers term fames canina, satyriasis, and furor uterinus: the three last mentioned complaints occur so very rarely, that they shall not be noticed at present; but distressing thirst is so frequently met with in diseases, that it shall be considered as the fourth of the general symptoms.

‘ Pain and itching are opposites to the third and fourth conditions; and,

‘ Their natural attendant, or consequence, restlessness or inability to sleep; and an extraordinary or unnatural and morbid propensity to sleep, are opposites to the fifth condition of general health.

‘ An oppression and sense of straitness about the præcordia, termed anxiety by the writers, is the opposite to the sixth; and,

‘ Difficulty of breathing is so the seventh condition.

‘ Weakness and relaxation of the muscular fibres, so as not to leave strength sufficient properly to support the body, and obey the dictates of the will; and its opposite, spasm or convulsion, when the muscles act contrary to the will, and sometimes exert unusual degrees of strength; these are deviations from, and opposites to the eighth condition; and, being added to the foregoing, make an eleventh and a twelfth general symptom.

‘ Insensibility, with respect to the application or impression of external objects; and its opposite affection, a too high degree of sensibility, or unnatural proneness to irritation, constitute a thirteenth and a fourteenth general symptom, as being deviations from, and opposites to the ninth condition, which requires the organs of external sense to be susceptible of feeling, and capable of transmitting the impressions peculiar to them in the natural and moderate degree.

‘ To which we must add, as the fifteenth and last, that general disturbance and disorder of the internal senses, called delirium, when the faculties of the mind cannot be properly exercised, but the several powers of memory, imagination, and judgment, are weakened, confused, and perverted.

‘ Each of these fifteen species of morbid distress or affection, may be considered in the abstract as capable of existing, one independent of another; but whenever they do exist, they affect the whole frame, and disturb the general regularity of the

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animal œconomy; hence we have called them general symptoms, in order to distinguish them from those affections which are only local, and spring from the disorder of particular parts of the body. For if not one of these general symptoms be present in any particular person, that person must be allowed to be in health, as to the animal œconomy in general, though he may, notwithstanding, labour under some disorder of a particular organ.'

After inquiring particularly into the causes of the various general symptoms above enumerated, the Doctor proceeds to treat of the methods of distinguishing and arranging symptoms and diseases; the former of which he divides into ordinary, accessory, and extraordinary; and the latter into classes, orders, genera, and species; to which he scruples not sometimes to add varieties. Previous to entering on the practical part of the work, the author observes, that

'There are people who, either from dulness or indolence, pretend to decry the systematic way of arranging the histories of diseases; but if such as have capacity to understand it, will take the pains of examining, they will see that the systematic method is more satisfactory than any that has yet been adopted, and tends to reduce practice to the greatest simplicity, since, by bringing those diseases together which demand similar remedies, it shews, that though there may be a great variety in the names, there is not much in the methods of treatment.'

We shall not pay so much regard to the imputation either of *dulness* or *indolence*, as to be precluded from calling into question the justness of the author's sentiments relative to the simplicity of the systematic method of arrangement which he has adopted. So far from being really simple, we cannot help considering it as unnecessarily complex, abounding with distinctions merely verbal, and which are not requisite in the investigation of diseases. We are likewise of opinion, that the author's distinction of diseases is not totally consistent with his own plan. Why, for instance, should asthmatic diseases and fluxes be ranked among universal diseases, as opposed to those which are local; or, why should the general diseases of the sexes be regarded as different?

The remaining four books of the first part are employed on the theories of the several orders of diseases, and their division into genera; semeiology, or the doctrine of signs; a general scheme to preserve health; and a general scheme of curing diseases.

The second, or practical part of the work, is divided into nine books, in which the history and method of cure of the following diseases are delineated; viz. fevers, inflammations, fluxes,

fluxes, painful diseases, spasmodic diseases, inabilities and privations, asthmatic diseases, mental diseases, and cachexies. The author proposes hereafter to add three other books to this part of the work, if what is now published should be found to meet with approbation. If the sentiments of others coincide with our opinion, Dr. Macbride needs not hesitate to complete his intended plan. For though we have objected against the minute arrangement of his system, the execution of the work is justly intitled to our praise; and whoever peruses it with attention, we venture to affirm, will reap more useful knowledge from this Introduction, than from any other single book on the theory and practice of physic.

As a specimen of the author's perspicuity, we shall lay before our readers a part of the general methods of treating inflammations.

• Methods to promote a Resolution.

• When we laid down the theory of inflammations in general, the different ways they terminate were then explained: the first of which is by resolution; and this, when practicable, is what we are always to aim at, except in cases where it is found that the inflammation is owing to the expulsion of some acrid matter from the blood, in the way of crisis.

• Bleeding is one of the principal means used to check the progress of an inflammation, and drawing off a large quantity of blood will always, for a time, allay the general intenseness of motion in the vascular system, and abate that excess of heat which is a necessary consequence; but it will not always calm the local intenseness, or lessen the degrees of oscillatory motion in the vessels where the inflammation is seated: we therefore have recourse also to local bleedings, which, tho' the quantity thus taken away be but small, are found of more immediate service in abating the inflammation, than taking a considerable number of ounces from the arm. These local bleedings are accomplished by leeches, or by cupping with scarification.

• But smart purging is, in general, a more certain means of abating an inflammation than even bleeding; for, in this way, large derivation may be made, in consequence of which, the inflamed vessels will return to their natural rates of motion, and recover their due degrees of strength.

• Nitre, as being the most powerful cooler in the materia medica, is frequently given, though not always with success; for though it may have considerable powers in allaying the general heat, yet it does not seem to have much virtue in abating that which is local.

• In external inflammations, where we can avail ourselves of topical remedies, the application of things which have an emol-

emollient and sedative quality will be necessary, where the predominant cause of the disease is excess of the oscillatory motion.

‘ But when an inflammation is seated internally, so as not to admit the immediate application of topical sedatives, nothing is more effectual in procuring a resolution, than laying on a blister where the pain is felt, or as near to it as the nature of the case will allow.

‘ Or, if the pain be less urgent, and blistering should be deemed too severe, then, rubbing with volatile liniment, laying on bags of flannel filled with hot salt, or applying some stimulants by way of poultice, must be substituted in the room of blisters.

‘ Discutient fomentations are chiefly to be depended on in such inflammations as succeed wounds, bruises, fractures, and the like external injuries.

‘ But there ought to be some attention given in regard to continuing the use of fomentations, lest they be protracted beyond the due time; for then they will do harm, by creating an additional laxity of the fibres, whence will succeed weakness and obstinate swellings.

‘ These are the means whereby we may hope to succeed in procuring a resolution of an inflammation, when it is owing more to an increase of oscillatory motion than to a defect of the the resisting power; but in those cases which evidently depend most on relaxation, and weakness of the vessels, we are to be more sparing with respect to bleeding and purging; we should also omit the application of emollient and warm fomentations, and depend on astringents, repellents, and strengtheners.

‘ Strengtheners are also required in cases of inflammation which are owing to excess of oscillatory motion, so soon as this shall be allayed by the means already proposed.

‘ The external strengtheners usually consist of solutions, and mixtures of white vitriol, alum, saccharum saturni, lapis calaminaris, and tutty, in rose or plantain water; also tincture of roses and infusions of balauſtines, and of pomegranate peel: these are occasionally made into eye waters and gargles, for such species of ophthalmia and quinsy as shew plainly that the fault lies chiefly in the weak and relaxed state of the inflamed vessels: these diseases often require the use of internal strengtheners, the principal of which is the cortex, aided by cold bathing.

‘ Blistering, though frequently ordered in these cases, is not found to be of that immediate service as in the inflammations which proceed from a predominancy of the other conjunct cause.

‘ *Management in Cases of Exudation.*

‘ So far with respect to the methods which are to be occasionally put in practice when there are hopes of a resolution; but from calling to mind the history of the progress of inflammations, it is easy to understand, that unless we are so happy as to succeed in procuring this desirable termination early in the disease, it will soon be too late to expect it; it is therefore only within the first four or five days (unless the degree of inflammation be but slight, and it proceeds chiefly from relaxation) that we are to pursue the methods directed for procuring a resolution; after that, if the symptoms still continue to grow more distressing, the best that can be done is, to favour the exudation, when the seat of the disease, and nature of the part affected, will allow that way of termination; which, as hath been formerly explained, is when the vessels which run on or near the surface of different parts, are those which have been seized by the inflammation.

‘ The pores and open orifices on the surface, which is the seat of inflammation, ouze out a quantity of purulent fluid, which seems to be a peculiar composition of lymph, mucus, and oil, with sometimes an evident share of the red part of the blood.

‘ If the inflamed part be one of those which are naturally supplied with lymph and mucus, for the purposes of keeping the membranous coverings in a state of moisture, the discharge by exudation is generally very considerable.

‘ Persons conversant in the dissection of morbid bodies, have frequent occasion to see collections of this exuded matter in the abdomen, where it has oozed from the pores on the surface of the peritoneum, or of different viscera which have been inflamed; and in the thorax, where it has exuded from the pleura or surface of the lungs, without any visible breach, ulceration, or dissolution of the solids.

‘ On some occasions, however, this purulent matter which is thrown off by exudation does acquire a degree of sharpness sufficient to melt down the solids, and form superficial ulcers; and when the more subtil part of it is exhaled, it frequently leaves whitish or yellowish sloughs behind, adhering like a membrane to the surface of the inflamed part.

‘ There are no certain methods of knowing when an inflammation terminates in the way of exudation, except in such cases as allow the matter to discharge itself; for, when it is pent up in the thorax, or any other cavity, it will be impossible to tell how things are, until a new train of symptoms shall arise; for the pain and heat, and the symptoms which necessarily attend them, will subside, when the inflamed ves-

sels thus get rid of their load, and are freed from the distension.

‘ But matters seldom remain long in suspense; for the hectic fever, which infallibly succeeds, will sufficiently shew that there is a purulent fomes.

‘ It is only in cases of external inflammation that any material aid can be afforded, when the disease terminates in this way; and here, the general scheme must be to facilitate the discharge, so as to let the purulent matter entirely pass off; to moderate the remaining force of the inflammation, and prevent any destruction or ulceration of the solids.

‘ Hence the same means that were proposed in procuring a resolution, must still be persisted in to a certain degree; and we must repeat the bleedings, and give cathartics, according to the violence of the inflammation, and according as there appears to be more or less of a flow of humours to the inflamed part.

‘ The topical applications here consist of lotions, epithems, cerates, unguents, and injections; the composition of which must be varied according as they are intended to cleanse, to heal up, or to strengthen.’

To this work an appendix is added, concerning the effects of wort, or infusion of malt, in curing the scurvy at sea. It has been formerly printed, but is now republished for the satisfaction of those readers who are not furnished with the first edition.

V. *A Journal of the Swedish Ambassy, in the Years M.DC.LIII. and M.DC.LIV. from the Commonwealth of England, Scotland, and Ireland. Written by the Ambassador the Lord Commissioner Whitelocke. With an Appendix of original Papers. In 2 Vols. 4to. 1l. 11s. 6d. Boards. Becket and De Hondt.*

FEW parts of history afford greater entertainment than those which present us with anecdotes of eminent persons; and our curiosity is never so agreeably engaged as in tracing the progress of respectable characters through the private walks of life. The work now before us, so far as it extends, may be considered as the most copious fund of minute incidents that we meet with in biographical writings. It must be observed at the same time, that they are generally of an unimportant nature, and such as, in the life-time of the author, would have proved very little interesting to the public. In the present age, however, they derive a degree of veneration from the distance at which they are placed, and from the great integrity of their author. They also possess the merit of casting,

in many places, new light on the genius and some particular characters of those times.

The embassy of which this work is the journal, was projected by Oliver Cromwell and the council of state, for the purpose of concluding an offensive and defensive alliance with the queen of Sweden. The lord commissioner Whitelocke, at this time much advanced in years, was for many reasons averse to the employment; and it appears not to have been without the warmest solicitations of the protector that he was at last prevailed with to embrace it. The author has minutely related some conferences which passed on the subject; one of which was with Cromwell, another with his own wife, and a third with William Cooke, his tenant. After mature deliberation, at a subsequent conference with Cromwell, he consents to the proposal, and his compliance is received by the general with great cordiality. We shall lay before our readers the conversation which was held at this interview.

‘ Early in the morning Whitelocke had access to the general, and this discourse with him.

‘ *Wh.* I was to attend your excellence, butt mist of you.

‘ *Crom.* I knew not of it; you are alwayes wellcome to me. I hope you have considered the proposall I made to you, and are willing to serve the common-wealth.

‘ *Wh.* I have fully considered it; and with humble thanks acknowledge the honor intended me, and am most willing to serve your excellence and the common-wealth; butt in this particular I humbly begge your excuse. I have indeavoured to satisfy my owne judgement, and my neereft relations, butt can doe neither; nor gaine a consent, and I should be very unworthy and ungratefull to goe against it.

‘ *Crom.* You know that no relations use to sway the ballance in such matters as this. I know your lady very well, and that she is a good woman, and a religious woman; indeed I think she is: and I durst undertake, in a matter of this nature, wherein the interest of God and of his people is concerned, as they are in your undertaking of this buisnes, I dare say my lady will not oppose it.

‘ *Wh.* Truly, sir, I think there is no woman alive desires more the promoting of that interest; but she hopes it may be done as much, if not more, by some other person.

‘ *Crom.* Really I know not in England so fitt a person as you are for it.

‘ *Wh.* Your excellence cannot butt know my want of breeding and experience in matters of this nature, and of language.

‘ *Crom.* I know your education, travayle, and language, and experience have fitted you for it; you know the affayres of Christendome as well as most men, and of England, as well as any man, and can give as good an account of them. I think no man can serve his countrey more then you may herein; indeed I think so, and therefore I make it my particular suit, and earnest request to you to undertake it: and I hope you will show a little regard to me in it; and I assure you that you shall have no cause to repent it.

‘ *Wh.* My

‘ *Wh.* My lord, I am very ready to testify my duty to your excellency. I acknowledge your many favours to me, and myselfe an officer under your command, and to owe you obedience. But your excellency will not expect it from me in that wherein I am not capable to serve you: and, therefore, I make it my most humble suit to be excused from this service.

‘ *Crom.* For your abilities I am satisfied; I know no man so fitt for it as yourselfe; and if you should decline it (as I hope you will not) the common-wealth would suffer extremely by it, your own profession perhaps might suffer likewise, and the protestant interest would suffer by it: indeed you cannot be excused, the hearts of all the good people in this nation are sett upon it, to have you undertake this service, and if you should waive it, being thus, and at such a time when your going may be the most likely means to settle our buisnes with the Dutch and Danes, and matter of trade, (and none, I say again, can doe it better than you); the common-wealth would be at an extreame prejudice by your refusall. But I hope you will hearken to my request, and lett me prevayle with you to undertake it: neither you nor yours, I hope, shall ever have any cause to wish you had not done it.

‘ *Wh.* My lord, when a man is out of sight he is out of mind. Though your excellency be just and honorable; yett your greater affayres calling you off, those to whom matters of correspondence and supplies must be referred, will perhaps forget one who is as farre of, and not be so sensible of extremitities in a forein countrey as those who suffer under them.

‘ *Crom.* I will ingage to take particular care of those matters myselfe, and that you shall neither want supplies nor any thing that is fitt for you: you shall be sett out with as much honor as ever any ambassador was from England. I shall hold myselfe particularly obliged to you if you will undertake it; and will stick as close to you as your skin is to your flesh. You shall want nothing either for your honor and equipage, or for power and trust to be reposed in you, or for correspondence and supplies when you are abroad; I promise you, my lord, you shall not. I will make it my buisnes to see it done. The parlement and councill, as well as myselfe, will take it very well, and thankfully from you to accept of this imployment; and all people, especially the good people of the nation, will be much satisfied with it: and, therefore, my lord, I make it againe my earnest request to you to accept this honorable imployment.

‘ This extraordinary earnestnes of Cromwell, so that he would not be satisfied unless Whitelocke did accept the imployment, nor by any means be prevayled with to excuse him; and Whitelocke seeing plainly that he could not decline it, without making Cromwell, the parlement, and councill highly distastd against him, and to be his covert, if not open enemies, for neglecting and slighting them, who had opportunity, and power, and will, to be even with him.

‘ He came to this resolution, (which, uppon prayer to God and advice of his friends, he had formerly taken) that if he should find it with Cromwell as he did, then to consent rather to goe the journey in great daunger, then to stay at home in greater; and to hope to doe some service for the protestant people and interest. Therefore, after some pause, Whitelocke spake againe to Cromwell thus:

Wh. I see your excellence is inexorable for my excuse; and much sett upon it, with more then ordinary earnestness, for me to undertake this service, for which, (though I judge myselfe insufficient) yett your judgement and the councill's is, that I am capable to doe some service to the common-wealth, and to the protestant interest herin, and to the honor of God, which is above all other motives: and hoping that it may be so; and to testify my regard and duty to your excellence, who have honored me with your personall request for it, and the councill having unanimously pitched upon me; and to manifest that I am not self-willed, and how much I value your excellence's commands, and can submit my own to better judgements, I am resolved to lay aside further consideration of wife, children, friends, fortune, and all objections and feare of daungers, and to conform myselfe to your excellence's desires, and to the votes of the councill, by accepting this difficult and hazardous imployment; and doe rest confident of your excellence's care and favour towards me, who undertake it by your command: and hope that such allowances and supplies will be afforded me, and such memory had of me in my absence, as shall be agreeable to the honor of the nation, and of yourselfe, and the buisnes, as also of your servant.

Crom. Mylord, I doe most heartily thanke you for accepting the imployment, wherby you have testified a very great respect and favour to me, and affection to the common-wealth, which will be very well taken by them; and I assure you, that it is so gratefull to me, who, upon my particular request have prevayled with you, that I shall never forgett this favour, butt endeavour to requite it to you and yours; really, my lord, I shall: and I will acquaint the councill with it, that we may desire further conference with you.

He went away well pleased; and Whitelocke's friends thought what he had done to be rationall; but tender affection was full of passion and weeping.

The puritanical character of those times is strongly marked by the question which was started in parliament upon the report that Whitelocke had accepted the office of ambassador; namely, whether or not he was a godly man? After some little debate, however, it was unanimously voted, that he should be sent ambassador extraordinary from the commonwealth.

The next object of consideration was to fix the appointments of the embassy. For this purpose, Whitelocke was desired to deliver his proposals to the council; and he seems from these to have entertained no small idea of the dignity with which he was invested. He apprehended that it would be requisite for the honour of the parliament, and his own security, that he should carry with him near a hundred persons in his retinue, and be allowed at the rate of 1500 l. a month; or if this was thought too high, he humbly proposed 1000 l. advance for his preparations, beside coach and liveries, and 1200 l. a month for all his charges. When all things are settled for his departure, many of his friends assemble together, and after prayers, and expounding several passages of Scripture, Whitelocke addressed

dressed the audience in a speech to the following effect; with which we present our readers, as an instance of the religious declamation which mixed with the transactions of that age.

“ My very worthy friends,

“ Such you have shewed yourselves to be by this meeting; severall of you have spoken what it hath pleased God to putt into your hearts, and that with great piety and affection; and have sought God on my behalfe, and I suppose you may expect to heare something from me likewise on this occasion, wherein I am so much concerned. I shall not hold you long, and shall speake from that scripture from which I have taken much comfort, Gen. xxviii. 15. where God makes this promise to Jacob, in his journey to Padan Aram: “ Behold I am with thee, and will keep thee in all places, whither thou goest, and will bring thee againe into this land.”

“ Jacob was a faithfull servant of God, and heir of the promise; I am a poor inconsiderable worme; yett God delights to glorify his mercy on the meanest subjects. God directed this journey of Jacob's, I hope he hath directed mine, and called me to it; I am sure I did not seeke it, nor had ever any one a freer call to any service. Methinkes I heare the same words spoken by the same God, though to so worthies a creature as I am: “ Behold I am with thee in all places; whither thou goest, I will bring thee againe into this land.” My confidence is in this mercy of God; and my hopes, that he may use me as an instrument to promote his honor, hath bin my chiefe motives for this undertaking, and is my only hope to partake of this gracious promise. These words to Jacob are spoken to all who shall be att any time in God's service, and depend on him.

“ That I have designed heerby to serve my countrey, without expectation of profit to myselfe, may have the more credit from the smallenes of my allowances, and the unlikelyhood of advantage by the employment.

“ Nor was there much pleasure to be aimed att in so long and dangerous a journey to the northerne countryes, in the depth of winter: nor could much honor be added by it to my present condition; and if any, it would be farre fetcht, short, and deare bought.

“ It is the honor of God, the good of his people, the advantage of my countrey, which are the grounds of this my undertaking; wherein I desire to trust in my God, who hath bin with me in many former great actions and perills, “ in six troubles and in seven.” I hope he will be still unto me (as he is to all that rest upon him) a sun to direct me, to give me light to shine upon me, and to comfort me; a shield to protect and defend me and my company; and an exceeding great reward to me, farre beyond any that the most bountifull state or prince can bestow upon their best deserving servants.

“ I have butt one thing more to trouble you with att this time; it is to returne my most hearty thanks to you for the favour and comfort of this meeting, for your pious exhortations; and fervent prayers to God on my behalfe.

“ O that I might be carryed forth in this action upon the winges of prayer; I hope I shall: and make it my earnest suit to you, my

christian friends, that as now, and att severall other times, you and many others have bin seeking the Lord for me; that your prayers may not cease; that they may not leave me, when I shall leave you; butt that whilest I am with you, and in my absence from you, I may be remembred in your prayers, and recommended to the protection, guidance, and blessing of him, who is the God of prayer and mercy; who delights in such offerings as these, and never denyes his blessings to those that seeke him with fervent hearts and prayers."

The following anecdote gives us some idea of the customs of the last century, with the author's domestic character, and extraordinary minuteness in this Journal.

' An old and faithfull servant to Whitelocke, who had served his father and him forty years, would needs come himselfe to London, to take his leave of his master, and in his cart, brought up with him meale and other things for Whitelocke's journey; he would not be perswaded to stay all night in London; butt, in his returne home, near Maydenhead, he suddenly fell downe in the highway, not able to speake; his men helped him up into his carte, and there presently, and quietly, he departed out of this world, and became a saint in heaven: he was on earth, a faithfull, discreet, and loving servant and friend to Whitelocke, and his family.'

In the beginning of November 1653, after a tender conversation with his wife, which is particularly related, Whitelocke embarks on his embassy, and arrived at the Swedish court the 20th of the following month.

Almost every anecdote in this Journal affords proof of the author's great precision in recording the incidents which occurred; and in others, the strength of his memory is equally apparent. A conversation is related that passed between him and the skipper of a Dutch vessel which he took on his passage, where upwards of forty questions and answers are mentioned on each side. In one of the ambassador's conferences with the queen of Sweden, we are informed of the stratagem he used for preventing any bad consequence from the interception of his dispatches to England.

' — The queen, says he, who used much variety and digressions in her discourse, asked Whitelocke:

' *Qu.* How doe you contrive it to write to your superiors, that others may not know what you write, in case your letters should be intercepted: doe you write by cyphers?

' *Wh.* That is a way that may easily be uncyphered; butt I use to write to my generall by such a way as no flesh can ever find out, butt by agreement before-hand.

' *Qu.* How is that I pray?

' *Wh.* I leave with my generall, or with the secretary of the councill, two glasses of water, which I make: with the one of the waters I write my letters, having two like glasses of waters with myselfe. The letter, thus written, no man can possibly reade, no more then if it were written with sayre water; butt wash over this

this letter with the water in the other glasse, and it turnes it to blacke, and just as if it had bin written with inke.

Qu. This is a curious way indeed; and have you of those waters heer?

Wh. Yes, madame, I make them myselfe, and have left of them with my general; so that no creature can reade his or my letters without them.

After a tedious negociation, Whitelocke at length concluded the treaty which had been the object of his embassy; and leaving the court of Sweden about the middle of May 1654, he arrived safe at London, with all his retinue, on the 1st of July following. The two or three subsequent days are spent in receiving the congratulations of his friends, a conference with the protector, and pious addresses to heaven for the safety and success of his journey. On the 6th of the same month, he went to Whitehall, where, in a speech, he delivered a circumstantial account of his embassy, during the relation of which, the protector is represented as sitting in his great chair at the upper end of the table, covered, while the council sat uncovered on each side. When Whitelocke had ended his speech, we are told, that the protector, pulling off his hat, and immediately putting it on again, desired Whitelocke to withdraw. In about a quarter of an hour afterwards a message was sent to him to return, when the protector, repeating the same ceremony as before, addressed him in words to the following effect.

“ My lord,

“ The councell and myselfe have heard the report of your journey and negotiation with much contentment and satisfaction, and both we and you have cause to blesse God for your returne home, with safety, honor, and good successe, in the great trust committed to you; wherein this testimony is due to you, that you have discharged your trust with faithfullness, diligence, and prudence, as appears by the account you have given us, and the issue of the buisnes.

“ Truly, when persons, to whom God hath given so good abilities as he hath done to you, shall putt them forth, as you have done, for his glory, and for the good of his people, they may expect a blessing from him, as you have received in an ample measure.

“ An acknowledgment is also due to them from their countrey, who have served their countrey faithfully and successfully as you have done: I can assure your lordship, it is in my heart, really it is, and, I thinke, in the hearts of all heer, that your services in this employment may turne to an account of advantage to you and yours; and it is just and honorable that it should be so.

“ The Lord hath showed extraordinary mercy to you, and to your company, in the great deliverances which he hath vouchsafed to you; and especially in that eminent one, which you have related to us, when you were come neer your own countrey, and the enjoyment of the comforts of your safe returne: it was indeed

a great testimony of God's goodnes to you all, a very signall mercy, and such a one as ought to rayse up your hearts, and our hearts, in thankfullnes to God, who hath bestowed this mercy on you; and it is a mercy also to us, as well as to you, though yours more personally, who were thus saved and delivered by the speciall hand of Providence.

"The goodnes of God to you was also seen in the support of you, under those hardships and daungers which you have undergone in this service; lett it be your comfort, that your service was for God, and for his people, and for your country: and now that you have, through his goodnes, past them over, and he hath given you a safe returne unto your country, the remembrance of those things will be pleasant to you, and an obligation for an honorable recompence of your services, performed under all those hardships and daungers.

"For the treaty, which you have presented to us, signed and sealed by the queen's commissioners, I presume, it is according to what you formerly gave advice to us from Sweden; we shall take time to peruse it; and the councill have appointed a committee to looke into it, together with your instructions, and such other papers and things as you have further to offer them: and I may say it, that this treaty hath the appearance of much good, not only to England, butt to the protestant interest throughout Christendome; and I hope it will be found so, and your service thereby have its due esteem and regard, being so much for publique good, and so discreetly and successefully managed by you.

"My lord, I shall detain you no longer, butt to tell you, that you are heartily wellcome home; that we are very sensible of your good service, and shall be ready on all occasions to make a reall acknowledgement therof to you."

When we consider the strain of this speech it appears to be very faithfully related; and breathes the uniform spirit of the other public discourses of Cromwell. The anecdote which follows, is an instance how much that celebrated personage affected popularity on some occasions.

"When the protector had done speaking, Whitelocke withdrew into the outward roome: whither Mr. Scobell, clerke of the councill, came to him with a message from the protector, that Whitelocke would cause those of his retinue, then present, to goe into the protector and councill, which they did; and the protector spake to them with great courtesy and favour, bidding them wellcome home, blessing God for their safe returne to their friends and native country, and for the great deliverances which he had wrought for them: he commended their care of Whitelocke and their good deportment, by which they had testified much courage and civility, and had done honor to religion, and to their country; he gave them thanks for it, and assurance of his affection to them when any occasion should be offered for their good or preferment."

Notwithstanding these declarations, we are informed, that few of Whitelocke's retinue ever obtained any favour, though their master solicited for many of them. It appears to have been with great difficulty, and not till some time after, that
even

even himself procured payment of what was due for the charge of his embassy.

The first article in the Appendix is the author's Preface and Dedication to his children, of his general work, entitled, *Whitelocke's Labours*; a work which was originally written for the use of his own family, and has as yet been concealed from the public eye. We have the pleasure to find, however, that Dr. Morton, the editor of these volumes, signifies an intention of obliging the world with such a part of the *Labours* as have fallen within his researches. If we may judge of their utility from the Dedication here published, we should imagine that they contain an excellent collection of moral precepts and examples. The Dedication to his children is remarkable for piety and paternal affection; and warmly inculcates an adherence to the dictates of religion and prudence.

The other articles in the Appendix are, translations of state papers, and originals on various detached subjects, among which are many observations on the laws, constitution, and government of the Swedes and Goths.

This Journal, like the work abovementioned, appears to have been originally devoted by the author to the private circle of his own family. On this account, if many of the anecdotes should seem of a trivial nature, it ought to be remembered, that they might be interesting to those for whom they were intended. To record minutely so great a variety of incidents as to form two Quarto volumes from the occurrences of eight months, must, at least, give a high idea of the literary application of the author. Though the transactions which this Journal contains relate but little to the public affairs of the nation, yet it presents us with several interesting anecdotes of the manners and most conspicuous personages in the time of the English commonwealth. We view the lord commissioner Whitelock with particular pleasure in the domestic scenes of retirement, where his character appears to advantage in every social capacity; and where his singular piety, though not wholly untainted with the prevailing peculiarities of that age, seems neither to have been sullied by austerity, nor inflamed by the fervors of fanaticism.

VI. *Travels through* Holland, Flanders, Germany, Denmark, Sweden, Lapland, Russia, the Ukraine, and Poland, in the Years 1768, 1769, and 1770. By Joseph Marshall, Esq. Three Vols. 8vo. 15s. Boards. Almon.

THE tour of Europe which our fine gentlemen make is so confined, that although we have so many accounts of it published, the greater part of Europe is still imperfectly

known to us. The travellers through the southern parts, if not led thither by the prevalence of fashion, or sent under the care of a tutor, they scarcely know why, are generally men who, having a fondness for antiquity and the polite arts, expect to gratify their taste there more than they could do in countries less polished; the philosopher, however, finds many objects to exercise his reflections amongst the rude boors of the North; and the man of mere curiosity will not behold either them or their active commercial neighbours without satisfaction; perhaps, not without acquiring more useful knowledge than he would have obtained by any other method. It was not, therefore, without pleasure, that we saw the publication of the work before us, which promised to afford much entertainment in a track but little beaten; how far our expectations have been answered we shall now consider.

Mr. Marshall began his tour by the way of Holland: after giving a short account of Rotterdam, he describes his journey from that place to the Hague. The first six miles, as far as Delft, he went in a treckschuyt, or passage-boat, drawn by a horse, at the rate of three miles and an half an hour. The freight for himself and his servant was only twelve stivers, a circumstance which he finds great fault with, as the cheapness enables very low and vulgar people to become passengers, or, to use his own expression, 'all the blackguards who were born to use their feet.' The boats, he says, are well built; the cabin a good room, with windows so disposed, that you may see much of the country; and he allows, that if the fare was sixpence a mile, they would be agreeable to travel in. Complaints on this head, we think, come with a very indifferent grace from our traveller, as he very frequently complains of the contrary extreme; beside, those who have objections to travelling with low company may travel by themselves.

From the Hague he proceeded to Leyden, where he made enquiry into the state of the woollen manufacture there, which consists of broad and narrow cloths, serges, and camblets; inferior, indeed, to those of England. From thence he went by Haerlem to Amsterdam, where he has an opportunity of enquiring into the state of the Dutch navy, which he believes to be reduced to a much lower condition than the states are willing to own. It appears, indeed, that the pompous account published of it, and here quoted, is not to be depended on; but it is surprising, that the states should suffer their navy to decline, to which they in some measure owe their existence.

We cannot help mentioning here the cant phrases which our author very frequently indulges himself in; one of which

we now meet with. 'I paid,' says he, 'twenty florins a week for lodgings, and seventeen more for board, that is, for *self and man*.' Does not this resemble a shopkeeper's style, who signs receipts for *Self and Co*?—In another place we are told, that the smoke from sea-coal is *beastly*.

At Sardam, near Amsterdam, Mr. Marshall viewed the mills for sawing timber for ship-building, &c. which, he says, are admirable contrivances, as are those for grinding dying-woods and dying-roots; so that no where in Holland will a stranger find stronger motives for reflection on the vast industry of the Dutch, or on the great benefit of their frugality and contrivance in manufactures, than in this village.

We cannot here avoid contrasting the folly of the French with the prudence of the Dutch in the management of trade and manufactures. The former refused to make use of a machine by which one man might do the work of fourteen in silk-weaving, while the latter gladly adopt contrivances which spare labour in a much greater degree. The ridiculous notion that those people who are at first unemployed will starve, never occurred to the Dutch, and the event proved that they acted wisely, for it appears by authentic records that the sawyers, when they lost their occupation, became ship-carpenters, and that the increase of demand for ship-building, owing to the cheapness of sawing, furnished them all with employment.

In the course of his travels through Holland, our author made many observations on the neatness of the inhabitants, which is not only displayed in their houses and furniture, but in all their farming offices; their very implements of husbandry are kept by the boors in the most exact order, and appear like household instruments. This excessive neatness Mr. Marshall greatly admires; but we must confess it is not quite so much to our taste, unless it can be had without the pains which it costs these people. The advantages arising cannot, we think, repay the labour; and we shall never be brought to adopt the amazing cleanliness of their towns, although it sometimes induced our traveller to stay longer in them; a people who take pains to wash their streets, will be too often employed in washing their apartments, to make it comfortable for any one to sit in them who values his health.

Having occasion to mention the employment which great numbers of the poor find in making fishing-nets, Mr. Marshall offers his opinion on the method of rendering both that branch of business, and the fishery itself, more advantageous

to ourselves. As there appears some weight in his reasoning, we shall lay it before our readers.

‘ The number of their poor which the Dutch maintain by their herring fishery, is very considerable, and should make us, on whose coasts they go to fish, more attentive to reap advantages, which nature has laid at our door. Our poor-rates, in vast tracks of the country, run extremely high, and in others our poor are starving for want of employment; while our more industrious and meritorious neighbours maintain themselves on our fish, and have the trouble of going 200 leagues to catch that which we might take in our own harbours. The whole circle of European politics do not offer a more striking instance of supineness. The infinite advantages which would attend the establishment of a great herring fishery in some of the western isles of Scotland that are the best situated for the business, ought to engage our government to act with more vigour in that affair. All the plans that have been laid down by the corporation of the free British fishery are nugatory. The only possible way of succeeding (and the Dutch owned [owned it] to me more than once) would be to build a town in the western isles, and make it the seat of the whole undertaking. There to build all the busses and boats used; to make the nets; to establish manufactures of cordage, small anchors, &c. with yards, docks, magazines, &c. also to have the ships that carried the herrings to market built and rigged there, and in regular employment; the coopers that made the barrels settled on the spot; also bounties should then be given for every buss, boat, or barrel of herrings: but the company should above all attend to provide an immediate market for all the fish caught, and salted, and barrelled according to their directions, under the eye of the inspectors. It then should be their business to load their ships with them and freight away for the Mediterranean, Portugal, and the West Indies. When once the fishermen found a certain market for all they caught, and cured honestly, their profession would encrease amazingly, new towns would rise up, and a general alacrity spread through all the coasts. This would form new markets for all the productions of the neighbouring estates which would animate their culture; and infinitely increase the value of the land. All this is in the power, not of the king and parliament alone, but of any great nobleman of considerable property in the island. A private capital of 20,000*l.* would go further than five times that sum in the hands of a public company.’

Our traveller next took his route through Flanders, and at Cambray saw the famous cambrick manufactory, which is
now

now much on the decline, owing to the prohibition of cambricks in England, as their exports thither, which were very considerable, are now confined to the smuggling trade only.

At Antwerp our author saw several paintings in the stadthouse, and in the churches, much deserving the attention of connoisseurs in that art; and he gives a list of the principal ones. The better sort of houses here, on account of the decay of trade, are let at very low rates; and the house of the Hanse Towns, which is a square edifice of 230 feet, all of stone, built in 1468, for the use of the merchants trading to the Baltic, is now converted to stabling for trooper's horses, and to hay lofts; 'a sad spectacle, says our author, of the building which was once the residence of wealth and industry, and shews how miserable a fall a place undergoes that loseth a once established trade.' We may, however, observe that although the town may not wear such a splendid appearance as while its trade remained, yet the necessities of life will in such a town be easily purchased; and therefore, to individuals, the loss of trade is not such an evil, as at first sight it may appear.

From Antwerp Mr. Marshall proceeded to Cologne in Germany, and from thence across the miserable country of Westphalia; he made enquiries among the peasants concerning their methods of managing their hogs; and found that their chief food was chesnuts, which they got wild in the woods, and to which probably their flesh owes its fine flavour; yet after their range in the woods is over, they feed in sties, in the last stage of their fattening, on baked potatoes.

To give our readers an idea of the wretched condition of this country, it will be sufficient to mention the manner in which travellers are treated at what are here called inns. That at which this writer stopped the first night was no more than a large barn, which served for kitchen, parlour, and bedchamber, stable, cow-house and hog-stie. Of this he pitched upon a part which seemed the least offensive from unfavoury smells, and spreading a napkin upon the ground, which served for table and chairs, sat down with his man, to feast upon the provisions they had brought with them: he did, it is true, find here some small tongues, a piece of hung beef, and some brandy. At night his man laid a floor of fern upon the ground, and laid on that a layer of straw, and then his bedding; on one side of him were seven oxen ranged to their racks and mangers, the nearest of which was within three feet of him; as he was not without apprehension of its breaking or slipping the halter, and favouring him with its company in the night; on the other side of him was a cow,
and

and near her a large sow, with a litter of pigs, whose grunting served, instead of soft music, to lull him asleep. At the other end of the barn lay the family, the postboy, the man, and another traveller, men and women all together.

Our traveller remarks, that from the banks of the Rhine to Hanover, which is near 200 miles, he did not see one castle, the residence of some baron, nor one country seat, of a private gentleman; nothing but miserable villages, and scattered cottages, the residence of poverty.

From Hanover Mr. Marshall passed by the way of Hamburgh into Denmark. The peasants here, according to his account, are not sold with the land like cattle, as has been supposed, but seem to have some degree of property in the farms they cultivate; he thinks, however, that they owe much of this ease to some new regulations which have lately been issued by the ministry at Copenhagen. We hope, for the honour of human kind, that these regulations are not amongst those which are thought to have caused the present disturbances in Denmark, and which are alledged as crimes against some of the ministers; although we confess we should not be surprised should it really be so. In some tracks, however, there appeared an essential difference between the state of the countrymen, from what there was in others, as they had no property, but seem to be as entirely dependent on the will of the landlord as the cattle in the fields. The country-seats have a melancholy sequestered appearance, being usually the remains of old castles, with large moats of water around them, and the whole half-surrounded with a thick wood; so that we find the nobles, in the days of villainage, took much the same precautions there as in England, to defend themselves against each other, and to shut themselves up in safety from the resentment of their kings, whom they so frequently offended.

Near one of these country seats our traveller's chaise broke down; but the owner of the castle, count Roncellen, being in sight, rode up to him, and invited him to the castle. From this gentleman he obtained information of many particulars relative to the state of agriculture in Denmark, and with him he viewed several manufactures, which the count had himself set on foot at his own expence. We are exceedingly pleased with the account which this nobleman gives of his proceedings. 'In all the improvements, says he, which I have made on my lands, by letting them to the peasants, I have adhered strictly to the rule of proceeding on the very contrary conduct which is common among nine tenths of the nobility of the kingdom. They keep their peasants as poor and as humble

as possible; I, on the contrary, do every thing to enable them to enrich themselves, and would rather inspire them with the manly boldness of the poor in your country, than keep them in the slavery of ours. We have a great power over them, and they are bound to perform so many services to their lord, in person, and with their cattle and teams, if they have any, so that they [that they] have very little time to themselves, if they are so unfortunate as to be subject to an un pitying superior. People in such a situation are by no means fit to assist me in my general plan of improvement, hence, therefore, all that hire land of me, or have rights of commonage or cattle, pay me given rents, exclusive of all services, without a particular bargain; as I make it a rule never to call on them for any thing, and the sweets of being left to themselves are so great, that they are induced to pay me better rents, and make up the surplus by a greater degree of industry; as they find that whatever they make, is to be for the advantage of themselves and [their] families. I find every day the advantage of this conduct: my peasants grow into wealthy farmers, or, at least, are all in easy and happy circumstances; they marry, and beget numerous posterities; the population of my estate increases, and with the people the general markets for products, which I have all along aimed at, and which is just so much clear gain into my pocket. I have not a man upon my estate, that is not profitable to me in some way or other; and it is incredible how quick they increase. There is not such a thing as a marriageable man or woman upon it that are [is] unmarried; every man and woman that apply to me for a house, are sure of having one built for them, if I know them to be of good characters, and industrious; and they have all a small piece of land, and [there are] none but what are chearful and contented. In such a situation, marriages cannot but abound and the people increase, in a manner which none of the countries of Europe have any idea of. Among all my people, there is not one that is burthensome to the rest; no old peasant or labourer but what has saved enough, before he was in years, to live happily in his latter days; very few but what become little farmers before they are old, and in a state in which their relations would think it shameful to let them want their assistance.'

How much is it to be wished that the great landholders in England were all actuated by a like spirit with this worthy nobleman.

In their diversions the Danes follow the fashions of the French and English; cards, chess, billiards, and tennis, are very common amongst them. There is both a French and

Danish theatre at Copenhagen, and an attempt, though unsuccessful, has been made for an Italian opera.

From Denmark our traveller returned for a few months to London, as it was too cold in winter for him to travel thro' Sweden. We here take our leave of him till next month, when we shall attend him through the rest of his journey.

[To be continued.]

VII. *An Essay towards an Investigation of the Origin and Elements of Language and Letters; that is, Sounds and Symbols.* By L. D. Nelme. 4to. 6s. sewed. Leacroft.

THIS learned etymologist may be compared to a laborious naturalist, who, in order to discover the source of a river, is not satisfied with tracing it upwards to its fountain, but attempts to pursue it through its interior channels, to investigate and analyse all its drops and particles, before they form themselves into a rill.

The discoveries which he now communicates to the public, have been the fruits of thirty years contemplation. For speaking of his hypothesis, or, if we may be allowed the phrase, his hobby-horse, he says:

‘ Letters being symbols expressive of ideas, and not arbitrary capricious marks, fortuitously struck the writer’s mind when a youth; nor could he ever get rid of the idea of ascertaining their power. Thirty years are passed since he pursued the thought, amidst the various scenes of *vicissitude* to which humanity is exposed: under affliction he hath found a consolatory amusement in the pursuit of TRUTH; nor had the *amiable* EXISTENCE ever been caught, embraced, or made known, but from an early disappointment, of no consequence to the public.’

What this disappointment was, the world, it seems, is not to be informed. Probably it was love. The author’s expressions lead us to form this conjecture. For what can he possibly have in his head but love, when he talks of *catching* and *embracing* an *amiable existence*?—Yet, by the bye, he seems to have treated this *amiable existence* very cruelly, in thus throwing her upon the public after thirty years cohabitation!

But leaving the lover, let us proceed to the author.

‘ Those, who in searching for investigations of words have attended to their origin, have acknowledged the necessity of recurring to the primitive *roots* of language; which includes the primordial ideas of the first people, and also the *sounds* and *symbols* whereby they represented those *ideas*. By *sounds*, we mean words; by *symbols*, letters.—

‘ Though letters, or *symbols*, (abstractedly considered) are the representation of *things*, yet lexicographers have been insensibly led aside by custom, to seek the meaning of words, or letters *combined*, without attending to the *ideas* represented by those letters, or symbols, in an *uncombined* state; or once reflecting, that the way to attain the knowledge of any science, is by a regular initiation into the first principles or elements thereof.’

He proceeds to tell us, ‘ that to the ignorance of the analogy and power of sounds and symbols may be attributed the uncertainty of orthography, and the dialectical variations therein, in the different counties or districts of the several nations of Europe; that to the same cause may be attributed the slow progress which our youth make in learning and knowledge at our public schools; and that futile, languid, unanimated method of expression, to which our divines and lawyers are so much addicted; together with a vicious, undetermined pronunciation of the symbol itself.’

‘ Each *symbol*, or *letter*, he says, primarily had a precise idea pertaining to it; hence the expression in Ælfric’s English-Saxon Grammar, *All and every letter hath three properties; name, shape, and power*. The English *Sac-sons* attributed but *one* power to *one* symbol: for example, the power they attributed to the *symbol* C was perfect, determined, and unalterable; its form is the *symbol* of a receptacle, or a *ca-pacious* body: thence *ca-t*, an open mouthed creature, analogous to the Hebrew **קאט** *kat*, which signifies a pelican, a bird with a *ca-pacious* bill.—

‘ The Most High, or as our *Sac-son* ancestors called the Deity, called **THRIGHTEN**, *The-Right-one*, is uniform in all **HIS** works: all **HIS** creation, and every minute part thereof, participates of two most simple, most perfect, and most essential forms; the *line* | the symbol of altitude, and the circle **○** the symbol of the horizon.

‘ These symbols contain in them the first elements, the forms of all created nature. There doth not exist in the whole creation any **BEING**, or **THING**, that doth not partake of these first principles; nor can the human mind conceive of any existence, without *ideas* that include these first elements; which are not only forms essential to all matter, but also to every *idea* of matter that arises in the human mind: they contain in them the elements of every art, and of every science known to man; and they are the radix of letters also, which we have already considered as *symbols* expressive of ideas.’—

' The LINE | and CIRCLE ○ being *symbols* of the *ideas*, of extent and circumference; and the propriety of those *symbols* to represent those *ideas*, being such as all the human race cannot but acquiesce in; it is most probable, that from the beginning they were received precisely in the same manner as we now receive them; and that all men, from Adam to Noah, that is from the creation to the deluge, used *both* *symbols* to describe their different migrations to, and their different settlements upon the earth: for all mankind acquiesce at this day in using those *symbols*, viz. *lines* to represent l-in-es or l-an-es, that l-ea-d from one place, residence, or community, to another; and *circles* for the places of residence, possession, or inheritance of different communities, nations, tribes, and families. The Chinese appropriate those *symbols* to this purpose, and the North American Indians adopt the *same* *symbols* to express the *same* *ideas*.'

The author having in this manner displayed the nature, use, and importance of his theory, briefly considers the origin, form, and properties of what he calls our radical *symbols*, viz. ' l, o, s, A, b, c, d, n, u, i, E, m, r.'

The following short quotations will be a sufficient specimen of our author's etymological discoveries.

' The idea of dividing the earth into three parts, is confirmed by the writing of Plato and Pindar, who affirm that the Gods divided the *whole earth* among them by lot. The word LOT expresses the fact: l-o-t, is by our table reducible to l-o-d; l, *a line*; o, *a circle*; d or ed a final action: so that dividing the *circle* of the earth by *los*, was to divide or cut off part of that *circle* by the line; and that the earth was thus divided into three parts, is confirmed by many writers, particularly the Hebrew doctors, who assert, " that all whatsoever the holy and blessed GOD hath created in this HIS world, is parted into *three* parts." Herodotus also mentions those *three* parts of the earth in our order of dividing it; Asia, Lybia, Europe. The radical investigation of these names perfectly coincides with, and corroborates the general system.'—

' In order to perfect the *circle* or *ring* from the *line* or *strait* bough, it was necessary to tie or twist the ends thereof together, whereby the *ring* became complete: hence our word *beau-ty*; the bow or *bea*, being tied, represented the most *beau-ti-ful* figure upon earth, a figure that cannot but please the eye, and will *be-ay*, or endure to the end of time. The conjunction of the two ends of the bough, whereby the *circle* or *ring* became complete, appears to be thoughtlessly commemorated by the precious stones commonly placed in the rings now worn; and on the high or upper part thereof, where, originally

nally, was the TIE or completion of the *ring*: the circumstance gives us the radix of our termination *tie* or *ty*; which word ever bears in it the idea of *completion*.

‘*Elements* signifies a *line*, and a *circle* united: *el*, a line; *em*, a circle; *en*, one; *ts*, existence.

‘The word *symbol* investigated, is a delineation of the idea pertaining to it: *s*, is; *im*, a circle; *b*, to be; *ol*, all. S-im-b-ol is the *circle*, or representation, that *be*-eth, or continueth to *all*.

‘Limit: *l*, a line; *im*, a circle; *it*, it: l-im-it.

‘The word *Paleg* or *Palec*, (the *b* being redundant), when reduced by our table to radical characters, doth express, perfectly, the *idea* of a division; for example,

‘The radical to *p*, is *b*, which signifies to *be*; *al*, *all*; *ec*, *eke*, or *each*; *be*-*all*-*each*, or *each*-*ed*; divided: all what?—but the *Ol* or *wb-o le* circle of the earth, according to the text.’

In this manner the learned and industrious Mr. Nelme has made a variety of notable discoveries; and given a meaning to words, of which no body before him had the least suspicion. Every syllable, and almost every letter, according to his hypothesis, is pregnant with occult truths, and mysterious meanings.

Some people may think, that all this is fancy, whim, and learned legerdemain. And, perhaps, there may be some reason for this opinion. Let us try what secrets we can deduce from the analysis of a common word, the name of a place at the west end of the town.

A Symbolical Investigation of the Word TIBURN.

* *Tiburne*, says Minshew, is a place of *bournes* and springs where men are *tied up*.’ But we are persuaded, that it rather denotes a place where men are *tied up* and *burnt*; hanging and burning being common forms of execution.

But let us investigate the symbols; ‘for each symbol or letter, as Mr. Nelme informs us, primarily had a precise idea pertaining to it:’ only permit us to write the word *Tiburn* in Hebrew characters.

תִּיבּוּרִן, *tau*, the first letter is a *terminus*, or *cross*. In the first sense it terminates the life of the malefactor, and is the *patibulum*, or gallows, in its proper form. The figure of a cross is more perfectly preserved in the Samaritan †, and from thence in the Greek and Roman alphabets.

The י, *yod*, signifies a *hand*, and in the Samaritan alphabet the form is not ill preserved. But in the Hebrew, the least of of its members, or a small part is used for the whole, or, per-

haps, it is the *digitus index*, the finger of the spectator pointing to the criminal.

2, *beth*, has the outlines of a *house*, which is the meaning of its name; and in a reclined position, represents the *grave*, that mansion or house, into which the malefactor is to be immediately removed.

3, *vau*, signifies a *hook*. And it is well known that the *uncus*, or hook, was used by the ancients at the execution of criminals. To this Horace alludes, Lib. I. Ode 35.

— *Nec sequerus*

UNCUS *abest, liquidumque plumbum.*

Juvenal speaking of Sejanus, says,

— *ducitur UNCO*

Spestandus. — Sat. X. v. 66.

This allusion is illustrated by these words of Suetonius, *Nemo punitorum non et in Genonias abjectus, UNCOQUE tractus.* Tib § 61.

4, *resh*, is a *head*, and denotes *judicium CAPITIS*, or the *pœnam capitalem*, the capital punishment of the offender. The place of execution near Jerusalem, the Tiburn of the Jews, was called *Golgotha*, or the place of a *Skull*; by reason, as St. Jerom says, of the malefactors executed and buried there.

5, *nun*, signifies a *son*, or *child*, which the figure of this letter represents in a sitting posture. And who should this son or child denote, but the children of the criminal, in the attitude of grief and lamentation? But if we take the *nun final* 7, we have a wonderful symbol, a graphical representation of the thief hanging upon the gallows.

From this example, the learned reader will perceive the truth of this remark, which we have already cited from Mr. Nelme, viz. ‘that every symbol, or letter, has a precise idea pertaining to it;’ he will form some notion of that inexhaustible fund of knowledge which is concealed under characters or symbols; and finally, he will perceive the great utility of the Nelmean system.

VIII. *Poems consisting chiefly of Translations from the Asiatick Languages. To which are added, Three Essays.* 8vo. 4s. sewed. Elmsly.

WHILE the frequency of fictitious translations from Oriental manuscripts afforded room to suspect the authenticity of whatever was published under that denomination, it had the additional effect of rendering us doubtful with regard even to the existence of literary genius in that quarter of the world. Our total inacquaintance with the Persian and Turkish lan-

languages increasing this scepticism, the Eastern style was generally considered as an antiquated mode of composition, and no prospect appeared of any real productions of Asiatic poetry being ever imported into Europe. Since men of taste, however, have visited those countries, such a prejudice begins to be dissipated; and we have the pleasure to anticipate a great accession to poetry from the knowledge of the oriental languages which will be diffused upon the publication of the valuable * Dictionary now in the press.

The first poem in this collection is an eclogue, called Solima; written in praise of an Arabian princess, who is supposed to have built a *caravanfera*, with pleasant gardens, for the refreshment of travellers and pilgrims. This poem, we are told, is not actually a translation from the Arabic, but that all the figures, sentiments, and descriptions it contains, are taken from the poets of that country. The following specimen will give our readers a favourable idea of the poetical abilities both of these and the author now under our observation.

‘ Ye maids of Aden, hear a loftier tale
Than e’er was sung in meadow, bow’r, or dale.
The smiles of Abelah, and Maia’s eyes,
Where beauty plays, and love in slumber lies;
The fragrant hyacinths of Azza’s hair,
That wanton with the laughing summer air;
Love-tinctur’d cheeks, whence roses seek their bloom,
And lips, from which the Zephyr steals perfume,
Invite no more the wild unpolish’d lay,
But fly like dreams before the morning ray.
Then farewell, love! and farewell, youthful fires!
A nobler warmth my kindled breast inspires.
Far bolder notes the list’ning wood shall fill:
Flow smooth, ye riv’lets; and, ye gales, be still.

‘ See yon fair groves that o’er Amana rise,
And with their spicy breath embalm the skies;
Where ev’ry breeze sheds incense o’er the vales,
And ev’ry shrub the scent of musk exhales!
See through yon op’ning glade a glitt’ring scene,
Lawns ever gay, and meadows ever green!
Then ask the groves, and ask the vocal bow’rs,
Who deck’d their spiry tops with blooming flow’rs,
Taught the blue stream o’er sandy vales to flow,
And the brown wild with liveliest hues to glow;
Fair Solima! the hills and dales will sing,
Fair Solima! the distant echoes ring.
But not with idle shows of vain delight,
To charm the soul, or to beguile the sight;
At noon on banks of pleasure to repose,
Where bloom intwin’d the lily, pink, and rose;

* An improved Edition of MENINSKI’s Dictionary, revised and corrected by W. Jones, Esq. under the patronage of the universities of Oxford and Cambridge, and the hon. East-India and Turkey companies.

Not in proud piles to heap the nightly feast,
 Till morn with pearls has deck'd the glowing east;
 Ah! not for this she taught those bow'rs to rise,
 And bade all Eden spring before our eyes:
 Far other thoughts her heav'nly mind employ,
 (Hence, empty pride! and hence, delusive joy!)
 To cheer with sweet repast the fainting guest;
 To lull the weary on the couch of rest;
 To warm the trav'ler numb'd with winter's cold;
 The young to cherish, to support the old;
 The sad to comfort, and the weak protect;
 The poor to shelter, and the lost direct:
 These are her cares, and this her glorious task;
 Can heav'n a nobler give, or mortals ask?
 ' Come to these groves, and these life-breathing glades,
 Ye friendless orphans, and ye dow'rlless maids!
 With eager haste your mournful mansions leave,
 Ye weak, that tremble, and, ye sick, that grieve;
 Here shall soft tents o'er flow'ry lawns display'd,
 At night defend you, and at noon o'ershade:
 Here rosy health the sweets of life will show'r,
 And new delights beguile each varied hour.
 Mourns there a widow, bath'd in streaming tears?
 Stoops there a sire beneath the weight of years?
 Weeps there a maid in pining sadness left,
 Of fondling parents, and of hope bereft?
 To Solima their sorrows they bewail,
 To Solima they pour their plaintive tale.
 She hears: and, radiant as the star of day,
 Through the thick forest wins her easy way:
 She asks what cares the joyless train oppres,
 What sickness wastes them, or what wants distress;
 And as they mourn, she steals a tender sigh,
 Whilst all her soul sits melting in her eye:
 Then with a smile the healing balm bestows,
 And sheds a tear of pity o'er their woes,
 Which, as it drops, some soft-eyed angel bears
 Transform'd to pearl, and in his bosom wears.'

The title of the second poem is, *The Palace of Fortune*, the hint of which was taken from one of the tales of *Inatulla*. Our author, however, has made some alterations, and added several descriptions and episodes from other Eastern writers. An extract from the beginning of this poem likewise, may shew the luxuriancy of the author's imagination.

' Mild was the vernal gale, and calm the day,
 When Maia near a crystal fountain lay,
 Young Maia, fairest of the blue-eyed maids,
 That rov'd at noon in Tibet's musky shades;
 But, haply, wand'ring through the fields of air,
 Some fiend had whisper'd,—Maia, thou art fair!
 Hence, swelling pride had fill'd her simple breast,
 And rising passions rob'd her mind of rest;
 In courts and glitt'ring tow'rs she wish'd to dwell,
 And scorn'd her lab'ring parents lowly cell:

And

And now, as gazing o'er the glassy stream,
She saw her blooming cheek's reflected beam,
Her tresses brighter than the morning sky,
And the mild radiance of her sparkling eye,
Low sighs and trickling tears by turns the stole,
And thus discharg'd the anguish of her soul:
" Why glow those cheeks, if unadmir'd they glow?
Why flow those tresses, if unprais'd they flow?
Why dart those eyes their liquid ray serene,
Unfelt their influence, and their light unseen?
Ye heav'ns! was that love breathing bosom made
To warm dull groves, and cheer the lonely glade?
Ah, no: those blushes, that enchanting face
Some tap'stried hall or gilded bow'r might grace,
Might deck the scenes, where love and pleasure reign,
And fire with am'rous flames the youthful train "

' While thus she spoke, a sudden blaze of light
Shot through the clouds, and struck her dazzled sight:
She rais'd her head, astonish'd, to the skies,
Add veil'd with trembling hands her aching eyes;
When through the yielding air she saw from far
A goddess gliding in a golden car,
That soon descended on the flow'ry lawn,
By two fair yokes of starry peacocks drawn:
A thousand nymphs with many a sprightly glance
Form'd round the radiant wheels an airy dance,
Celestial shapes, in fluid light array'd;
Like twinkling stars their beamy sandals play'd:
Their lucid mantles glitter'd in the sun,
(Webs half so bright the silkworm never spun)
Transparent robes, that bore the rainbow's hue,
And finer than the nets of pearly dew
That morning spreads o'er ev'ry op'ning flow'r,
When sportive summer decks his bridal bow'r.

' The queen herself, too fair for mortal sight,
Sat in the centre of encircling light.
Soon with soft touch she rais'd the trembling maid,
And by her side in silent slumber laid:
Straight the gay birds display'd their spangled train,
And flew refulgent through th' aerial plain;
The fairy band their shining pinions spread,
And as they rose fresh gales of sweetness shed;
Fan'd with their flowing skirts the sky was mild,
And heav'n's blue fields with brighter radiance smil'd.'

The next poem is intitled, the Seven Fountains, and is an episode from the Arabian Ta'es, ingrafted upon an allegory in the works of Ebn Arabshah, native of Damascus, who flourished in the fifteenth century. Concerning this composition, we shall only observe, that it is written in the same beautiful strain of poetry with the preceding pieces.

The embellishment which, it is probable, the Eastern poetry receives from the hands of this author, renders it impossible for us to judge of the beauties of these compositions in their native language; but from the comparison of it with the

Italian, which the author has drawn in a beautiful elegy, intitled *Laura*, we must acknowledge, that the former appears with remarkable lustre.

We meet afterwards with an ode on the Spring, selected from the works of Mevibi, a poet of considerable fame in the reign of Soliman II. A pastoral, and a poem upon *Chefs*, written at the age of sixteen or seventeen years, conclude this collection, which, in general, affords no less evidence of the author's poetical genius, than of those on whom he has improved.

The two essays subjoined to these poems, discover the author to be possessed of a high degree of critical discernment, as well as poetical taste; and from the esteem in which the oriental poetry is held by this competent judge, we cannot help entertaining sanguine expectations of the pleasure which will soon be reaped upon the access of the public to the treasures of Eastern literature.

IX. *Miscellaneous Poems, consisting of Originals and Translations.*

By Vincent Bourne, M. A. 4to. 11s. Doddsley.

THERE are no memoirs of the life of this ingenious writer prefixed to his works; we can only therefore inform our readers, in general terms, that he was educated at the university of Cambridge, and there took the degree of master of arts, and was fellow of Trinity College; that he was for several years an usher in Westminster-School; that his probity and goodness of heart were equal to his literary abilities; that out of conscientious motives he was induced to refuse some valuable ecclesiastical preferment, offered him in the most liberal manner by a late noble duke; that he was a married man; and that he died of a lingering disorder in December 1747.

In a letter which he wrote to his wife, a few weeks before his death, he mentions the reasons which made him decline the thoughts of engaging in the ministerial office.

‘ Though, says he, I think myself in strictness answerable to none but God and my own conscience; yet, for the satisfaction of the person that is dearest to me, I own and declare, that the importance of so great a charge, joined with a mistrust of my own sufficiency, made me fearful of undertaking it; if I have not in that capacity assisted in the salvation of souls, I have not been the means of losing any: if I have not brought reputation to the function by any merit of mine, I have the comfort of this reflection, I have given no scandal to it, by my meanness and unworthiness. It has been my sincere desire, though not my happiness, to be as useful in my little sphere of life as possible: my own inclinations would have led me to a more likely way of being serviceable, if I might have pursued them; however, as the method of education, I have been brought up in was, I am satisfied, very
kindly

kindly intended, I have nothing to find fault with, but a wrong choice, and the not knowing those disabilities I have since been truly conscious of: those difficulties I have endeavoured to get over; but found them insuperable. It has been the knowledge of those discouragements, that has given me the greatest uneasiness I have ever met with: that has been the chief subject of my sleeping as well as my waking thoughts, a fear of reproach and contempt.'

Notwithstanding this remarkable diffidence of his own abilities, his writings will be an everlasting testimony of his refined taste and elevated genius. There is such a remarkable felicity, such a classical purity in his language, such ease and harmony in his versification, that he was, perhaps, at the time in which he wrote, the best Latin poet in Europe.

He has translated some of the most elegant little poems in the English language, with admirable grace and delicacy. The pieces we mean will be known to almost every reader by these initial lines:

- ' Despairing beside a clear stream.
- ' When all was wrapt in dark midnight.
- ' If I live to be old, for I find I go down.
- ' All in the Downs the fleet was moor'd.
- ' What beauties does Flora disclose.
- ' Of Leinster fam'd for maidens fair.
- ' Dear Chloe, while thus beyond measure.
- ' Busy, curious, thirsty fly.
- ' Behind her neck her comely tresses tied.
- ' The pride of ev'ry grove I chose, &c.

No translator, perhaps, in any language, could have more happily imitated the ease and gaiety of Mr. Prior, than this exquisite poet. We might select a variety of passages in confirmation of this remark; but these few lines may be sufficient:

' Beneath a myrtle's verdant shade,
As Chloe half asleep was laid,
Cupid perch'd lightly on her breast,
And in that heaven desir'd to rest:
Over her paps his wings he spread,
Between he found a downy bed,
And nestled in his little head.

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' Qua myrtus ramis viridem contextuit umbram
Diffusis, jacuit semisupina Chloe.
Huc tacito accessit tendens vestigia gressu,
Et furtim in molli pectore sedit amor.
Expansis mammas alis protexit, & intus
Intrusum oculuit parvulus erro caput.'

In many of his compositions he has displayed a beautiful imagination; in some of them, a vein of pleasantry and humour. Of this latter kind is the following description of the company, with which he is supposed to have travelled in a stage coach,

‘ USUS QUADRIGARUM.

‘ In curru conduco locum, visurus amicum,
 Millia qui decies distat ab urbe novem.
 Impatiens auriga moræ nos urget, &, hora
 Cum nondum sonuit tertia, jungit equos.
 Vix expectatus, media inter somnia, surgo,
 Per longum misere discutiendus iter.
 Ingredior, sedeo; cubitumque coarctor utrumque;
 Atque duas pingues comprimor inter anus:
 Cum matre e contra puer est, milesque protervus;
 Distento hos inter corpore caupo sedet.
 Nec vix illuxit, quin hinc agitamur & illinc,
 Aspera quæ ducit, quæ salebrosa via.
 Altera tussit anus, rixatur & altera; jurat
 Miles, *posui?* caupo, vomitque puer.
 Dulce sodalitium! si sint hæc usque quadrigis
 Commoda, maluerim longius ire pedes.

As most of the capital pieces in this collection were published in a small volume, many years since, we shall not expatiate any farther on the author's abilities as a Latin poet, but present our English readers with a letter, which we do not remember to have seen before, written by Mr. Bourne to a young lady.

‘ I am just come from indulging a very pleasing melancholy in a country church yard, and paying a respectful visit to the dead, of which I am one day to encrease the number. As the solemnity and awfulness of the place does instantly affect the beholder, the solitude and silence of it does equally dispose him to attention and meditation: so that we no where find a more useful and improving retirement. Every monument has its instruction, and every hillock has its lesson of mortality.

‘ I have, by this means, in a short space of time read the history of the whole village; and could tell the names of its principal families, for the last thirty or forty years: I might perhaps go a little higher; but here, by the injury of time and weather, the register begins to be interrupted, and the letters are generally so defaced, that if an inscription can be made out, it is not without much difficulty and conjecture.

‘ ’Tis not however without great compassion I see the kind endeavour of the survivor, to preserve the memory of a departed friend, so soon frustrated and disappointed. To continue the remembrance of the deceased, though by a mound of earth, a turf of grass, or a rail of wood, is an instance of affection and humanity, equal to the most costly monuments of brass and marble, in every thing but expence and duration: and yet how perishable are even those! how fruitless is the expence, and how short the duration!

The church-yard I look on as the rendezvous of the whole parish, whither people of all ages and conditions resort. ’Tis the common dormitory, where, after the labours of life are over, they all lie down and repose themselves together in the dust. The little cares and concerns they had when living, are here entirely forgotten; nor comes there hither any uneasiness or enmity, to disquiet or interrupt their rest. The jealousies and fears, the

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discontents and suspicions, the animosities and misunderstandings, which embitter men one against another, are all determined; here end all resentments, and contentions.

'We have this satisfaction withal in death, that it is a state of perfect equality. The rich and the poor, the young and the aged, the wise and the foolish, all lie down together, and are blended in the dust. Here it is that no one is greater or less than another; for rottenness admits of no distinction, and corruption has no superiority. The fairest shall be a stench, and the most beautiful shall be loathsome. Rejoice, thou then that art despised; and be comforted, thou that art lightly esteemed: for the time cometh, when the haughtiest shall be made low, and the meanness of the great be as thine; the despitefulness of the proud, and the loftiness of the scornful, shall be humbled together, and the foot of the beggar shall trample on them.

'I will allow that the pomp of a great man may adorn his funeral, and flattery may attend it with coronets, pedigrees, and banners: whatever is beyond, is nuisance only and abhorrence. The sepulchre too may be painted without, but within is full of filthiness and uncleanness; and the corpse may be wrapt in velvet and fine linen, yet in velvet and fine linen it shall rot: the leaden coffin and the arched vault may separate it from vulgar dust; but even here shall the worm find it, nor shall his hunger be satisfied till he strip it to the bones. In the mean while, the laboured epitaph is mocking it with titles, and belying it with praises: the passenger must be staid, to lament its loss; and the reader is called upon to weep, that a person illustriously descended would be so like the rest of his fellow creatures—as to die.

'The procession may be long, and set off with all the finery that pride can invent, or money can purchase; in so much that women shall stand amazed, and children shall hold up their hands with astonishment: yet all this midnight shew, which has raised the curiosity of multitudes, and with purposed delays has increased it into impatience, can go no farther with him than to his grave; here must all his state leave him, and the honours are his no longer.

'Having thus amused myself in contemplating the vanity of human greatness; what is it, said I, that can thus make us startle, and shrink at the thoughts of death? the mighty and the rich of the world may tremble, but what is the sting of death to those, whose life has been altogether misery? or what power has the grave over the unhappy? is it not rather a refuge from violence and oppression, and a retreat from insolence and contempt? is it not a protection to the defenceless, and a security to him who had no place to flee unto? Surely in death there is safety, and in the grave there is peace; this wipes off the sweat of the poor labouring man, and takes the load from the bended back of the weary traveller; this dries up the tears of the disconsolate, and maketh the heart of the sorrowful to forget its throbbing; 'tis this eases the agonies of the diseased, and giveth a medicine to the hopeless incurable: this discharges the naked and hungry insolvent; and releases him from his confinement, who must not otherwise have come thence, till he had paid the uttermost farthing: 'tis this that rescues the slave from his heavy task-master, and frees the prisoner from the cruelties of him that cannot pity. This silences the clamours of the defamer, and hushes the virulence of the whisperer. The infirmities of age, and the unwarinesses of youth, the

the blemishes of the deformed, the phrenzies of the lunatick, and the weaknesses of the idiot, are here all buried together; and who shall see them? Let the men of gaiety and laughter be terrified with the scenes of their departure, because their pleasure is no more; but let the sons of wretchedness and affliction smile and be comforted, for their deliverance draweth nigh, and their pain ceaseth.

With these and many other reflections, which the compass of a letter cannot contain, I left the chambers of the dead. What first occurred to me after this solitary walk, I have communicated to you: at present perhaps you may think them little worthy your regard; or look on them at best as the product of a sickly and dis-tempered brain. A lecture of mortality, to a maiden in the prime of her health and beauty, you may suppose can come only from a gloomy and disturbed mind, to fortify and prepare the soul against the day when the face of the fairest shall gather blackness, the heart of the strongest shall fail, and the mirth of the most frolicsome shall depart from him. The prospect, I believe, may be unwelcome; but unseasonable it cannot be, while youth is subject to diseases, and while beauty is deceitful. I desire you to accept of this night piece, drawn by an artless hand; and when that hand shall be mouldering in dust, to peruse the picture, and then be assured that though it be artless—'tis true.

It must be the frequent perusal of gravestones and monuments, and the many walks I have taken in a church-yard, that have given me so great a distaste for life; the usual sight of mortality, corruption, and nakedness, must inevitably lead one to a serious reflection on the vanity of all worldly greatness. The very pride of a man, considered in this view, is his reproach, and his haughtiness becomes his shame.

From this representation of human meanness and frailty, may be drawn excellent lessons of humility to the ambitious, and very comfortable instructions to the dejected and low-spirited.

Amidst the various interruptions and diversions of life, which take up by far the best and most valuable part of it; there is one thought still, ever and anon, arising in the mind; which is, what shall the end of these things be! This is a thought that will not be wholly stifled and suppressed: for the answer is ready, peremptory, and convincing—The end is death.

If death then be, as it undeniably is, a cessation from vanity, for such is almost every thing we call pleasure; what courage and constancy, what manliness and resolution, does it not require, to be at once stripped of all those dear enjoyments which engage and destroy so considerable a part of our lives.

There lives not that man of gaiety, who would not be startled with the thought of being snatched away from his delights; yet what is more frequent!

A prisoner, who has deluded himself with the expectation of a reprieve, would be extremely shocked to be called away from the midst of his mirth to execution.

At the conclusion of this volume there are several epitaphs, which have been occasionally written by Mr. Bourne, at the request of of his friends, or those who were acquainted with his literary abilities. These have all that simplicity and elegant conciseness, which is requisite in monumental inscriptions.

X. *An Essay towards a rational System of Music.* By John Holden. 4to. 7s. 6d. sewed. Baldwin.

AS we find the art of music mentioned in the most early records of mankind, it has a just title to be esteemed one of the first efforts of human invention: this claim is farther supported by its being constantly practised, and the powers of rude melody acknowledged by the most sequestered and uninformed of our species. In all civilized nations, this divine art has borne some, though not always an equal proportion, to their advances in other branches of science; and, if our countrymen, who have rivalled or excelled most of their neighbours in other works of genius and invention, are esteemed inferior to some in that of music, it is, we apprehend, entirely owing to the little attention that is paid to its cultivation. But, if its powers and utility be justly estimated, it has, at least, an equal right to our encouragement with its sister-art, painting. And if genius and emulation were excited by premiums, and an annual exhibition, there cannot be a doubt but that our musicians would at least equal our painters; that the taste of the public would be corrected, and this most pleasing science prosecuted upon just principles. At present, the public ear is always under the direction of some favourite artist, however deficient he may be both in point of taste and science; hence arises the fluctuating state of music, and that, instead of elegance, grace, and expression, we are often taught to admire the mere tricks of a performer, and the lowest insipidity of composition imported from the continent.

Under this view of the state of music, every attempt to elucidate its principles, and correct our taste, merits the public attention. The author, at present under our consideration, has taken great pains in arranging and methodizing his subject, in order to make it clear and familiar to young students, and persons of moderate literary attainments; a circumstance highly necessary, but not always to be met with, in systems of science; he offers his labours to the public with that modesty and diffidence which give him a just claim to their patronage.

We cannot give our readers a better view of the design of this work than in the author's words.

'The design of the following treatise is to explain, in a rational and familiar way, and to dispose, in a systematic order, those particulars with which every one ought to be acquainted, who desires either to perform music with propriety and spirit, or to hear it with judgment and taste; and therefore I have entitled it, *An Essay towards a Rational System of Music.*

‘ Having hit upon several new observations, which, according to the opinions of the best judges in music, whom I could consult, deserved to be communicated to the public; and considering also, that many valuable improvements, lately made in this science by foreign authors, and particularly by the French, had not yet made their appearance, in an intelligible form, in our own language, I was irresistibly constrained to attempt this task, however unqualified for it.’

As works of this nature are necessarily illustrated with many engraved examples, it is not in our power to present our readers with any considerable extracts; we shall therefore only briefly mention a few of those points in which the author has either made some new discovery, or improved the principles of his predecessors in the science.

In Chap. I. Article 18. the author's rule for finding the place of the semitones, is not only new, but very clear and satisfactory. His observations on the different effects of the several degrees of the scale, Article 21, 22, unfold one of the principal mysteries of musical expression. The rule laid down, Article 23, for distinguishing the difference between the ascending and descending fourth, is not only new, but of great importance; and leads to the knowledge of several useful, and hitherto intricate particulars. His scheme of the formation of the twelve particular scales from the General System, Art. 48, as also his rule for conceiving the tenor cliff, Art. 53, well deserve the attention of the young student.

Our author appears equally ingenious in Art. 50, where he lays down very clear and useful rules for ascertaining the place of *mi* and the *key*, as also in his manner of conceiving the flat series, not as introducing a new set of sounds peculiar to itself, but as proceeding from the natural scale, which tends greatly to render the principles of music more plain and simple.

In Chap. VI. Art. 153, the author gives a new definition of concord and discord, which appears to us very clear and conclusive, and entirely settles all those disputes and cavils, which this point has occasioned among former writers on this subject. Here the reader shall use his own judgment.

‘ Two sounds are said to be *concord between themselves*, when both of them can be referred to one and the same fundamental perfect chord; and two sounds are called *discord*, when they cannot both be referred to one perfect chord.

‘ This is the most simple, and, at the same time, the most satisfactory definition we can give of *concord* and *discord*: for, allowing that the mind naturally chuses to conceive every sound in music as belonging to some perfect chord, it is plain, that two sounds will *seem to unite*, when both of them are included

in the idea of one perfect chord; and that they will not unite, but separately distract our attention, when this cannot be done, or when they must necessarily be referred to two different fundamentals.'

In Chap. VIII. Art. 189, &c. the principles and rules of fundamental progressions are explained in a more full and distinct manner than we have before seen; and in this chapter the reader will find some omissions and errors of Rameau, D'Alembert, and Rousseau, particularly examined. These few instances of our author's proficiency in the science he has undertaken to illustrate, will, we doubt not, induce such of our readers as are lovers of music, attentively to peruse the whole work, which will afford them much information, and much pleasure. That nothing might be wanting to render this Essay complete, the author has subjoined a Treatise on the Theory of Music, in which his abilities are as conspicuous as in the preceding part of his work.

XI. *The Birmingham Counterfeit; a Sentimental Romance. Two Vols. 12mo. 6s. Bladon.*

THE subject of these volumes is the adventures of a Birmingham Shilling.

The epithet *sentimental* is used now so frequently, that we are at a loss to guess what idea some writers have of it. We have here a *sentimental* Romance. What sort of a romance, gentle reader, do you expect this to be?—Why a romance that has sentiment.—The arch rogue of an author! So then, other romances are destitute of sentiment—By no means; tho' this may abound with more refined sentiment than others—*Rem acu tetigit!*—Now you've hit the nail on the head.—Well, let's open this volume, and have a taste of this refined sentiment.—So! what story have we here—Oh! it relates to Isabella, a young lady, whose lover not having been permitted by his friends to marry her, shot himself. She was passing with the duchess of Dorset to Ireland, was taken in her passage by a French privateer, and retaken by an English vessel; the captain of which carried her with him to Carolina.

'Just as they were entering the port, the captain went into Isabella's apartments: we have now safely reached our destination, said he; you are, no doubt, overjoyed to have gained the land, while I feel the utmost reluctance at quitting the sea. Alas, captain, replied Isabella, you surprize me! Can any mariner think so? Every mariner would think so, said he, were they to lose a valuable treasure when they quitted the ocean. Isabella assured him, his conversation was an ænigma,
which

which she could not comprehend. Ah, said the captain, it is my misfortune that you will not understand. I cannot conceal my sentiments from you, I must explain them to you.—I love you, and, have reason to believe you cannot be ignorant of it. I have had the pleasure of your company in my vessel, without fear of a rival ; but what have I not to apprehend the moment you shall tread upon land ? Isabella assured him that her heart was secured from the arrows of love, and that she had nothing to fear on that account. That is some satisfaction, said he, and though I may not have the pleasure of possessing it myself, I shall not have the mortification of seeing any other enjoy it. But this is not all, and I must tell you the rest : I know not your condition in life, neither do I ask it : I shall content myself with acquainting you with what I possess : It is needless to acquaint you with my profession, you know that already. I have a sufficiency to live a life of ease and contentment : the ship which brought you here is my own, as well as a house in London, so that I have a habitation both by land and sea. Can all these things plead the cause of a heart, which I offer you, if worthy your acceptance ?

‘ This free confession made such rapid progress in her heart, that she was in a manner forced to receive his addresses. You speak to me, said Isabella, with so much seeming sincerity, that I cannot doubt your veracity : I should esteem myself the most happy woman in the universe, could I be assured that these sentiments in my favour would never alter. I confess to you, that I have loved you out of gratitude, and I will one day give you my hand and my heart ; but I cannot conclude any thing till you shall have carried me back to London. However, to prevent your alarms, I will give you my promise in writing, provided I receive the same from you. The captain was content, and they sealed their mutual promise with a kiss. He took genteel lodgings for Isabella in Charles-Town, and watched every opportunity to give her fresh marks of his delicate love and constant esteem.’

Is not this exquisitely sentimental ? The lover tells the lady how much he possesses, which makes such a rapid progress in her heart, that, tho’ overwhelmed with melancholy for the death of her former lover, she is so charmed, that she is forced to receive his addresses, and promises he shall be the happy man, as soon as he carries her home. They then write down the agreement, to prevent mistakes, and seal the bargain with a kiss, and the captain continues to give her proofs of that delicate love, with which she had been charmed. On second thoughts, however, we do not censure the lady for so soon forgetting her former lover, and accepting the captain’s offer,
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in which there is certainly something very *sentimental*. A live dog, you know, reader, is better than a dead lion.

As our author professes to paint from nature, we are sorry we have not room to exhibit one of his most excellent portraits, where he describes his meeting a company of English gentlemen on the banks of the Seine, who were returning from fishing, and singing *in full chorus* a song, which he quotes with approbation. This *delightable* composition consists of fourteen stanzas, to each of which is added the following *elegant chorus*,

‘ And a angling we will go, will go, will go,
And a angling we will go.’

We apprehend this also, could we but relish it, to be highly *sentimental*.

MONTHLY CATALOGUE. NOVELS.

12. *Virtue in Distress; or the History of Miss Sally Pruett, and Miss Laura Spencer. By a Farmer's Daughter in Gloucestershire.* 12mo. 3s. Fuller.

WHEN a farmer's daughter sits down to read a novel, she certainly mispends her time, because she may employ it in such a manner as to be of real service to her family: when she sits down to write one, her friends can have no hopes of her. The rustic authoress of this volume before us, having her head *overheated* by the perusal of some of Mr. Richardson's *intoxicating* stories, has totally mistaken the use of her hands: we have never seen her hands indeed, but we will venture to say, that she may turn them to a better account by making butter, than by making books.

13. *Memoirs of Francis Dillon, Esq. in a Series of Letters, written by himself.* Two Vols. 6s. Roson.

The memorialist, whose letters are at present under our consideration, is, in point of literary merit, though a 'Squire, very little, if at all superior to the 'Farmer's Daughter,' mentioned in the foregoing article. The characters he introduces are feebly drawn, and they are engaged in no business sufficiently important to interest the reader in their affairs. There is nothing striking in the descriptive, or sentimental parts; but every reader of taste will be shocked with the poverty of the language in general, and with the vulgarity of the style. There may be 'Squires, indeed, who are unable to write in a better style, and in better language than Francis Dillon, but no *Gentleman-Author*, we think, would send Memoirs to the press written like those which we have now reviewed.

P O E T R Y.

14. Killarney : *a Poem.* By John Leslie, A. M. 4to. 6s.
Robinson.

Though local scenes are in general more happily painted by the pencil than the pen, we must acknowledge that we have perused this descriptive poem with much satisfaction. The natural beauties which form the author's subject, are delineated in the liveliest colouring of poetry, at the same time that they are intermixed with agreeable fables and episodes.

15. *Poems on various Subjects.* By a Young Lady Eighteen Years of Age. 4to. 5s. Cadell.

The age, as well as the sex, of this author demands indulgence ; and we are sorry that, consistently with our duty to the public, we cannot dismiss these Poems without censure. We cannot discern in them such traces of genius as are likely to produce much better performances hereafter, and the present are deficient in every branch of poetical merit. We therefore wish this lady may, for her own sake, resign her pretensions to poetry, as she may probably be exceedingly well qualified for some other laudable employments, with which her application to this may interfere, but will never repay her for the loss of her time.

16. *Two Odes : to Fortitude, and an Easy Chair.* 4to. 1s.
Folingsby.

These odes, we are told, were composed on reading some publications in favour of *Indifference*. As the author has contrasted them, without any obvious preference, we shall plead the privilege of his own example in acknowledging, that whether we consider their merit separately or comparatively, they leave us likewise in a state of *indifference*.

17. Alonzo ; or, *The Youthful Solitaire.* A Tale. 4to. 1s. 6d.
Robson.

This tale, which bears a great similarity to several other poetical productions, is related in the measure of the old English ballads, and possesses no inconsiderable share of the beautiful simplicity.

18. Aracyntha : *an Elegy.* By Henry Norris, of Taunton. 4to. 1s. Callon.

This Elegy in general is not deficient in poetical merit.

19. *The Epocha, or the Review.* MDCCLXXII. 4to. 1s. 6d.
Bladon.

This poem is a satirical representation of the manners of the times, which are drawn sometimes with justness, sometimes with vivacity, and generally in smooth versification.

20. *The Pantheon Rupture; or, a Dispute between Elegance and Reason, &c.* 4to. 1s. 6d. Roson.

We are sorry to understand that such respectable personages as Elegance and Reason should ever be divided in regard to the plan of any of our public entertainments; and we would recommend to the managers, and master of the ceremonies at the Pantheon, as they value their own interest, that they will endeavour to produce a reconciliation between those two illustrious presidents, whose union is so essentially requisite for the preservation of decorum and the honour of public taste.

21. *Political Poems: a Compilation.* By Junius. 12mo. 1s. Crowder.

The professed motive to this compilation is, *to fan the dying embers of patriotism.* Though we do not look on Junius as the real editor, we think he could not exercise his *patriotic* genius in a more innocent employment than by selecting such little pieces of poetry as are republished in this collection.

M E D I C A L.

22. *A concise Account of the Properties and Effects of the Poudre Unique.* By Thomas Seymour. 8vo. 1s. Robinson.

Though the frequent impositions practised upon the public, in respect to the recommendation of secret remedies, have justly induced a general diffidence of their efficacy, yet we find several reasons for regarding this performance with particular favour. It is written with a greater degree of candour and judgment than is usual in such productions; and the virtues of the medicine appear to be well attested.

23. *An Essay on the Force of Imagination in pregnant Women.* 8vo. 8vo. 1s. Baldwin.

The arguments here produced against the vulgar opinion of the force of the imagination in pregnant women, are rational and just; but, if we are not mistaken, we have formerly seen that notion refuted, in a publication a few years ago, which was also addressed to the ladies.

24. *Reflexions serving to illustrate the Doctrine advanced by Dr. Cadogan, on the Gout, &c.* By Thomas Dray, Surgeon. 8vo. 6d. Pearch.

The opinion adopted by Dr. Cadogan, that acids contribute greatly to the production of chronic diseases, is almost the sole subject of these Reflexions, which this author endeavours, from observation, to determine in the affirmative.

25. *Dr. Cadogan's Dissertation on the Gout, &c. examined and refuted.* By John Berkenhout, M. D. 8vo. 1s. Bladon.

Though Dr. Cadogan's Dissertation has been already so often examined, yet the epistolary form, in which the present

inquiry is written, gives an air of novelty to the subject. Dr. Berkenhout, besides, treats several of the arguments in a new manner, and his conclusions are enforced with poignancy.

26. *A State of Facts concerning the first Proposal of performing the Paracentesis of the Thorax, on Account of Air effused from the Lungs into the Cavities of the Pleuræ, &c. In Answer to Mr. Hewson. By Dr. Alexander Monro, 8vo. 1s. Cadell.*

When we read Mr. Hewson's claim to the discoveries here mentioned, in the appendix to his *Experimental Inquiry*, we declined giving our opinion in the cause, as we had not then seen the evidence produced by the other party. But being now furnished with a full detail of the facts, it is incumbent upon us to declare our sentiments of the controversy.

Concerning the proposal of performing the paracentesis of the thorax, there is not the smallest ground to doubt of its being originally suggested by Dr. Monro. For it is positively asserted that he had advised such an operation in his public lectures, for ten years successively, before Mr. Hewson's paper was published; and that Mr. Hewson had even attended a course of these lectures.

We are also fully satisfied that the merit of the discovery of the lymphatic valvular absorbent system of vessels belongs of right to Dr. Monro. For it is no less positively asserted in this than in the former case, that he annually mentioned such a discovery in his lectures, and shewed the lymphatics to the students, before, and in the very same year when Mr. Hewson attended his course. The testimony of Dr. Gregory and Dr. Cullen, physicians and professors at Edinburgh, relative to the authenticity of the facts by which Dr. Monro's claim to the discovery is supported, affords such additional proof of the justness of his cause, as to us appears totally incontrovertible.

27. *Cautions against the Use of violent Medicines in Fevers; and Instances of the Virtue of Petasite Root. By J. Hill, M. D. 8vo. 6d. Dilly.*

To speak in the most candid terms of this performance, from the cases here produced in support of the efficacy of the petasite root, we are much afraid that the author has exaggerated its virtues far beyond the bounds of justice.

28. *Nature the best Physician; or every Man his own Doctor. 8vo. 1s. 6d. Cooke.*

We should be inclined to leave every disease entirely to the management of nature, rather than run the hazard of complying with the unwarrantable prescriptions of this author.

29. *Oratio in Theatro Coll. Reg. Med. Lond. ex Harveii instituto Babita Fests D. Lucæ, A.D. 1771. a J. Green, M.D. 4to 1s. Walter.*

The subject of the Harveian oration is now so much exhausted, that we can no longer expect any novelty in these publications. The present, however, differs from several former productions of the kind, in being less declamatory and affected.

30. *Opuscula Medica, iterum Edita, Auctore Georgio Baker, &c. 8vo. 5s. boards. Elmsly.*

The four treatises in this republication are the following; namely, on the catarrh, and dysentery, an academical prælection on the affections of the mind, and an Harveian oration; all of which have been formerly noticed in our Review.

P O L I T I C A L.

31. *A Scheme for the Coalition of Parties. 8vo. 1s. Wilkie.*

The proposal offered to the public by this writer, for precluding all political contentions, is, that all the great offices in the state should be annually disposed of among the members of both houses of parliament, by the drawing of tickets, as in a lottery.

32. *Arceragica: a Speech of John Milton for the Liberty of unlicensed Printing. To which is added a Dedication to C. Jenkinson, Esq. and a Preface. 8vo. 1s. 6d. Bladon.*

This publication contains nothing new, excepting an abusive attack on Mr. Jenkinson, and absurd apprehensions that the ministry entertain a design of laying restraints on the liberty of the press.

33. *The Tyranny of the Magistrates of Jersey, and the Enslavement of the People, demonstrated. 8vo. 1s. 6d. Hooper.*

We are here presented with such additional evidence of the various oppressions exercised over the inhabitants of Jersey, that we can entertain no doubt but the parliament will speedily take the subject under their serious consideration, and vindicate that unhappy island from the enormous tyranny which it is said to suffer.

34. *The Rights of the Sailors vindicated. 8vo. 1s. Kearsley.*

This author inveighs warmly against the practice of impressing men for the sea-service, as a flagrant violation of Magna Charta. Though some able lawyers have been of opinion, that it is authorised by the principles of the constitution, it seems more consistent with freedom, to rest the defence of it only upon the supposition of necessity; and it is to be wished, that government could devise a more unexceptionable method for answering the purpose.

35. *Junius. Two Vols. 8vo. 10s. 6d. sewed. Woodfall.*

To this complete edition of the Letters of Junius, is prefixed the motto, *stat neminis umbra*. As these letters are generally

nerally known, we shall pay them no farther attention, and only congratulate the public on the event of the author being at length converted into a *shade*.

36. *The Controversial Letters of John Wilkes, Esq. the Rev. Mr. Horne, and their principal Adherents, &c.* 8vo. 4s. sewed. Williams.

Discordia Fratrum.

D I V I N I T Y.

37. *Letters on the Subject of Subscription to the Liturgy and Thirty-nine Articles of the Church of England.* 8vo. 1s. Bladon.

The purport of these Letters is to shew, 1. that the requisition of assent to any explanatory articles of religion amounts to a declaration, that the scriptures are not sufficiently explicit in those points, which concern the future welfare of individuals, or the present welfare of the state; 2. that, even supposing these doctrines selected by the state, as a kind of directory for the preacher, the majority of them are not sufficiently important to deserve the countenance of the legislature, as they are very remotely connected with those points of practice, on which a public teacher should insist; 3. that the requisition of subscription to established formularies is an invasion of the most valuable rights of men, a temptation to insincerity and prevarication in those, who should stand the clearest of such imputations, and an insurmountable obstruction to all farther progress in the knowledge of the scriptures; 4. that many of these articles, so far from having a tendency to promote real piety and virtue, appear to inculcate a spirit of contention, to produce intolerance, and other pernicious effects; and, lastly, that the present and future welfare of every individual in the English nation calls aloud for their repeal.

The latter part of this pamphlet consists of an address to the gentlemen of the university of Cambridge, who intend to propose themselves as candidates for the degree of bachelor of arts. At the conclusion is an Appendix, containing some observations, relative to the clerical petition, and the association at the Feathers.

These letters were first printed in the Whitehall Evening Post under the signature of *Paulinus*, and are now reprinted with notes and additions. They are sensible, but, in point of language, not very accurate compositions.

38. *Political Remarks on Dr. Nowell's Sermon before the House of Commons, Jan. 30, 1772.* 8vo. 1s. Almon.

Curfory animadversions on Dr. Nowell's Sermon, calculated to expose the absurd doctrine of divine right and passive obedience.

- 39 *A Letter to a Bishop; occasioned by the late Petition to Parliament, for Relief in the Matter of Subscription.* 8vo. 1s. Wilkie.

This very sensible writer points out a middle course between the two contending parties. Alterations, he says, in church establishments grow in process of time as necessary as in civil governments; but should be conducted in each with caution and reserve, complying only with the necessity, and not departing wantonly from forms, which men from habit have long looked on with partiality and veneration. Many and considerable amendments might, he thinks, be introduced into our church, with little appearance of change. 'The things, which are generally thought exceptionable, are few in number, and might be removed or palliated with such moderation, as to satisfy reasonable and serious men, and at the same time not to shock too much the prejudices of the vulgar, or those who think and reason like the vulgar.' He justly observes, that a rational enquirer, conversant in human nature, will not be over studious in pointing out, or scrupulous in taking offence at, a degree of imperfection, from which it is probable no national church will ever be exempt. And, upon the whole, he apprehends, that it might be advisable so far to relax the terms of subscription, as to require a *general approbation* only of public forms, and a *promise* to comply with them.

40. *Paradise Regained: or the Scripture Account of the glorious Millennium, &c. the Time when it will commence; first Resurrection and Change: Elijah and St. John prophesy 1260 Days. Anti-Christ, the Man of Sin, destroyed. Satan bound and shut up 1000 years; loosed a little Season, to prove the Nations; his Hosts, Gog and Magog, devoured by Fire. The second Resurrection, and final Judgment. The most glorious eternal Kingdom, in which God, even the Father, will be all in all. Unto which is added a Consistent Explanation of the Prophet Daniel's Numbers.* 8vo. 1s. Buckland.

This writer, in order to prove the doctrine of the Millenium, has thrown together a vast collection of passages from the Old and New Testament. Many of those, which are cited from the prophets, relate to the restoration of the Jews, from the Babylonian captivity. But he takes no notice of that event. He supposes, that the tribe of Judah will build a most magnificent temple in Jerusalem, according to the form and measure described by the prophet Ezekiel, 'with the chambers, galleries, offices, and courts thereto belonging, every way suited to the Jewish worship.' We have on former occasions shewn the absurdity of this rabbinical dream.

41. *An Essay on the Human Soul.* 8vo. 2s. Becket.

The human mind is an object, of which it is very difficult to form a clear and adequate idea. It is, in the language of Horace, *vimium lubricus aspicit*.

The author of this Essay has given us a slight sketch of it. He appears to have a lively, and, in some instances, a warm imagination. Some of his observations on instinct, memory, recollection, reason, and other topics, seem to be new, and not unworthy of an ingenious metaphysician.

M I S C E L L A N E O U S.

42. *Proposals for an Amendment of School Instruction.* 8vo. 1s. 6d. Wilkie.

In this treatise the author considers, first, how far it may be right to desist from teaching Latin and Greek; and, in the measure they are laid aside, what articles should be substituted in their place, and how these should be taught. Secondly, how boys ought, agreeably to this plan, to be classed. Thirdly, how far this plan is applicable to the several ranks and conditions of youth. Lastly, what difficulties must attend its execution on the part of the masters, and how these difficulties are to be removed.

Under the article of substitutes for Greek and Latin, he recommends extracts from the scriptures, relations and stories taken from ancient and modern historians, the Lives of good and exemplary men, some of the best Voyages and Travels, properly retrenched, poems and works of imagination; and, on every proper occasion, an attention to chronology, geography, &c.

This is a well written treatise; and, whatever objections may be raised against the author's plan in general, contains many sensible and useful remarks.

43. *Choice Emblems, Natural, Historical, &c. Written for the Amusement of Lord Newbattle.* 12mo. 2s. 6d. Riley.

This little performance is not void of ingenuity, and is sufficiently well calculated for conveying instruction to children in an agreeable manner.

44. *A Miscellany of Eastern Learning. Translated from Turkish, Arabian, and Persian Manuscripts, in the Library of the King of France. By M. Cardonne. Translated into English. Two Vols. 12mo. 5s. sewed.* Wilkie.

We are told in the translator's preface to this Miscellany a great deal about the amusement and instruction, the scheme of social virtues, and the system of moral duties, which the reader will find in it. It is true that much of these may be collected from the various historical anecdotes, bon mots, &c. here put together; but the same may be done from almost every

every book, provided the reader has abilities to judge for himself, and to look beyond the surface. There is scarce any work whatever from which a man of reflexion may not extract some useful sentiment. If the translator means that the moral duties, &c. are here taught by positive precept to those who are ignorant of them, we may venture to assert that they are better taught by numberless writers of our own, whose works are not stuffed with the ridiculous directions which we meet with in the Mahometan morality.

The stories which compose this Miscellany may be justly characterized in Martial's words:

'Sunt bona, sunt quædam mediocra, sunt mala plura.'

45. *Theatrical Biography. Two Vols. 8vo 6s.* Kearsley.

These volumes are published as memoirs of the principal actors and actresses employed at present on the theatres of Drury-lane and Covent-garden, and of several of the performers in the Hay-market. Many of the anecdotes here related are of such a private nature, as to admit neither of proof nor refutation. It can therefore be no breach of candour, especially where the character of persons is concerned, to look upon these memoirs as entitled to no degree of credit, any farther than as the facts they contain are authenticated by other testimony. Were the truth of them even established beyond doubt, the author of this biographical collection must still be unjustifiable for obtruding upon the public the private history of individuals. The attempt is too impertinent to proceed from any other than the meanest and most interested motives.

46. *The African Trade for Negro Slaves shewn to be consistent with Humanity and Revealed Religion.* By Thomas Thompson, M. A. 8vo. 6d. Baldwin.

We are so firmly established in the opinion of the universal right of mankind to liberty, that we cannot admit the force of any of the arguments urged by this writer.

47. *Five Letters on important Subjects.* 8vo. 6d. Owen.

The first of these Letters is addressed to his majesty, on the subject of attending to the sentiments of faithful writers respecting the science of government. The second is directed to the clergy, proposing to them the practice of preaching two charitable sermons yearly, for the benefit of debtors in prison. The third and fourth are devoted to the lord-mayor, aldermen, &c. of London, recommending an attention to the health of prisoners, and an application to parliament for an act to regulate mad houses. The fifth Letter is dedicated to

lord North, and respects an adjustment of the taxes. These Letters in general are written with decency, and discover a great degree of benevolence.

48. *Observations on the Shoeing of Horses, &c.* By J. Clark, Farrier. 8vo. 1s. 6d. Robinson.

This pamphlet contains much useful information on the subject.

49. *Memoirs of an Hermaphrodite.* 12mo. 2s. Roson.

The production, in all probability, of indigence and personal resentment.

50. *Memoirs of James Bolland.* 8vo. 1s. 6d. Bladon.

51. *Life of James Bolland.* 8vo. 1s. Axtell.

The hero of these two performances was lately executed for forgery, and seems to have too long escaped the punishment of the laws.

FOREIGN LITERARY INTELLIGENCE.

52. *Les Secrets du Philosophe.* Geneve.

THE intention of this work is to do mankind the same service against the modern philosophers, which Pascal did in the last century, by publishing his famous Provincial Letters against the Jesuits.

The work consists of Ten Letters, the eight first of which make a kind of novel. The hero is an atheist: having received a Christian, but rather a pedantic education, he is first of all connected with a merchant, at whose house he gets acquainted with a profligate man of his own age, and, through his means, with an avowed professor of libertinism, by whom he is initiated into all the mysteries of the sect. His conduct becomes of course soon corresponding with his principles; pleasure is the only divinity, at whose altar he sacrifices honesty, friendship, gratitude, filial affection, and all that is sacred. Obligated in consequence to quit his first connexion, he retires to London, and takes refuge in the house of another merchant, who is as firm a believer as the first, and married to a beautiful woman.

Torman, (for so the young man is called) immediately determines to seduce her, but resolves to prepare himself an easy conquest, by curing her first of what he calls her religious prejudices. Fortunately for him a journey into Italy, which the husband is obliged to undertake, gives him but too fair an opportunity, which he does not fail to improve; after some time spent

spent in making her a convert from Christianity, by a well-timed display of all the sophisms which Helvetius, Voltaire, la Mettrie, Mirabeau, Woolston, Bolingbroke, &c. have invented for the purpose, he finds her worthy of being initiated into the greater mysteries: he then informs her, that the soul of man, and that of beasts, is formed of the same mould; that liberty and virtue have no real existence; that what we call conscience is the child of early prejudices; that, in short, there is no God, or that if there be one, he is too wise to trouble himself with what passes here below, or to punish it hereafter. The success is proportionate to the pains taken to obtain it, madam Hebert resists a little, yields at last, and makes her husband, who dies upon hearing the news, the victim of her weakness and his friend's treachery.

Such is the plan of the eight first letters; the ninth is a short, but nervous answer to the objections contained in the preceding ones. It shews that what is commonly called moral sense, honour, and human laws, are all alike weak supports of the virtues of mankind; that religion is the only basis on which it can stand unshaken, and that consequently he who-soever endeavours to destroy this basis, acts more like a savage than a philosopher.

The work concludes with Torman's surprise that there can still remain a Christian in the world, and an account of the methods he thinks most likely to be successful in extirpating Christianity for ever; means which have been employed with too great success, but whose utmost success can never obliterate the infamy of adopting them.

The whole work is comprised in an octavo volume of 381 pages, for which we are indebted to Mr. J. Vernet, a clergyman of Geneva; it is written in a lively and elegant style, full of strength and dignity: if it does not bring back to religion those of her children who have forsaken her, it is hoped it will at least secure to her for ever those who are still fortunate enough to look upon her in the light of a parent equally well disposed and able to make them happy.

53. Joannis Friderici Meckel *nova Experimenta & Observationes de Finibus Venarum ac Vasorum Lymphaticorum in Ductus Visceræque excretoria Corporis Humani.* 8vo. Berlin.

A few years ago this author published some observations on the lymphatic vessels, concerning which, by prosecuting his experiments, he has now made farther discoveries. In the first place, he has ascertained a direct communication between the conglobate glands, and the vena cava inferior, by means of absorbent veins; for, upon injecting the lumbar gland with quicksilver, through the lymphatic duct, he observed the mer-
cury

cury proceed along the branches of the vein leading from the gland to the vena cava, while the lymphatic vessels that rise from the gland were entirely empty.

By the same method of injection, he has evinced, that from the *vesiculæ feminales*, the urinary bladder, the lactiferous vessels of the breast, and the hepatic duct, an absorption of the liquors secreted in these organs is actually carried on by the means of a system of veins. These discoveries are of so much importance to the sciences of anatomy and physiology, that we thought the knowledge of its contents would be an acceptable piece of information to our medical readers.

54. Jo. Salom. Semleri *Paraphrasis Epistolæ ad Romanos, cum Notis Translatione vetusta & Dissertatione de Appendice cap. xv. & xvi.* 8vo. Halæ.

The character of this writer as an able critic, and a learned divine, unbiassed by prejudice, is so well established, that his present publication would of course be received as an interesting performance; but the intrinsic merit of this work, which abounds with classical and critical learning, must give it a preference to the numerous publications of this kind, loaded with notes selected from various authors, without judgment or taste, which are daily obtruded upon the public.

55. *Ejusd. Historiæ Ecclesiasticæ selecta capita, cum Epitome Canonum, Excerptis Dogmaticis, & Tabulis Chronologicis. Three Vols.* 8vo. Halæ.

Mosheim, in his Ecclesiastical History, has neglected to give specimens of the different ecclesiastical writers' manner of treating their subjects, together with abstracts, to shew the progress of their various dogmata, and the objections which have been made to them: he likewise speaks very little of the councils and their acts. Both these defects Dr. Semler has supplied in this work, by judiciously selecting short abstracts from the ecclesiastical writers, without determining on the merits of their performances, or the rectitude of the doctrines they advance. He has also given an abridgment of the canons of the church, which appears to be executed with fidelity, and will be of great utility.

56. *Ejusd. Institutio brevior ad liberalem Eruditionem Theologicam.* Two Vols. 8vo. Halæ.

The curators of the universities in the Prussian dominions, having directed public lectures to be given on the arguments in defence of the Christian religion; and likewise that a course should be delivered, whence the students might obtain a general idea of the extent of the study of divinity; Dr. Sem-

ler's

ler's province was to give the latter course, and this performance is his Syllabus; a concise and judicious work, wherein the author displays his erudition in a manner which does honour to his understanding and to his heart.

57. *Jerusalem's Letters on the Writings and Philosophy of Moses. Collection the first.* Brunswick. 8vo. German.

This performance, in a short compass, displays so many new arguments in defence of the writings of Moses, and gives many others, which have been urged before, such an air of novelty as must be very entertaining to the reader. The four letters which are published contain, 1. A demonstration that Moses really wrote the Books attributed to him; 2 and 3. The arguments which prove Moses to be the author of *Genesis*. 4. Observations on the style of *Genesis*, and especially that of the first chapters. The excellent manner in which the author treats his subjects, and his unaffected elegance of style, make the sequel of his instructive and entertaining letters very desirable.

58. *Pensées Theologiques Relatives aux Erreurs du Temps.* Paris. 8vo.

The author of this sensible performance is father Nicolas Jamin, a Benedictine friar, and prior of the abbey of St. Germain des Prés; in which he shews to what a miserable situation that country must be degraded, where luxury, dissipation, and all the fashionable follies universally prevail, by introducing an unconquerable propensity to the commission of every species of vice, and embracing every scheme of infidelity. This country, however, is considered by too many of our polite countrymen as the best school for forming the rising generation, and to which many youths of both sexes are sent to receive the highest polish to their education.

59. *Reflexions sur les Mœurs, sur la Religion, & sur le Culte.* Par J. Vernet. Geneve. 8vo.

Voltaire, and the band of infidels, exhibit their principles to the world in such a variety of shapes, that the respectable divines of Geneva found it necessary to caution their congregations against the artifices of these pseudo-philosophers in these short and judicious Reflexions of their first clergyman.

60. *Adversaria Medico Practica. V. Partes.* Lipsiæ. 8vo.

This publication contains remarkable practical cases in physic and surgery, collected and partly written by the celebrated professor Ludwig. It is to be continued.

61. *Novi Commentarii Academicæ Scientiarum Imperialis Petropolitane. Tom. XIV. Two Vols.* 4to. Petrop.

The two new volumes of this useful work contain, besides a good number of mathematical papers, several descriptions of
new

new animals, or of such as were not well known before, together with several new described plants. The last volume includes a collection of all the observations of the passage of Venus over the disk of the sun, made in several parts of the Russian empire.

62. Leonh. Euleri *Dioptrica*. Three Vols. 4to. Petrop.

The great mathematician Euler, has already published three volumes on dioptrics, of which the last chiefly treats of microscopes.

63. Jo. Christoph. Gatterer's *Sketch of Universal History: to which is prefixed an Introductory Discourse on History in general and Universal History in particular and its Writers*. Goettingen. Two Vols. 8vo. In German.

Concise, judicious, and useful; well deserving to be translated in order to serve as a syllabus in academical lectures.

64. *Ejusd. Synopsis Historiæ Universalis, sex Tabulis*. Goet. fol. Well executed, and of universal utility.

65. Busching's *Magazine for Modern History and Geography*. Five Vols. 4to. German.

Contains the materials from whence the author compiled his Geography, and such as may still be used in history: among many interesting accounts, voyages, lists of revenues, forces, &c. there are some very trifling papers: a fault which cannot be avoided in this kind of publications.

66. Iselin's *History of the Human Species*. Zurich. Two Vols. 8vo.

In this history of our species we find one of the most interesting performances of the present century, the progress of mankind from the state of brutes to that of savages; and lastly, to that of civilization. In every stroke of his tableau, you discover the hand of a master and the philosopher, the man of feeling and of humanity, the citizen of the world and of a free country.

67. Andreae *Treatise on some Kinds of Soil found in his Britannic Majesty's German Dominions*. Hanover. 8vo. German.

The board of finances at Hanover having ordered the different kinds of marle, employed in that electorate for manure, to be collected, their examination was referred to Mr. Andreae, who here gives an account of the result of his experiments, and the method he followed in examining them, with a table shewing all the mixtures of the different kinds of marle, and their application to the various kinds of soil. It appears to be a most judicious paper on a subject, which, when translated, might be even useful amongst us, where agriculture is in a higher state of perfection than in any other country.

68. *Traité*

68. *Traité de la Nature, de la Culture, & de l'Utilité des Pommes de Terre.* Lausanne. 12mo.

Mr. Engel, a senator of the republic of Berne, offers a patriotic and humane present to his country in this Treatise on Potatoes, which contains every material discovery relative to that useful vegetable.

69. Juncker *Nouveaux Principes de la Langue Allemande.* Paris. 8vo.

The German is a Language which has so great an affinity to the English and old Anglo-Saxon, is so rich, expressive, and original, and the publications in it so interesting and numerous, that it highly deserves to be more studied than it has hitherto been. The author of this Grammar is a professor of the German language in the military school at Paris, and we recommend his book as the most perfect and judicious of its kind.

70. Jo. Dav. Michaelis, *the Arabic Grammar of Erpenius abridged. With the first Part of an Arabic Catechism.* Gottingen. 8vo. German.

The celebrated author, with a modesty peculiar to himself, tells us, in the title page, that his book is an abridgment of the Grammar of Erpenius, which he acknowledges to be by far the most perfect yet published: but, upon comparison, we find, that the present work contains so many new things, and is digested in so judicious a manner, that it rather deserves to be esteemed a new work of the greatest utility.

71. Jo. Dav. Michaelis *Oriental and Exegetic Repository. First Part.* Franckfort. 8vo. German.

The work is divided into three sections, the first is intended to review the new publications in critical and oriental literature; the second is to contain literary intelligence, especially relative to publications in this branch of literature; and lastly, accounts are communicated relative to various readings, and their collations, &c. with some specimens of them.

72. Jo. Dav. Michaelis *Grammatica Chaldaica.* Gottingen. 8vo.
Concise, well digested precepts; with an Appendix containing *Excerpta Grammatica ex codice Casselano.*

73. Jac. Schedii *Glossarium Arabico Latinum. Manuale.* Leyden. 4to.

This short Dictionary of the copious Arabic dialect, contains all the words obvious in the books printed in that language, and will be serviceable to those who cannot afford to purchase Golius's great Dictionary.

74. Jo. Sainovics S. J. *Demonstratio Idioma Hungarorum & Laponum idem esse*. Hafniæ. 4to. Reprinted at Tyrnau, in Hungary.

A curious subject discussed by a fellow-traveller and assistant to father Hell, when he went to Wardhuus to observe the late transit of Venus; which proves the affinity of the Laponic and the Hungarian languages, and that these nations, probably, had the same origin. The Finnic, the Esthonian, the language of the Tcheremisses, the Wotiaks, and the inhabitants of Permian, are, as it seems, related to one another, and to the Laponic, and consequently the above nations are all probably related to the Hungarians, who call themselves in their own language *Madgiari*.

75. Jerusalem's *Reflections on the fundamental Principles of Religion*. Part I. Brunswick. 8vo. German.

These discourses are the best and most convincing proofs both of the taste and the religion of the hereditary prince of Brunswick. Abbot Jerusalem instructed the prince in the principles of the Christian religion: in the course of the last war, his highness desired his preceptor to digest the instruction he had formerly given him for his private edification, and afterwards gave him leave to publish the same.

The present work is the first volume of the instruction of the learned and pious abbot, and contains the principles of natural religion. The style is perspicuous and without prolixity, equally distant from that pompous manner which of late many modern German divines have adopted, and from the vulgarity of expression, which is become peculiar to all those who value themselves so much upon piety, and for that purpose abhor all polite literature and refined expressions in their performances. He never departs from that dignity which becomes an apostle of Christ; and at the same time *to the weak becomes he as weak, that he might gain the weak*.

The arguments in defence of the principles of religion are brought within the reach of moderate capacities, and carry conviction to their reader; the philosopher and learned divine, however, in each argument sees the essence of whatever has been said on that subject. And after going through the whole, each reader feels but one displeasure, *viz.* that the author after a delay of twelve years, has not yet given to the public, the whole of his elaborate and excellent reflexions.

76. Sam. Fr. Schmidt *Dissertatio de Sacerdotibus & Sacrificiis Egyptiorum*. Tubing. 8vo.

A curious illustration of a subject hitherto little known, but however necessary for the better understanding of the Scriptures, and the ancient classics; and a new proof of the sagacity and immense erudition of the ingenious author.

Answer to Dr. Lettsom's Letter.

WE are much obliged to the doctor for the hints given in regard to the way in which his drawing of the Tea-plant has been made.

As to the review of his Naturalist's and Traveller's Companion, we must confess that many of his assertions, far from being decisive with us, have in many respects rather confirmed us in our former opinion.

We have quoted many books that have been published on the same, or nearly the same subjects as the doctor's, by way of giving an historical account of the progress made in this new branch of Natural Science, as far as it relates to the collection and preservation of Natural History curiosities, and therefore could not avoid giving the titles of some imperfect accounts; we never recommended them to the public, being sensible of the little merit which some of them have: Mr. Forster's publication therefore came in very naturally and without any impropriety. Dr. Lettsom made use of Mr. Forster's English names, though he did not mention his taking them from him, and by thus adopting them he seems to acknowledge the propriety of them. The doctor's pamphlet may have been printed before Mr. Curtis's and Mr. Forster's, but the last paper was published in April last year, before we recollect to have seen the doctor's advertised. The mistake therefore, if any, seems to be so trifling, as not to deserve being mentioned. We spoke of Mr. Turgot's book, among the rest, rather with a view of exhibiting a perfect list of the publications of this kind, than of giving our sanction to it, as a good and useful work.

Wallerius's account of the methods of analysing medicinal waters, notwithstanding what the doctor may say of it, is certainly good; the doctor must have perused it, and has employed some of the methods pointed out therein: that the doctor was now able from the Philosophical Transactions, to add the method of finding the particles of fixable air, can alter nothing in our judgment: *inventis facile est aliquid addere.*

Dr. Lettsom says, that all mineralogical systems hitherto published are very imperfect, and thinks this should screen him from the impartial judgment which we are obliged to communicate to the public. We gave our reasons, and they will satisfy the candid reader.

The experiments on diamonds made by the late emperor and M. Darcet are facts; and though Dr. Lettsom quotes Mr. Forster as an authority for placing diamonds among vitrescent stones, yet we cannot think that gentleman's classification right, nor could he be acquainted with Mr. Darcet's experiments when he wrote his Introduction to Mineralogy.

The doctor thinks the observation on platina is just, but not yet fully proved by experiments; but we have the pleasure to assure him, that this point seems entirely proved by the late M. Lehman's experiments on that subject, the result of which is inserted in his German Mineralogy; Marcgraff may likewise be consulted on this circumstance.

All vitriols contain some metallic calces, which may be restored to metallicity by additions and proper fusion; but we never call the
vitriol

vitriol of iron, or copper, or calamine, a genuine metallic body. Arsenic is in the same case; in its saline form, it is no metal; but by the addition of an inflammable you may reduce it to a regulus, for it is composed of an acid and a metallic calx, like the other metallic salts; but what acid it contains, whether a known one or a new one, has not yet been ascertained. It is therefore evident that arsenic cannot be ranged among the semimetals.

As to nickel, the chemists have made so few experiments on this subject that we have good reasons to believe Mr. Lehman, who proved that nickel was never pure, and that he could always separate from it one of the metallic bodies mentioned above, as well as sulphur and arsenic; from whence it is pretty plain that it is no separate metallic body.

We must here repeat that we do not see any reason to alter our judgment of the doctor's publication, in the least. We have pointed out an ingenious contrivance to analyze the contents of the air, which we suppose to be of the doctor's own invention; we have pointed out some imperfections, which will occur to those who are conversant with the subject; we have commended its utility to people who are strangers to the science of Natural History, and warned those who might trust too implicitly to it: if this is not sufficient to convince the doctor of our candour and impartiality, we cannot help thinking that nothing will convince him, and must leave the public to judge in this point.

The letter from *Eboracensis* is received. With respect to the article of which he complains, we assure him that we cannot see the least reason to alter our opinion. Perhaps the friendship he avows for the author may have some influence over his judgment; this is certainly much more probable than that we should be biased, who know not the author, which even *Eboracensis* may himself be, for ought we can tell to the contrary.—As to the proposal he makes us, it would be entirely useless, being foreign to our plan. But we cannot help expressing our surprize, that one who pretends to be an enemy to partiality, should propose what has so much the appearance of it.

Modestus thinks we have been industriously severe on the Philosophy of the Passions, and talks of the difficulties attending the composition of a work so original. If *Modestus* had ever seen Monsieur Senault's Treatise on the Use of the Passions, he would not, we think, have accused us on the head he now does, as much the greatest part of the Philosophy of the Passions is copied from Monsieur Senault's work, which if we had been so industriously severe as *Modestus* thinks, we should, doubtless, have expatiated on in our criticism.

We hope our readers will excuse our having postponed the consideration of such books and pamphlets as relate to the East India company's affairs; as it may appear presumptuous in the Reviewers to obtrude their opinion on the public, at a time when this important subject is under discussion of the Legislature.



THE CRITICAL REVIEW.

For the Month of *May*, 1772.

ARTICLE I.

Lectures on the Materia Medica, as delivered by William Cullen, M. D. Professor of Medicine in the University of Edinburgh: and now printed from a correct Copy, which has been compared with others by the Editors. 4to. 14s. boards. Lowndes.

THESE lectures are published avowedly without the direction of the gentleman by whom they are said to have been delivered, from a desire, as the editors alledge, that so valuable a work should not be lost to the world*. Allowing this principle to be the genuine motive by which the editors have been actuated, we cannot consider it as a sufficient apology for their conduct. Every person possesses an undoubted right to the property and disposal of his own literary compositions, which extends to the suppression or publication even of such as have been communicated in the form of public lectures. Still more unpardonable are such transactions in the life-time of the author; as we know of very few instances of writings being with-held from the press, where the publication of them was likely to be attended either with emolument or fame. But however this work may affect the author's interest, his reputation will certainly suffer no disparagement from it, especially when it is known that these lectures

* Since this criticism was sent to the press, we have received information of its being agreed upon between Dr. Cullen and the editors of these Lectures, that an introductory Preface, now writing by the Doctor, shall be given to all the purchasers of the Lectures; a circumstance which must entirely remove any suspicion relative to their authenticity.

were drawn up in a very short time, when the unexpected death of the professor of the *Materia Medica* at Edinburgh, almost immediately before the meeting of the colleges, had produced a vacancy in that class. Considering this circumstance, we are so far from being surprised that the work should in some places appear crude or inaccurate, that it is rather somewhat extraordinary to find it so perfect.

These lectures are introduced with physiological observations, which the author judged it the more necessary to premise, as he entertained some peculiar notions on the subject. This allegation, indeed, seems not to be entirely ill-founded, for we certainly meet with a few remarks of an uncommon kind. He has observed, for instance, that when the thumb and fore-finger are applied together to hold a pinch of snuff, this, strictly speaking, is not a voluntary motion; for that the will is not employed to bring such muscles into action, but to produce the effect of their action, viz. the application of the finger to the thumb. This proposition is evidently sophistical; for though the effect above mentioned be the object in view, yet the voluntary application of the finger and thumb together is the cause which produces it. In these physiological enquiries, the author appears to have indulged himself a little too much in subtlety, and even sometimes to be unintelligible. We cannot comprehend the meaning in the close of the following sentence. 'The soul influences the body, not as a *prime mover*, but as a *modifier* of external senses.' A few such expressions as these excepted, the author in general adopts the opinion of Dr. Whytt respecting the sentient principle. The subject of the *Materia Medica* is thus introduced.

'Having now considered the subject to be operated upon, i. e. so much of the animal economy as seems necessary for understanding the operation of medicine, we shall now proceed to treat of medicines themselves. I told you I proposed to range these according to the indications in which they are employed. However, the plan given you is not so perfect as I could wish. But in the course of my Lectures I shall observe its several errors and imperfections. These mistakes were unavoidable, considering the shortness of the time allowed to make out my catalogue, which is in most of your hands, and though not fit for the public eye, yet, with all its imperfections, I believe it may be to you of considerable use. Having distributed my medicines according to the several indications, I find myself necessitated to explain that term. An indication is the rule for changing any disease into health. The remedies by which these changes are produced, are called *Indicata*, and the symptoms, which point out the changes to be produced, the *Indicantia*. In distributing medicines according to the indications, they must be founded on a pathology, or doctrine of diseases. This I have done; but to shun disputes which are unavoidable on so dark a subject, I have rendered the division very general. I have, with the generality of authors, divided medicines

dicines into two classes, viz those which act on the Solids, and those which act on the Fluids. Some have added a third class, viz, those which act on both solids and fluids. This I have not done, because it often happens that these actions are only secondary, proceeding from their action on the solids or fluids. There are, no doubt, medicines which act on both solids and fluids at the same time, as salts; but as no medicine whatever is perfectly simple in its operation, I chuse to class such medicines as seem complex in their operation, under that head to which their principal action belongs.

The author afterwards accurately explains the general terms applied to the different classes of medicines, together with all the synonymous terms which he has used; and he makes several judicious remarks upon the errors introduced into physic and surgery by indefinite expressions. Among these the following are worthy of observation.

‘ We now proceed to the terms employed in Chirurgical indications; and first, of those in cure of tumors. Here the first indication is to discuss or resolve; hence the terms *Discutientia* and *Resolventia*. Although I do not deny the ultimate effect of these, yet the terms are too complex, as comprehending medicines very various in their operations, as *Emollientia*, *Antispasmodica*, &c. *Reprimentia*, *Repercutientia*, *Repellentia*, are all supposed, by many, synonymous to *Astringentia*, but they are too various in their operation to come under any one head; for though *sacch. saturni*, oak bark, and opium, be all repellents, yet their manner of operation is very different. When a tumor can neither be repelled nor discussed, our next indication is to attempt suppuration, which has given rise to the terms *Suppurantia* and *Maturantia*. These terms are too general, and we ought to consider in what manner they bring about their effects, whether by operating on the solids, or increasing the putrescency of the fluids, and then give them names according to their most simple operation.

‘ Suppuration being brought on, our next intention is to produce, or continue, good pus: Hence the term *Digestiva*, which is equally complex with the former, and therefore ought to be studiously evolved. Digestion often depends on keeping up a proper degree of inflammatory motion in the part, and frequently also in removing fungosities. *Detergentia*, *Abstergentia*, *Mundificantia*, *Depurantia*, are synonymous terms. *Detergentia* and *Abstergentia* have been transferred to internal remedies, and applied to such as have the power of washing off, or destroying viscidities adhering to the vessels, and carrying them off from the body; and therefore, in this sense, if there be any such, they are no other than *Attenuantia*. *Depurantia* have been defined such medicines as cleanse the body, by promoting the excretion of the degenerated fluids; therefore, in this sense, they are synonymous to *aperients* and *attenuants*.

‘ The next indication commonly laid down by chirurgical writers, in the case of ulcers, is to renew the substance, and they called medicines for this intention *Sarcotica*. This indication is entirely imaginary, unless in so far as it is applied to medicines which remove obstacles to Nature’s performing the operation, and therefore are nothing but *detergents* or *abstergents*. Another indication laid down by surgeons, is to agglutinate or consolidate;

hence Agglutinantia and Consolidantia, as though these medicines united the parts to which they are applied. But this indication is equally imaginary with the former, being entirely the work of nature; therefore bandages are the only applications which can assist here. These terms, Agglutinantia, &c. have been transferred to remedies given internally, and are then called Vulneraria. This indication is likewise entirely the work of nature, for I know no agglutinants, and only two medicines which promote suppuration, mercury and peruvian bark; and if writers on the *Materia Medica* do mean any thing by vulneraries, it is astringents; but they are unfitly called so, astringents being never proper, nor are they indeed ever employed in such cases, at least in this country, and if abroad, it is rather in compliance with a rotin practice, and to amuse the patient.

He next enquires what vegetables are particularly appropriated for food; remarking, that those which are the most mild and agreeable are best adapted for the nourishment of the human constitution; and that such acrid substances as we use in diet, are only employed as *condimenta*. He is of opinion, that it is in the saccharine and oily parts of vegetables that their nutritious quality resides. He distinguishes vegetable aliments into three divisions: the first comprehends all the different kinds of *nutriment*; the second the *drinks*; and the third the *condimenta*. He observes that the qualities of fruits are, acerbity, acidity, sweetness, and texture; and these principles he applies to the stone-fruits, to determine their effects in the stomach. We shall present our readers with his observations on the use of recent fruits.

‘We have already observed their effects when used fresh. Wherever we employ heat we change their qualities, dissipate their active acid, and dispose them less to ferment. Thus acerb fruits, by the dissipation of their acid by boiling, &c. are rendered more so, and consequently not so liable to a noxious disposition: hence universally, roasted or boiled fruits are safer than fresh. We commonly also join them with matters which dispose them less to an active fermentation. Thus milk, or, more properly, cream is often used, having that effect from its oily nature. We shall afterwards see what effect acids have in coagulating the milk. We also now commonly use aromatics, as pepper, which, by stimulating and invigorating the stomach, by taking off spasms, excited from gas sylvestre, and by their antileptic virtue, enable them to resist fermentation, and prevent their bad effects.’ Wine is used to obviate the bad effects of fruit, but this depends on its spirituous part, and therefore pure spirit, were it not otherwise noxious, would be most eligible. If wine be used it should be strong, and such as has undergone its fermentation, and is ripe and mellow. Another method still of using them is with sugar. This surely renders fruit more nutritive; whether it prevents fermentation may be doubted; but, as I have observed, that sweet fruits are safest, so must a moderate addition of sugar to acid fruits; in order to supply their want of native sweet, sometimes we use oily matter, as butter in apple pie. This is very proper, though less usual addition, from its antifermentative quality. But in a weak sto-

stomach, where the inquiline humours are in less quantity, and less saponaceous, the oil is apt to separate, and produce ill consequences, as heart burn, &c. as we have formerly observed.

‘It has been a question agitated among physicians, whether fruits are safer before or after meals. The answer of this seems to depend on a knowledge of the stomach. In a weak stomach they are more apt to be noxious when empty, than when distended with animal food. Here likewise they cannot be taken in such quantity as to hurt. In strong stomachs there is little difference; there they would seem to promote appetite. In weak stomachs, even when full, if taken in too great quantity, they may be very hurtful, by encreasing the active fermentation of the whole. The ancients alledged, that the mild fruits should be taken before, and the acerb after meals, as being fitter to brace up the stomach, and promote digestion. And, indeed, if taken in moderate quantity, the rule may hold true.’

As every thing relative to diet is of general concern, it will be proper to communicate his observations on the use of mushrooms, and the preparation of chocolate.

‘Mushrooms. Physicians have disputed much about the qualities of these, some considering them as a rich nourishment and perfectly innocent when properly chosen, others asserting them to be extremely deleterious; most of the fungi are indeed of a hurtful quality, and with respect to the whole tribe the esculent are very few. Esculent mushrooms are very nutritive, very readily alcalescent, and more so without intermediate acescency than any other vegetable; therefore a rich nourishment, and much akin to animal food; on which account they may be indulged in considerable quantity to strong persons. It requires, however, skill to distinguish this esculent kind; and very few have studied Clusius, or other authors, who have been at the pains to distinguish them, especially those, viz. the servants, who are employed to gather them. Perhaps our esculent mushrooms, if old, acquire a dangerous acrimony; wherefore, as exposed to all these accidents, I think it may be prudent for the most part to avoid them. In the warmer climates, they may be used as a light kind of food, but here it is preposterous to use them along with animal food, as they do not correct its alkaline tendency.’—

‘Cacao nuts. These contain the largest proportion of oil, and thence are hardly used without preparation, by mixing the oily with the farinaceous part, and on the accuracy of this mixture the quantity of their nourishment depends, as well as its easiness of digestion. The chocolate made in Portugal and Spain is not near so well prepared as the English, depending, perhaps, on the machine employed here, viz. the double cylinder, which seems very well calculated for exact triture. If perfectly prepared, no oil appears on the solution. London chocolate gives up no oil like the foreign, and it also may, in some measure, depend on the thickness of the preparation. The solution requires more care than is commonly imagined. It is proper to break it down, and dissolve it thoroughly in cold water, by milling with the chocolate stick. If heat be applied, it should be done slowly; for if suddenly, the heat will not only coagulate it, but separate the oil, and therefore much boiling after it is dissolved is hurtful. Chocolate is commonly required by people of weak stomachs, but often rejected for

want of proper preparation. When properly prepared it is easily dissolved, and an excellent food where a liquid nutrient vegetable one is required, and is less flatulent than any of the farinacea.

This author is of opinion that drink is in some degree opposed to nourishment; and that, *ceteris paribus*, those who use least drink are most nourished. For that though drink contributes to digestion and sanguification, by diluting the aliments, yet the more liquid the food, it is sooner evacuated, and less nourishment is extracted. This opinion we own is ingenious, and seems to be conformable to theory, but such an effect can take place only where the proportion of drink too much exceeds the solid aliment, and likewise contains but little mucilage; for it is certain, that the richer sorts of malt liquors are considerably nutritive. We shall lay before our readers the observations on animal food.

‘ We formerly distinguished animal from vegetable food, by saying, that it required no assimilation, but only solution and mixture. But this is not so clear as has been commonly imagined. What gives rise to this doubt is, that carnivorous animals live on that without any vegetable mixture, or even salt, by which they are even poisoned, living long without putrid accumulations, which, though for a short time might produce little inconvenience, yet, in the course of life, would certainly produce bad consequences. This accumulation is obviated by particulars in their œconomy, as short intestines; whereas in the phytovorous, long intestines are given to give rise to putrescency. Again, the carnivorous animals are exposed to putridity, from their irregularity, taking in water in small quantity, &c. They are said to be of quick excretions; but this is contradicted from their being capable to bear long abstinence, being glutted to day with a full meal, and starved perhaps for several weeks after, which would be in other animals as the surest means of pushing putrefaction to the greatest degree. From all this we must suspect something in carnivorous animals to prevent putrefaction.

‘ Here let me offer a conjecture, viz. that the food in the stomach of carnivorous animals suffers a decomposition in some degree, and becomes acid. This appears probable, from the change which decocted or elixated animal substances undergo, these broths becoming in time acescent: besides, it has been said, that an acid is always found in the stomach of these animals: if it be really so, it can proceed from no other source but decomposition. However, in accounting for the effects of animal food on the human body, we may neglect this, and consider the diseases thence arising to proceed from putridity; for no man, as has been proved from experiment, can bear animal food alone, without nausea, for even a few days. Putrescency takes place in the stomach and intestines, in the first producing nausea and thirst, which would oftener occur unless obviated by the acid of vegetables conjoined with it; in the second, violent purging, cholera, and dysentery, from putrid exhalations.

‘ Next, as to the solution of animal food. This, though seemingly of greater cohesion, is of more easy solubility than vegetables. However, I do not mean by this a quicker but a more entire

ture solubility ; for very firm animal substances are extracted and dissolved in the human body, and the firmest, as bones, in stomachs similar to the human, though, at the same time, I am convinced, that vegetables, which are not dissolved at all, have yet their juices more quickly extracted than animal food, and pass sooner off. For easiness of solubility does not depend so much on the firmness of texture, as on the viscosity of the juice. Thus the more young and succulent animal food is less soluble than the old, veal than beef, lamb than mutton, &c. And Dr. Robinson relates, that a gentleman who used to take an evening puke, would throw up veal unchanged, while of beef there were no remains. Animal food excites the fever mentioned as consequent on digestion in a greater degree than vegetable, giving a greater stimulus to the stomach, and so to the whole system ; and the difference of animal foods depends on the putrescency and viscosity taken together. Thus young food, being more viscid than old, though less putrescent, is less soluble. Animal food differs also as to its perspirability, or passing off the last concoction. Sanctorius found mutton the most perspirable, and Keil and he call oysters least so, so animal foods differ in their perspirability, according as in their nature they approach nearer or recede farther from these.

Our author then enters on a comparison between animal and vegetable food, shewing their difference in solution and mixture, also in their effects in the stomach, the intestines, on stool, in the blood-vessels, and lastly, the difference of the perspirability of these two classes of aliment. In regard to the question, whether man was designed for animal or vegetable food, he very justly espouses the opinion that nature intended us for a mixed aliment ; which he supports by the common arguments, that man has *dentes incisivi* & *canini*, as the carnivorous animals, and a double row of grinders, like the granivorous : that his stomach resembles that of the former species, and his intestines differ equally from both, being not so long as those of the phytovorous, nor so short as those of the carnivorous animals. In confirmation of this opinion, he alledges, that there are no people to be found who live entirely on a vegetable diet ; that what has been said of the Laplanders living wholly on animal food, is positively contradicted by Linnæus ; and that the Pythagoreans who prohibited the use of such aliments by the principles of their religion, yet indulge themselves in milk, a liquid which is prepared in animal bodies. He likewise maintains the propriety of a mixture of animal and vegetable food, from observing, that those who are restricted to the latter, are generally weak and sickly.

In considering in what proportion animal and vegetable food ought to be mixed, he admits that animal food gives more strength to the constitution, but is of opinion, that it loads the body, and hence that it is only proper for those who take much bodily exercise, and is unsuitable for the studious, for

whom it is safer to exceed on the side of vegetable food. It is pity that in treating this subject, the author all along considers the effects of each of these kinds of food when an excessive quantity of either has been received. Too great a quantity of any sort is undoubtedly pernicious, and it would be more useful to have fixed the healthy proportion of a moderate meal. Experience will not allow us to admit his opinion, that animal food is more suitable to the active than the studious; for it is certainly more easy of digestion than a vegetable diet, and wherever it is found less beneficial in people of the latter class, we should be inclined to account for it rather upon the principle of idiosyncrasy, than a general aptitude and relation to the manner of life. We shall present our readers with the subsequent part of this subject, as being of extensive utility.

Animal food, although it gives strength, is yet of many hazards to the system, as it produces plethora and all its consequences. As a stimulus to the stomach and to the whole system, it excites fever, urges the circulation, and promotes perspiration. The system, however, by the repetition of these stimuli, is soon worn out; and a man who has early used the athletic diet, is either early carried off by inflammatory diseases, or, if he takes exercise sufficient to render that diet salutary, such an accumulation is made of putrescent fluids, as in his after life lays a foundation of the most inveterate chronic distempers. Therefore it is to be questioned, whether we should desire this high degree of bodily strength, with all the inconveniencies and dangers. Plain it is, that those who are chiefly employed in mental researches, and not exposed to too much bodily labour, should avoid an excess of animal food. There is a disease which seems to require animal food, viz. the hysteric or hypochondriac, which to me seems to be very much a-kin to the gout, affecting the alimentary canal. All people affected with this disease are much disposed to accescency, and I have seen it go so far, that no other vegetable but bread could be taken in, without occasioning the worst consequences. Here then we are obliged to prescribe an animal diet, even to those of very weak organs, for it generally obviates the symptoms. However, I have known several instances of scurvy in excess produced by a long continued use of this diet, which it is always unlucky to be obliged to prescribe; and when it is absolutely necessary to prescribe, it should be joined with as much of the vegetable as possible, and when a cure is performed, we should gradually recur to that again. If this luxurious age could be persuaded, this disease might be removed with much less danger, by exercise, fresh air, and avoiding warm chambers, venery, and late hours.

Next, let us consider the vegetable diet. The chief inconvenience of this is difficulty of assimilation, which, however, in the vigorous and exercised, will not be liable to occur. In warm climates the assimilation of vegetable aliment is more easy, so that there it may be more used, and when joined to exercise gives a pretty tolerable degree of strength and vigour; and though the general rule be in favour of animal diet, for giving strength, yet there are many instances of their being remarkably produced from vegetable. Vegetable diet has this advantage, that it whets the
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appetite, and that we can hardly suffer from a full meal of it. Besides the disorders it is liable to produce in the primæ viæ, and its falling short to give strength, I do not know any bad consequences it can produce in the blood vessels, for where there is no instance where its peculiar acrimony was ever carried there, and it is certainly less putrifiable than animal food; nor without the utmost indolence, and a sharp appetite, does it give generally plethora, or any of its consequences; so that we cannot here but conclude, that a large proportion of vegetable food is useful for the generality of mankind.

‘ There is no error in this country more dangerous, or more common, than the neglect of bread; for it is the safest of vegetable aliment, and the best corrector of animal food; and, by a large proportion of this alone, have I obviated its bad consequences, when used in a hypochondriac state. The French apparently have as much animal food on their tables as the Britons, and yet, by a greater use of bread, and the dried acid fruits, its bad effects are prevented; and therefore bread should be particularly used by the English, as they are so voracious of animal food. Vegetable food is not only necessary to secure health, but long life; and, as we have said, in infancy and youth we should be confined to it mostly; in manhood, and decay of life, use animal; and, near the end, vegetable again.

‘ There is another question much agitated, viz. What are the effects of variety in food? Is it necessary and allowable, or universally hurtful? Variety of a certain kind seems to me necessary, as vegetable and animal foods have their mutual advantages, tending to correct each other. Another variety, which is very proper, is that of liquid and solid food, which should be so managed as to temper each other; and I formerly observed, that liquid food, especially of the vegetable kind, is too ready to pass off before it is properly assimilated, while solid food makes a long stay. But this does not properly belong to the question, whether variety of the same kind is necessary or proper, as in animal foods, beef, fish, fowl, &c. I indeed have never perceived any inconvenience arising from this mixture, or difficulty of assimilation, provided a moderate quantity be taken; when any inconvenience does arise, it probably proceeds from this, that one of the particular substances in the mixture, when taken by itself, would produce the same effect; and, indeed, it appears to me, that this effect is not heightened by the mixture, but probably obviated by it. There are few exceptions to this, if any, e. g. taking a large proportion of acescent substances with milk. The coldness, &c. acidity, flatulency, &c. may appear, and it is possible that the coagulum, from the acescency of the vegetables, being somewhat stronger induced, may give occasion to too long retention in the stomach, and to acidity in too great degree. Again, the mixture of fish and milk often occasions inconveniences. The theory of this is difficult, though, from universal consent, it must certainly be just. Can we suppose that fish gives occasion to such a coagulum as rennet? If it does so, it may produce the fore mentioned bad effects. Besides, fish approach somewhat to vegetables, in giving little stimulus, and are accused of the same bad effects as these, viz. bringing on the cold fit of fever.

‘ Thus much may be said for variety: but it also has its disadvantages, provoking to gluttony; this, and the art of cookery, making men take in more than they properly can digest; and hence,
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perhaps very justly, physicians have universally almost preferred simplicity of diet; for, in spite of rules, man's eating will only be measured by his appetite, and satiety is sooner produced by one than by many substances. But this is so far from being an argument against variety, that it is one for it, as the only way of avoiding a full meal of animal food, and its bad effects, is by presenting a quantity of vegetables. Another means of preventing the bad effects of animal food, is to take a large proportion of liquid: and it is on that account the bad effects of animal food are not so much felt here, on account of our drinking much with it, and using broths, which are at once excellent correctors of animal food, and preventors of gluttony.'

The author treats of the qualities of the different kinds of animal food, which he specifies in an accurate manner, and proceeds to the virtues of medicines. These, he observes, are to be investigated by an attention to the smell, taste, colour, and chemical qualities of the various substances. He mentions first the *adstringentia*, and shews both in what diseases they are indicated, and in what they are contra-indicated. It would be unnecessary to proceed any farther in the analysis of the *Materia Medica*; for it is sufficient to observe, that it contains a complete system of all the articles made use of in medicine, and that the author neither explodes any of their reputed qualities, nor recommends a medicine as possessing virtues not formerly ascertained, without confirming his opinion by observations which it would be injurious not to admit upon his authority. From this part of the work we shall select only his remarks on coffee and tea.

'How far these are properly inserted here, I shall not determine. I set them down, in order to give a suspicion of their deleterious qualities. Much dispute has arisen about their virtues. One would imagine frequent experience would long ago have decided such dispute. Perhaps it is that frequent and universal use, which gives occasion to it. Whenever a medicine comes to be in universal use, many of the operations of nature are ascribed to it; as no person is in perfect health, its effects will be varied in proportion as those who use it recede from the standard. He who errs on the side of rigidity, will find relief from warm water; he who errs on the side of laxity, has his laxity increased by it. If such a medicine, as those we talk of are, act on the nervous system, its effects will be destroyed by habit; as rendered palatable, no good account can be had of its effects; if good, they are magnified; if bad, they are concealed; nay, we are apt not only to deceive others, but ourselves, and to fancy those qualities we wish to exist. All these circumstances take place with regard to coffee and tea. Their effects are, in my opinion, very much mixed, depending on the warm water. All this has so much weight with me, that I cannot speak positively on this head. The assisting digestion, relieving the stomach from a load of aliment, from crudities, and from head-achs, arising from them, promoting the secretion of the urine, and perhaps of perspiration, may all fairly be attributed to the warm water. The same, also, will have the effect of keeping
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from sleep. These are the chief of the virtues ascribed to tea and coffee. The weakening the tone of the stomach by frequent use, weakening the system in consequence, inducing tremors and spasmodic affections, are the effects of the tea itself, though in some measure also of the warm water. This applies to tea chiefly. I have a stomach very sensible, which I have found to be hurt by tea, which I attributed to the warm water, but having used some indigenous plants with the same heat of water, I found no harm ensue, and this I have repeated above fifty times. I continue now to use tea, but without the same effect as before from habit, and also from my advance in life. Many others, I know, who have had the same experience. The same effects are not so remarkable in coffee; but still experience shews them to be of the same nature. From the use of it I have always an arthritic affection of my stomach but no tremor. Farther, I can support what I have said on tea, from botanical analogy, for it belongs to an order of plants of the narcotic kind, viz. the Coadunatæ. These narcotic effects are so remarkable, that the people of Asia do not use it till it is a year old. As we have it, it is always of that age, and has its acrimony in some measure dissipated: but as it has an emetic quality, it shews that it is not all gone.

‘After all, I think we may conclude, that coffee and tea, however their effects be varied by habit, or particular constitutions, are here properly placed as sedatives, as weakening the tone of the system, and diminishing the force of the nervous power.’

Notwithstanding the manner in which this work is published, we can entertain no suspicion of any fallacy in the name to which it is ascribed. It contains intrinsic proof that the author is a man of genius and extensive knowledge in physic. It might, however, no doubt, be rendered more accurate, and in some parts more unexceptionable, by undergoing his deliberate perusal, though in the mean time this edition may be considered as a very useful performance to the students of physic.

II. *Travels through* Holland, Flanders, Germany, Denmark, Sweden, Lapland, Russia, the Ukraine, and Poland, in the Years 1768, 1769, and 1770. By Joseph Marshall, Esq. Three Vols. 8vo. 15s. Boards. Almon. Concluded.

IN May 1769, Mr. Marshall returned from England to Copenhagen, and proceeding thence to Sweden, passed Elfsneur. The guns at the castle of Cronenburgh do not, he says, command the road, as is commonly supposed, many ships having bid defiance to the guns, and passed it toll-free.

At Upsal our traveller had the pleasure of visiting the famous Sir Charles Linnæus, the head of the university there, from whom he learnt the progress that the Swedes had made in agriculture, who not many years since produced no wheat,
yet

yet now produce a sufficient quantity for their own consumption, in promoting which improvement, Sir Charles had a considerable share. This gentleman also acquainted him with some particulars relative to the large Swedish turnip; a plant which came to Sweden from Lapland, and which is so exceedingly hardy, as to remain unhurt by the sharpest severity of winter. 'I have myself,' said Sir Charles, 'known the soil of a field of them frozen a yard deep, and yet the crop not suffer the least damage.'—The cattle are remarkably fond of them, and thrive better on them than any other winter-plant which the Swedish farmers are acquainted with. It is farther so hardy, respecting cultivation, that even in the mountains of Dalecarlia the plants weigh several pounds, and some single plants arise to twelve pounds. An acre of these turnips are sufficient to maintain three head of cattle through the winter.

The woollen manufacture begins to make some progress in this country, the Swedes, by means of Polish wool mixed with their own, making tolerable cloths, a part of which they have for some years exported to Poland; so far have they succeeded in this branch of trade.

It must have afforded our author much pleasure to travel from Stockholm to Hedemora, about 150 miles, amongst a people who seem to have few of the artificial wants of life. The inhabitants of that part of the country are all farmers, and most of them own the lands they cultivate. Their houses are built of wood, and covered with shingles, the materials being very plentiful. They manufacture their own furniture, which consists chiefly of what they make of their native pines. All of them handle the saw and the axe, and their chairs, tables, beds, &c. are very decently cut and put together. Each has his farm laid out in regular inclosures round his house, which the women cultivate, while the men are employed in cutting timber in the forests. This too is the case in Dalecarlia, where amongst the mountains are vast tracks of land uncultivated; the peasants being so bred to chopping, cutting, and sawing of trees, that they never think of husbandry, but leave the management of their farms to their wives and daughters.

These people are so honest, simple and hospitable, that those who would take advantage of this good disposition might travel through Dalecarlia without spending any thing besides good words; and although Mr. Marshall frequently forced more money upon them than they were willing to take, his expences were low beyond conception.

We cannot quit our author's account of Dalecarlia without transcribing his description of a country of which we envy him the prospect.

'The country as I advanced grew amazingly romantic; the view, as far as the eye can command from the tops of the mountains, is one vast range of mountain beyond mountain, till you see the ridge that parts Sweden from Norway rising far above the common clouds, the whole prospect is a thick woodland, and in many places very considerable lakes of some miles long and broad break upon the eye. Nothing can be more awful, or more sublime, than these wonderful scenes. The situation of the village of Lyma is greatly uncommon; it lies within the bend of a river, which is in fact a continual water-fall, pouring over one ridge of rocks, the moment it has passed another, and making such a continual roar as almost to stun the whole village; immediately behind it rises a ridge of mountains, whose tops are in cloudy weather far above the clouds, but unfortunately for me the weather has been uniformly clear. The appearance of these dreadful heights, with the torrent pouring down at their feet, is magnificent in the highest degree. I have viewed mountains, rocks, water-falls, and lakes in the north of England, and yet more in Scotland, but they are pigmies compared with these.'

Our traveller was much surprised to find crops of wheat, barley, oats, peas, beans, buck-wheat, carrots, turneps, clover, trefoile, &c. in the northern parts of Sweden, as vigorous as, and some superior to, those he had seen in England, and mentioned his surprise to M. de Verspot, a gentleman, who, after having attended the government of Sweden as a senator for twenty years, had retired to his estate, determining to make a country life, which was before only a cessation from business, the only business of his life; 'I do not wonder,' said this gentleman, 'at your opinion, I have heard it from several, and read much the same ideas in many books; nothing so common, as in the description of countries, to read of the climate being so severe, that the inhabitants must live on fishing and hunting, or [that it] produces only a few oats. Twenty books in my library tell me that wheat will not succeed higher in Sweden than the 60th degree of latitude. I am convinced that the bounty of Providence is such, that all kinds of corn, pulse, and roots, which are now on my farm, will grow every where; the great thing is to consult the nature of the climate in the mode of culture.'

When we consider the hospitality of most of the ancient, and some of the modern, nations, we are apt to conclude that their difference of circumstance in point of riches, or, which

is the same thing, their neglect of superfluous wants, has enabled them to practise it : but that custom, and a benevolent temper, are to be looked on as the causes, rather than any thing else, appears from the different treatment Mr. Marshall met with in the north of Sweden. Near Ulna, in West-Bothnia, he lodged at the house of a peasant ; this man refused the money which Mr. Marshall offered ; telling him, that when he travelled through his country, he dared to say Mr. Marshall would not refuse him a night's lodging and some victuals ; and this behaviour, we have seen, was not peculiar to this man only ; but how different was the treatment Mr. Marshall experienced the very first night after he left Una, on his journey towards Scornfay ! He could persuade none of the peasants to let him into their cottages ; they were sure he was a spy from the Muscovites ; he went from cottage to cottage, but still in vain ; at last, being benighted, and arriving at a cottage in a lonely spot, he endeavoured in vain to gain admittance, although he offered to pay for victuals and drink : rather, therefore, than remain on horseback all night, he took out his pistols, and entering by force, shut up the peasant, the women, and children, in a room by themselves, with their hands tied behind them ; and set his postillion arm'd, as a guard at the door ; then passed the night undisturbed, and in the morning left his prisoners bound till some neighbour should accidentally come to their relief.

We cannot commend this latter part of the transaction, because if the cottage was in a lonely place, it might be some time before the family were released from confinement.

Among the higher ranks of people in Sweden, there is, our author tells us, a great deal of learning ; and that the living and dead languages are very commonly taught there, but in the politer arts they are very deficient, and you look in vain for a painter, a poet, a statuary, and a musician.

There is no such thing, he says, as poor-rates raised in this kingdom, and yet the peasants are tighter dressed than those in England, their cottages are better, and their poverty in general is much less apparent ; but this, he says, is owing to every peasant's having at least twenty or thirty acres of land, and several herds of cattle on the wastes, all which the women manage, and the men can still let themselves as labourers. In these respects certainly they have an advantage over the English, and it is much to the credit of a government, that the poorest of its subjects can so well maintain themselves, that no public provision is necessary to be made for them.

From Sweden Mr. Marshall proceeded to Russia. The court at Petersburg, he says, extremely luxurious, a circumstance

cumstance which is productive of much injury to the lower ranks of the nation.

From Petersburg to Moscow he travelled in the character of a general officer in the king of England's service, and was attended by his own servant, his German postilion, his Swede who understood the Russian language, and two foot soldiers, all of them well armed. The respect paid to the military in this country points out pretty plainly the spirit of the government; as did also the behaviour of his two soldiers, whom he could with much difficulty persuade to behave with any decency to the peasants, they being always ready to give them a blow, when gentle words might have proved as effectual.

The farmers here are in a situation scarcely better than the peasants, and whatever they get the nearest nobleman is sure to fleece them of.

In our author's travels through the Ukraine, which lies between 47 and 52 degrees of latitude, he found that the hemp and flax which we import grows there, although we have it from Petersburg, in lat. 60. And therefore, perhaps, the notion that they will grow in very cold climates is false; consequently in New-England, and Nova Scotia, where the growth of hemp has been attempted, the severity of the climate may have been the cause of its not succeeding.

After Mr. Marshal returned to Petersburg, he made an excursion to Archangel in the middle of the winter, a journey of about 300 miles, which took up only five days. The ground was then covered several feet deep with frozen snow, out of which the vast forests rising in some places, and those covered with it in others, exhibited scenes exceedingly magnificent. From hence, crossing the White-Sea on the ice, and passing through Muscovite-Lapland, he returned to Petersburg.

Our author's journey through Poland affords very little worthy of notice, except the very miserable condition to which that country is at present reduced. 'Imagination,' says he, 'cannot paint any scene more dreadful; those landlords only are tolerably off, who fled to Germany at the beginning of the troubles, and live in expectation of peace, when they may return to their estates; the property of them is left, and will on a pacification enable them to recover themselves. But others, who, in their defence, or to save their buildings from fire, bought off their enemies, met their fate at last, and cannot return without the load of debts; so that new buildings and settlements will be impracticable to them. I was assured that there are some hundreds of estates in the king-

dom

dom at present without any owners existing ; so many whole families having been destroyed.'

Such are the horrible effects of civil war, and especially of that, which, like the war in Poland, is entered into on account of religion.

We shall not detain our readers long with Mr. Marshall's account of Germany ; and shall only remark, that in Bohemia every nobleman still continues to be absolute monarch upon his estate, with power over every thing but life and death, and the royal revenue officers. Scarcely any one of them has less than two or three hundred servants about him, when at his castle, which is always moated round, and extremely spacious. The peasants that inhabit some of the mountains will not submit to the oppressions under which their brethren of the plains groan ; they have often been in rebellion against their lords, but are now treated better ; and their houses and little farms have a much better appearance than those of their neighbours below them.

On the whole, we have met with much entertainment in the perusal of these volumes ; the author seems to be a man of veracity ; but we cannot help remarking, that he is often negligent in his language, several instances of which the reader will have observed in the passages we have quoted.

III. *An Essay on National Pride. Translated from the German of Mr. Zimmermann. 12mo. 3s. Wilkie.*

MR. Zimmermann is a native of Switzerland, but writes like a citizen of the world. His performance has been received in Germany with so much approbation, that four large impressions have been sold : the last of which is improved with several considerable additions. It has been translated into some of the chief European languages. And the French, who are not easily pleased in works of this kind, have honoured it with the highest encomiums.

The subject is of a delicate nature ; and requires an extensive knowledge of the world, a freedom from national prejudices, and, above all, a strict attention to truth and equity.

To attack men in the tenderest part, to expose the foibles and follies of the most considerable nations ; to lay before the reader a series of observations on the morals and customs of men ; to draw aside the veil of prejudice, without giving offence ; to keep at an equal distance from petulant satire on one hand, and servile adulation on the other, is a very difficult task ; yet this writer, as far as we are able to judge, has acquitted himself with great propriety. His performance bears the

the stamp of truth and freedom, and abounds with judicious reflections, and masterly strokes of well-directed satire. The author does not appear to be actuated by any contracted or illiberal motives, by spleen, or misanthropy. There is an air of pleasantry and benevolence in his descriptions. Though he laughs at the follies of different nations and communities, he generally pays a proper tribute of respect to their virtues.

‘ Every country affords eminent characters of all kinds, and one scope of this very work is to support the well-grounded claims of all nations, to some degree of esteem against the selfish exclusion passed on them by the ignorance and conceit of others. I love persons of merit, whatever be their nation or their religion, and pride myself in the friendship of such; but this does not hinder me from censuring, as ridiculous, what is really so, among the generality of that nation; as, for instance, of the Spaniards. It would likewise, by no means, be forming a commendable idea of my real way of thinking, and even of the tenor of my whole life, to suppose that I have an aversion to the English, whom I in reality hold to be the worthiest nation under the sun; and yet I shall bring a long bill against them. Amidst all my censures, I heartily love the French, and for many have an unreserved esteem. The wit of the Italians, and the vivacity of their passions, are likewise a fund of infinite entertainment to me: yet none of these nations do I spare.’

Mr. Zimmermann, after some observations on pride or vanity in general, proceeds to shew, how national pride arises from imaginary, as well as real advantages; from a boasted antiquity and nobility; from a supposed orthodoxy in religion; from a fancied superiority in wisdom, valour, power, or freedom; from a want of knowledge in foreign affairs, or a general ignorance; from fame acquired in former ages; from improvements in arts and sciences; from particular forms of government, &c.

Speaking of the vanity of whole nations, he says:

‘ The modern Italians have the confidence to place themselves on a level with the ancient Romans, not recollecting that the nation which anciently reduced all others under its yoke, is now seen to be the slave of all others, and that the grass grows in the streets of cities, not long since eminent for power and opulence. Many small towns in the Campania of Rome were the native places of Roman emperors, and on that account, forsooth, the modern inhabitants of those petty places, talk of those emperors as their townsmen and relations, and in every town or village the emperor who was born there, is reputed the greatest prince that history makes mention of.

‘ The senator of Rome, who tries without appeal, the petty causes and wranglings among the commonalty, now constitutes that tribunal, to which, in modern Rome, the majesty of the ancient senate and Roman people is dwindled. He has for assessors, four conservators, who are chosen four times a year. The conservators, like the senator himself, are nominated by the pope, under whom the Roman people are not allowed that small remnant of liberty of choosing their own magistrates, which many towns in monarchies enjoy; yet this senator and his conservators imagine themselves invested with all the rights, privileges, and dignities of the ancient senate, and that a greater glory there cannot be, than for the pope to see at his feet that assembly which has seen so many monarchs in the like humiliating posture before them.

‘ The Trastaverini, i. e. the wretched militia of the Trastavera ward, in modern Rome, absolutely hold themselves genuine descendants from the ancient Trojans, looking on the inhabitants of the other parts of Rome only as a mob; and these, amidst indigence, and sloth, and poltroonery, which is such, that the execution of a malefactor almost frightens them into fits, consider themselves as citizens of ancient Rome.

‘ All the Romans, with scarce a rag on their backs, are strangely puffed up with this imaginary lineage, that excessive pride, and the most beggarly poverty are often seen together. A baker woman’s son in Trastavera-ward, having been killed in an insurrection on account of the dearth of corn, the pope, apprehending some ill consequences from this unlucky accident, immediately deputed a cardinal, with two nobles, to quiet the mother, and ask her what satisfaction she required, to which the Roman matron replied, “I don’t sell my blood.”

‘ At the approach of a public festival at Rome, a family shall half starve themselves, that they may have wherewith to ride about in a coach; and such families, which even such an expedient would not enable to hire a coach, have another resource: the mother pranks up the daughter as fine as her pocket will reach, she walking by her side as chambermaid, whilst the father, in proper habiliments, personates the lackey.

‘ Well-bred people, among the English, make no difficulty of owning, that a contempt for all other nations under the sun, is as it were hereditary in that country; whenever one of those islanders is engaged in a quarrel with a foreigner, he is sure to let fly a volley of opprobrious epithets against his adversary’s country: You are a French braggadocio, an Italian monkey, a Dutch ox, a German hog, are but slight specimens of English contumely. The bare word French carries so much indig-

indignity with it, that they would not think the foreigner sufficiently villified by calling him only dog, therefore is French added to it by way of amplification. This national prejudice spares not even their fellow subjects, the two nations who live under the same laws as they themselves, and are fighting for one common cause. Nothing is more frequent in England, that is among the commonalty, than, "You beggarly Scot—You blood thirsty Irish bog-trotter." In a word, an Englishman, after guttling on pudding and beef, well diluted with strong beer, talks away, of all other nations, as if they had not the same creator.

' What is not less ridiculous, an Englishman, forsooth, as a Briton, cannot fail of being a connoisseur in virtù, or the fine arts; yet do these gentry continue laying out as much money as ever, notwithstanding a prohibition, and strictly attended to, that no painting or statue, by a great master, should be sold or carried out of Rome without the pope's formal licence; that is, those dupes to the Ciceros continue squandering away in rubbish the sum allowed them for purchasing good pieces.

' But what is to be thought of a current comparison, which these intelligent persons make between them and other nations. "The French, say they, are polite, witty, artful, and vain; withal, a parcel of half-starved slaves, their time, purse, and person absolutely at the Grand Monarque's command. As for the Italians, they have neither morals, nor freedom, nor religion. The Spaniard, indeed, is brave, devout, and of nice honour, but poor and oppressed; and, with all his boasting of the sun never rising and setting but in the Spanish dominions, he has not a word to say as to freedom, science, arts, manufactures, achievements, and trade. The Portuguese again are likewise slaves, and so ignorant and superstitious, that it would be a pity they were otherwise. The Germans, if not at war, are repairing the damages brought on them by wars. The Dutch are slow and heavy, have no notion of any good but money; gain is their main spring and ultimate end." Such is the point of view in which an Englishman looks on all Europeans: all nations in the universe are indeed found light, extremely light, when an homespun Englishman weighs them against his countrymen. This contemptuous partiality too plainly shews itself in his coldness and indifference at his first acquaintance with a foreigner.

' The French, in their own account, are the only thinking beings in the world. They converse with foreigners no farther than is usual with inferiour and shallow creatures, and who owe all their importance to such condescension, yet in

nothing are they more offensive than that farcical compassion and equity of some among them, who deign to allow other nations a pittance of virtue and genius, but in such a manner that, it is plain, this favourable opinion is not due to the merit of those nations, but flows from the indulgent courtesy of French politeness. Let them, if they can, deny their contempt, as barbarians, of all nations who are either inferior in power, or of less skill and taste in the frivolous arts. They daily betray in their conversation, their gestures, and even their books, a conceit that neither courage, beauty, nor wit, nothing amiable or great, is to be met with out of their country.

‘ The French think themselves intitled to prescribe laws to the whole universe, because all Europe takes its cue from their milleners, taylor’s, perrwig-makers, and cooks. There is not a candid Frenchman who will deny but that his nation accounts itself the principal, the most accomplished in the world. How does Mr. Lefranc storm and vapour in a discourse addressed to the king, at the presumptuous Britons, in pretending to any equality or resemblance to the French; when Patin had pronounced the Britons to be among other nations, like wolves among the beasts. Is it not common among the French, to stile their sovereign, the first monarch in the world, or—the Grand Monarch? Though they account themselves the first born sons of nature, some are so condescending as to look on their neighbours as their younger brothers, and allow them to be laborious, and judicious collectors, and men of thought, even not without some good thinkers. But why is Newton, after all his valuable discoveries, made light of in France, because he has not discovered every thing? Why is Raphael looked on as low and timorous, and his divine piece of the transfiguration, a flat performance? That national vanity, admitting no great man out of France, is well known in numberless instances which excite the derision of all nations. If we look back into the history of human genius, we find Italy renowned for actors and poets, England’s unparalleled Shakespear, and at the very same time France, noted for the most poultry versifiers in the world. The French, one and all, undervalue the harmonious, the picturesque, the ethic Pope, as not fit to hold a candle to their superficial Boileau.

‘ All nations are reduced nearly on a level in self-conceit and contempt of others. The Greenlander, who makes his dog his messmate, despises the Danes; the Cofacs and Calmucs look still with a more disdainful eye on the Russians; and the Hottentots, of all men the most stupid, are excessively vain; and when the Caribies along the river Oroonoko are asked about their extraction, their constant answer is “ we alone are

real men." Scarce is a nation to be found under the sun, which swarms not with extravagant instances of vanity, pride, and self-conceit. All are more or less a kin to the Spaniard who said, "it was very lucky that Satan, when he tempted our Saviour in the wilderness, forgot to shew him Spain, as Jesus certainly could not have withstood the temptation;" or to the Canadian who thought he highly complimented the Frenchman in saying, "he is just such a man as myself."

'Every nation forms its ideas of beauty and deformity in others from their reciprocal difference, or affinity. The Indian fabulists mention a country of which all the natives are humpbacked. A well shaped beautiful youth coming among them they eagerly gathered about him, staring, laughing, and even ridiculing him in scornful gestures, taunts, and contumelious vociferations, till fortunately for the abashed Adonis, one of the gibbose community, better bred than the rest, silenced their rudeness with a grave speech: "Fye, loving countrymen, this is wrong, forbear to insult over the unfortunate: have the immortals bestowed a distinguishing ornament on our bodies, let us repair to the temple and return our solemn thanks, whereas if we make our protuberances matter of pride, the powers who gave can take away."

'Thus, whoever would not be accounted a foreigner in his own country or in a land of moral humps, avoid being a general laughing stock, must in all things conform to the national way of thinking, adopt all the current prejudices; he must put on the national hump, and pride himself in that deformity like the rest of his countrymen, no vice being so much despised and hated as a rational humility viewing the country customs in a just light.'

We should have been glad to oblige our readers with more extracts from this entertaining work; but we have already extended the article as far as the limits of our Review will permit.

In the course of this Essay a discerning reader will probably discover some little inconsistencies, some slight misrepresentations, or some general inferences drawn from the failings of individuals; but these errors, we will venture to affirm, are few in number, and certainly venial among a variety of distinguished excellencies. In a performance of this nature, we must expect to find some representations of things different from our pre conceived opinions. In some cases the author may be in the right, and we ourselves in an error. But supposing that he has his prejudices, and is wrong, it is to be remembered, that a delineation of human follies, without exaggeration or diminution, can only be the work of a superior intelligence.

IV. *Discourses on the Parables of our blessed Saviour, and the Miracles of his holy Gospel. With occasional Illustrations. By Charles Bulkley. Vol. III. and IV. 8vo. 10s. Horsfield.*

IN the two preceding volumes Mr. Bulkley has explained and illustrated our Saviour's Parables; in these he has given us a series of Discourses on the Miracles performed by Christ and his apostles, beginning with that of converting water into wine at the marriage in Cana of Galilee, and ending with that of the blindness inflicted by St. Paul upon Elymas the sorcerer.

In the parables we have a variety of excellent instructions: in the miracles we have some of those important facts, upon which Christianity is established.

The miracles of the gospel have been examined in every light; and yet their credibility is not in the least impaired, but has received new force from every critical examination; while the pretended miracles of subsequent ages have been exploded by all impartial enquirers, as the effects of craft and policy.

In the course of this work, the learned author makes it appear, that the several circumstances attending our Saviour's miracles are not merely not suspicious, but, on the contrary, in the direct peculiar nature of them exclusive of suspicion, and wholly incompatible with the supposition of any juggling or imposture in the case. He considers the objections which have been raised against them by deistical writers; and then points out those useful instructions which they naturally suggest for the regulation of our views and affections, and for the improvement of our religious and moral conduct.

In his discourse upon the demoniacs, he has adopted the most obvious and literal meaning of the sacred history. The question in dispute has been, whether the demoniacs were really possessed or acted upon by infernal spirits, or whether it is only in conformity to popular notion, vulgar prejudices, and an established mode of language, that they are represented as being so. Mr. Bulkley thinks, that the distempers which these unhappy persons laboured under were truly the effect of a diabolical influence and agency: and in confirmation of his opinion, he observes: First, that upon a great variety of occasions, and in many different modes of expression, casting out devils is spoken of as a thing wholly different from the healing of diseases.

Secondly, that in relating more particularly several cures wrought by our Saviour on demoniacs, or persons said to be possessed by the devil, the evangelists express themselves in such terms, as seem undeniably to imply their own persuasion

of the fact; and that the distemper of these deplorable sufferers was owing to the influence of some personal agents wholly distinct from themselves, and these no other than unclean, infernal spirits. Thus, 'the devils besought our Saviour.' Matt. viii. 31. And 'when the unclean spirit, says St. Mark upon another occasion, had torn him, the demoniac, and cried out with a loud voice, *he* came out of *him*.'

Thirdly, that not only the evangelists, in their narratives, but our Saviour himself, in the actual cure of these demoniacs, and in his treatment of them, plainly appears to have looked upon them as being not only nominally, but really such. Thus, when St. Matthew tells us, 'that the devils besought Jesus to permit them to go into the herd of swine,' our Saviour's language in granting this request is plainly addressed to them, as agents or personal beings, distinct from the men themselves: 'and he said unto them,' not to the men, but to the devils, 'go.'

The author illustrates these arguments with many examples; and then proceeds to answer the objections which have been urged against the opinion which he has adopted. Among other things it has been asked, how it has happened, that such instances of demoniacal possession appeared only in the time of our Saviour and his apostles? Our author replies: that, when our Saviour came to extirpate superstition, idolatry, and vice, it was natural to be imagined, that the grand enemy of God, of virtue, and of man, would do his utmost in opposition to his design. 'And what, says he, more likely to answer this end, than, if possible, to disgrace it, by inflicting, at the very time of our Saviour's appearance, such unusual, and at the same time, most dreadful maladies, which evil-minded men might be induced to impute to that appearance, and thus to create an almost invincible prejudice against it?'—

The sufferance of such a power was, he thinks, entirely consistent with the divine perfections, and conducive to the honour and interests of Christianity. His reasons are these.

1. The dignity of our Saviour's mission was prodigiously increased by that visible superiority which he exercised over these infernal spirits.
2. The doctrine of two independent principles is, upon this hypothesis, clearly confuted. Demons, in general, are represented as being absolutely subject to the controul of one sovereign and eternal deity.
3. By the power which our Saviour exercised over infernal spirits in the cure of demoniacs, he effectually answered that objection, which was urged by some of his enemies, 'he casteth out devils by the prince of the devils.' For how absurd was it to imagine, that miracles should be performed by any satanic influence, when

satan himself was obliged to submit to the superior power of them! 4. In the reality of these demoniacal possessions we have a striking illustration of the doctrine of the scriptures, in relation of the future punishment of the wicked.

This is our author's opinion with respect to the demoniacs in the gospel. Sykes, Lardner, and other eminent writers have maintained the opposite scheme; and in that, we are apt to believe, they have had fewer difficulties to encounter.

In discoursing on Peter's cutting off the right ear of Malchus, and our Saviour's calmly repairing the injury which his disciple had done, bidding him put up his sword into the sheath, the author has some just and striking reflections on the unjustifiable nature of persecution.

He has very properly considered the resurrection of Christ as one of the gospel miracles, in two excellent discourses.

After he has concluded his account of the miracles performed by Christ and his apostles, he enters into a short comparison between *them*, and the miracles which are said to have been wrought in favour of popery.

'The popish miracles, he says, are in the general run of them most egregiously trifling and frivolous in their nature, so as to be rather fitted to excite a man's laughter, than to confirm his faith. they carry nothing in them either of that majestie and dignitie, or of that benevolence and mercie, which we naturally presume must be apparent in true and genuin miracles designed for inculcating and enforcing the interesting and momentous doctrines of religion, and which so strongly mark and characterise the miracles of the gospel. it is almost beneath the dignitie of a serious discourse so much as to mention any of these miracles even by way of specimen; such as waters seen in the air, a man appearing in the exact shape of a crucifix, sheep, asses, and fishes attending upon sermons, besides the innumerable pranks and frolics, that have been ascribed to consecrated images. with what propriety then can we suppose them to have any peculiar connexion with religion? or look upon them, as the special and miraculous operations of divine providence? but secondly, as many of the popish miracles are thus extremely childish and impertinent in the nature of them, so likewise are they in the highest degree defective as to any external evidence attending them. thus for instance what more easie than to account for the weeping, moving, bowing and speaking of images without having recourse to any miraculous power? so that in all these instances, which make a very great part of the romish miracles, there is not so much as the appearance of any such power. again, many of these miracles consist in private correspondencies between

tween the virgin marie and some favourite saint here on earth ; for the truth of which we are obliged intirely to depend upon the bare word of the saint himself, and when we hear of an house, that travelled from palestine to italie, do we not immediately think of asking who saw it upon its journey. and, if no such voucher can be produced, we are surely at libertie, either to divert ourselves with the ridiculous absurditie of the conceit, or to stand astonished at the impudence of the lie.'

If the popish miracles in general are of this ridiculous kind, and that they are so is incontestible, no formal confutation of them is necessary.

Upon the whole : in these Discourses the learned and judicious author has carefully pointed out the several circumstances attending the gospel miracles ; because these, as he observes, afford a strong presumption in favour of their truth and reality. By attending to such circumstances we plainly discern them, not to be random operations, not capricious or merely occasional exertions, either of power or of goodness ; but to carry in them a regular and close connection with one uniform and determinate end, which accounts for their extraordinary nature ; exhibiting at the same time an exact resemblance to the usual operations and established order of a divine and all-directing providence.

V. *The Life of Sir Thomas Pope, Founder of Trinity-College, Oxford, chiefly compiled from original Evidences. With an Appendix of Papers never before printed. By Thomas Warton, B. D. Fellow of Trinity-College, and of the Society of Antiquaries. 8vo. 6s. Boards. Davies.*

OUR ingenious author, in a very sensible Preface, gives the following history of his work.

' Biographers, in the pursuit of information, are naturally betrayed into minute researches. The curiosity of the reader is seldom proportioned to that of the writer in this species of composition. Every incident, relating to a favourite character which the mind has long contemplated with attention, acquires importance. On these principles we may venture to found a plausible excuse, for the many trifling discoveries, and intricate discussions of insignificant circumstances, with which personal history so much abounds.

' To this apology, which every biographer has a right to plead, the writer of the following memoirs presumes he possesses a peculiar claim, arising from his situation and connections. He describes the life of a person, whom the strongest principles of gratitude, implanted in early years, have habitually taught him to regard with united veneration and affection. Under these circumstances, the slightest events appear interesting ; and the most frivolous anecdotes of such a life are investigated with a pleasing enthusiasm.

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‘ In the mean time, a want of materials might have justly been here alledged, in extenuation of an objection so constantly urged against works of this kind. It will readily be granted, that to record the lives of men who have adorned their country by monuments of munificence, is a tribute indispensably due to public merit, and which cannot without public injustice be withheld. But to discharge this duty even imperfectly, and by those means, however inadequate, which the utmost exertions of diligent enquiry can afford, is less unpardonable than to neglect it entirely. When we cannot recover a perfect portrait of our friend and our benefactor, we must be contented with a few faint outlines. Abundance only implies rejection; and where but little can be collected, it is necessary to retain every thing. We must acquiesce in anecdotes of inconsiderable consequence, while those of more importance cannot be procured.

‘ These inconveniencies might have easily been prevented. But our ancestors had no regard for futurity. They trusted the remembrances of their heroes to chance and tradition; or rather, to the laborious investigation of a distant posterity. For it is the task of modern times to commemorate, if they cannot imitate, the conspicuous examples of antiquity; and to compose the panegyric of those virtues which exist no more. Inquisitive leisure is not the lot of earlier eras. Ages of action are succeeded by ages of enquiry.

‘ But that species of enquiry which properly belongs to the biographer, seems, in point of time, to be posterior to that which forms the province of the historian. It does not grow fashionable till late: it begins to be the favourite amusement of cultivated nations at their most polished periods. When the more important and extensive stores of historical information have been exhausted, the growing spirit of curiosity, which increases in proportion as it is gratified, still demands new gratifications; it descends to particularities, and delights to develop circumstances of a subordinate nature. After many general histories have been written, inquisitive minds are eager to explore the parts of what they have hitherto surveyed at large. The ardour of research, which gathers strength from contraction, is exerted on distinct periods; and at length personal history commences. Characters before only represented in the gross, and but incidentally exhibited or superficially displayed, now become the subject of critical disquisition, and a separate examination. Occurrences neglected or omitted by the historian, form materials for the biographer: and men of superiour eminence are selected from the common mass of public transactions in which they were indistinctly grouped, and delineated as detached figures in a single point of view.

‘ Nor was it till late after the restoration of literature, that biography assumed its proper form, and appeared in its genuine character. The lives which were compiled at some distance after that period, are extremely jejune and defective performances. The first which approached to perfection were those of Peter Gassendus, by Peireskius, and of Camerarius, by Melancthon. It was long, before the perseverance of investigation connected with precision, the patient toil of tracing evidences, authenticating facts, and digesting scattered notices, grew into a science: in a word, before the accuracy of the antiquarian was engrafted on the researches of the biographer. The masterly *Life of William of Wykeham* will best explain and illustrate these reflections: a work which I chuse to

to produce as an example on this occasion, not only because it is here produced as an example with a peculiar degree of propriety, but because it is a pattern of that excellence in this mode of writing, which I mean to characterise and recommend.

‘As Sir Thomas Pope bore some share in the national transactions of his time, to relieve the dryness of personal and local incidents, I have endeavoured to render these pages in some measure interesting to general readers, by dilating this part of my performance, and by sometimes introducing historical digressions, yet resulting immediately from the tenour of my subject. Amongst these, I flatter myself that my relation of the persecutions of the princess Elizabeth may merit some attention: of which I have thrown together a more uniform and circumstantial detail than has yet appeared, with the addition of several anecdotes respecting that transaction not hitherto published. On the whole I may venture to affirm, that I have at least attempted to make my work as entertaining as possible. My materials have not always been of the most brilliant kind; but they are such, as have often enabled me to enliven and embellish my narrative by presenting pictures of antient manners, which are ever striking to the imagination.’

Mr. Warton's account of the persecutions of the princess Elizabeth is extremely curious, and contains many anecdotes entirely new and unknown to our historians. But, as a specimen of his digressions, we chuse rather to give his sketch of the state of literature in England, particularly at Oxford, about the period of the Reformation, an enquiry naturally resulting from his subject.

‘About the year 1480, a taste for polite letters, under the patronage of Pope Julius the second, began to be revived in Italy. But the liberal Pontiff did not consider at the same time, that he was undermining the papal interest, and bringing on the Reformation. This event is commonly called the Restoration of Learning; but it should rather be styled the restoration of good sense and useful knowledge. Learning there had been before, but barbarism still remained. The most acute efforts of human wit and penetration had been exerted for some centuries, in the dissertations of logicians and theologists; yet Europe still remained in a state of superstition and ignorance. What philosophy could not perform, was reserved to be completed by classical literature, by the poets and orators of Greece and Rome, who alone could enlarge the mind, and polish the manners. Taste and propriety, and a rectitude of thinking and judging, derived from these sources, gave a new turn to the general system of study: mankind was civilized, and religion was reformed. The effects of this happy revolution by degrees reached England. We find at Oxford, in the latter end of the fifteenth century, that the university was filled with the jargon and disputes of the Scotists and Thomists; and if at that time there were any scholars of better note, these were chiefly the followers of Wicliffe, and were consequently discountenanced and persecuted. The Latin style then only known in the university, was the technical language of the schoolmen, of casuists, and metaphysicians. At Cambridge, about 1485, nothing was taught but Alexander's *Parva Logicalia*, the trite axioms of Aristotle, which were never rationally explained, and the profound questions of

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John Scotus. At length some of our countrymen, the principals of which were Grocyn, Latymer, Lillye, Linacer, Tunstall, Pace, and Sir Thomas More, ventured to break through the narrow bounds of scholastic erudition, and went over into Italy with a design of acquiring a knowledge in the greek and latin languages. The Greek, in particular, was taught there with much perfection and purity, by many learned Greeks who had been driven from Constantinople. In 1488, Grocyn and Linacer left Oxford, and studied Greek at Florence under the instruction of Demetrius Chalcondylas, and Politian; and at Rome under Hermolaus Barbarus. Grocyn returned an accomplished master in the Greek, and became the first lecturer of that language at Oxford, but without any settled endowment. Elegance of style began now to be cultivated, and the study of the most approved antient writers became fashionable. In 1496, Alcock bishop of Ely, founded Jesus college in Cambridge, partly for a certain number of scholars to be educated in grammar. Degrees in grammar, or rhetoric, had been early established at Oxford. But the pupils of this class studied only systems of grammar and rhetoric, filled with empty definitions and unnecessary distinctions, instead of the real models. In 1509, Lillye, the famous grammarian, who had learned Greek at Rhodes, and afterwards improved himself in Latin at Rome under Johanes Sulpitius and Pomponius Sabinus, was the first teacher of Greek at any public school in England. This was at saint Paul's school in London then newly established, and of which Lillye was the first Master. And that antient prejudices were subsiding apace, and a national taste for critical studies and the graces of composition began to be diffused, appears from this circumstance alone; that from the year 1502, to the reformation, within the space of thirty years, there were more grammar schools founded and endowed in England than had been for three hundred years before. Near twenty grammar schools were instituted within this period; before which most of our youth were educated at the monasteries. In 1517, that wise prelate and bountiful patron, Richard Fox, founded his college at Oxford, in which he constituted, with competent salaries, two lectures for the latin and greek languages. This was a new and noble departure from the narrow plan of academical education. The course of the latin lecturer was not confined to the college, but open to the students of Oxford in general. He is expressly directed to drive barbarism from the new college. And at the same time it is to be remarked, that Fox does not appoint a philosophy-lecturer in his college, as had been the practice in most of the previous foundations; perhaps thinking, that such an institution would not have coincided with his new system of doctrine, and that it would be encouraging that species of science which had hitherto blinded mens understandings, and kept them so long in ignorance of more useful knowledge. The greek lecturer is ordered to explain the best greek classics; and those which the judicious founder, who seems to have consulted the most capital scholars of his age, prescribes on this occasion, are the purest, and such as are most esteemed at this day. These happy beginnings were seconded by the munificence of cardinal Wolsey. About the year 1519, he founded a public chair at Oxford for rhetoric and humanity; and soon afterwards another for the greek tongue: endowing both with ample stipends. But these innovations in the plan of study were greatly discouraged and opposed by the scholastic bigots, who called the greek language heresy. Even bishop Fox

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when he founded the greek lecture above-mentioned, was obliged to cover his excellent institution under the venerable mantle of the authority of the church, lest he should seem to countenance a dangerous novelty. For he gives it as a reason, or rather as an apology, for this new lectureship, that the sacred canons had commanded, that a knowledge of the greek tongue should not be wanting in public seminaries of education. The university of Oxford was rent into factions on account of these attempts; and the defenders of the new erudition, from disputations, often proceeded to blows with the rigid champions of the schools. But these animosities were soon pacified by the persuasion and example of Erasmus, who was about this time a student in saint Mary's college at Oxford, opposite to New-Inn. At Cambridge however, which, in imitation of Oxford, had adopted greek, he found greater difficulties. He tells us himself, that at Cambridge he read the greek grammar of Chrysoloras to the bare walls: and that having translated Lucian's dialogue called *Icaro-menippus*, he could find no person in the university able to transcribe the greek with the latin. His edition of the greek testament was entirely proscribed there; and a decree was issued in one of the most considerable colleges, ordering that if any of the society was detected in bringing that impious and fantastic book into the college, he should be severely fined. One Henry Standish, a doctor in divinity, and a mendicant frier, afterwards bishop of saint Asaph, was a vehement opponent of Erasmus in this heretical literature; calling him in a declamation, by way of reproach, *Græculus iste*, which afterwards became a synonymous term for an heretic. But neither was Oxford, and for the same reasons, entirely free from these contracted notions. In 1519, a preacher at saint Mary's church harangued with much violence against these pernicious teachers, and his arguments occasioned no small ferment among the students. But Henry the eighth, who was luckily a favourer of these improvements, being then resident at the neighbouring royal manor of Woodstock, and having received a just state of the case from Pace and More, immediately transmittted his royal mandate to the university, ordering that these studies should not only be permitted but encouraged. Soon afterwards one of the king's chaplains preaching at court, took an opportunity to censure the new, but genuine, interpretations of scripture, which the Grecian learning had introduced. The king, when the sermon was ended, which he heard with a smile of contempt, ordered a solemn disputation to be held, in the presence of himself; at which the preacher opposed, and sir Thomas More defended, the use and excellence of the greek tongue. The divine, instead of answering to the purpose, fell upon his knees, and begged pardon for having given any offence in the pulpit. After some little altercation, the preacher, by way of decent submission, declared that he was now better reconciled to the greek tongue, because it was derived from the hebrew. The king, amazed at his ignorance, dismissed him, with a charge that he should never again presume to preach at court. In the grammar-schools established in all the new cathedral foundations of this king, a master was appointed with a competent skill not only in the latin, but likewise in the greek language. This was an uncommon qualification in a school-master. At length ancient absurdities universally gave way to these encouragements: and at Oxford in particular, these united efforts for establishing a new system of rational and manly learning were finally con-

consummated in the magnificent foundation of Wolsey's college, to which all the Learned of Europe were invited.

But these auspicious improvements in the state of learning did not continue long. A change of the national religion soon happened, and disputes with the Lutherans ensued, which embroiling the minds of learned men in difference of opinion, disunited their endeavours in the cause of literature, and diverted their attention to other enquiries. Many of the abuses in civil society are attended with some advantages. In the beginnings of reformation, the loss of these advantages is always felt very sensibly; while the benefit resulting from the change, is the slow effect of time, and not immediately perceived or enjoyed. Scarce any institution can be imagined less favourable to the interests of mankind than the monastic. Yet a great temporary check given to the progress of literature at this period, was the dissolution of the monasteries. For although these seminaries were in general the nurseries of illiterate indolence, and undoubtedly deserved to be destroyed, yet they still contained invitations and opportunities to studious leisure and literary pursuits. On this important event therefore, a visible revolution and decline in the state of learning succeeded. Most of the youth of the kingdom betook themselves to mechanical or other illiberal employments, the profession of letters being now supposed to be without support and reward. By the abolition of the religious houses, many towns and their adjacent villages were utterly deprived of their only means of instruction. What was taught in the monasteries was perhaps of no great importance, but still it served to keep up a certain degree of necessary knowledge. Hence provincial ignorance became almost universally established. Nor should we forget, that several of the abbots were persons of public spirit: by their connection with parliament, they became acquainted with the world; and knowing where to chuse proper objects, and having no other use for the superfluity of their vast revenues, encouraged, in their respective circles, many learned young men. It is generally thought, that the reformation of religion, the most happy and important event of modern times, was immediately succeeded by a flourishing state of learning. But this, in England at least, was by no means the case; and for a long time afterwards an effect quite contrary was produced. Yet, in 1535, the king's visitors ordered lectures in humanity to be founded in those colleges at Oxford where they were yet wanting: and these injunctions were so warmly seconded and approved by the scholars in the largest colleges, that they seized on the venerable volumes of Duns Scotus, and other irrefragable logicians, and tearing them in pieces, dispersed them in great triumph about their quadrangles, or gave them away as useless lumber. The king himself also established some public lectures, with large endowments. Notwithstanding, the number of students at Oxford daily decreased: in so much that, in 1546, there were only ten inceptors in arts, and three in jurisprudence and theology. In the mean time, the greek language flourished at Cambridge, under the instruction of Cheke and Smyth; notwithstanding the absurd oppositions of their chancellor, bishop Gardiner, about pronunciation. But Cheke being soon called up to court, both universities seem to have been reduced to the same deplorable condition of indigence and illiteracy.

During the reign of Edward the sixth, whose minority, which promised many virtues, was abused by corrupt counsellors and rapacious

pacious courtiers, little attention was paid to the support of literature. Learning was not the fashion of the times: and being discouraged or despised by the rich who were perpetually grasping at its rewards, was neglected by those of moderate fortunes. Avarice and zeal were at once gratified in robbing the clergy of their revenues, and in reducing the church to its primitive apostolical state of purity and poverty. A favourite nobleman of the court held the deanery and treasurer'ship of a cathedral, with some of its best canonries: while his son enjoyed an annual income of three hundred pounds from the lands of a bishoprick. In every robbery of the church, the interests of learning suffered. Exhibitions and pensions were subtracted from the students in the universities. At Oxford the public schools were neglected by the professors and scholars, and allotted to the lowest purposes. All academical degrees were abrogated as antichristian. The spiritual reformers of those enlightened days proceeded so far, as to strip the public library, established and enriched by that noble patron Humphrey duke of Gloucester, of all its books and manuscripts; to pillage the archives, and disannul the privileges of the university. From these measures many of the colleges were in a short time entirely deserted. His successor, queen Mary, took pains to restore the splendor of the university of Oxford. Unamiable as she was in her temper and conduct, and inflexibly bigotted to the glaring absurdities of catholic superstition, she protected, at least by liberal donations, the interests of learning. She not only contributed large sums for rebuilding the public schools, but moreover granted the university three considerable impropriations. In her charter reciting these benefactions, she declares it to be her determined resolution, to employ her royal munificence in reviving its ancient lustre and discipline, and recovering its privileges. These privileges she re-established with the addition of fresh immunities: and for these good offices the university decreed for her, and her husband Philip, an anniversary commemoration. I need not recall to the reader's memory, that sir Thomas Pope, and sir Thomas Whyte, were still more important benefactors by their respective foundations. Without all these favours, although they did not perhaps produce an immediate improvement, the university would still have continued to decay: and they were at least a balance, at that time, on the side of learning, against the pernicious effects of returning popery. In the beginning of the reign of Elizabeth, which soon followed, when protestantism might have been expected to produce a speedy change for the better, puritanism began to prevail, and for some time continued to retard the progress of ingenuous and useful knowledge. The English reformed clergy, who during the persecutions of queen Mary had fled into Germany, now returned in great numbers; and in consideration of their sufferings and learning, many of them were preferred to eminent stations in the church. They brought back with them those narrow principles about church government and ceremonies, which they had imbibed, and which did well enough, in the petty states and republics abroad, where they lived like a society of philosophers; but which were inconsistent with the genius of a more extended church, established in a great and magnificent nation, and requiring a settled system of policy, and the observance of external institutions. However they were judged proper instruments to be employed at the head of ecclesiastical affairs, by way of making the reformation at once effectual. But unluckily this measure, specious as it

it appeared at first, tended to draw the church into the contrary extreme. In the mean time their reluctance or absolute refusal to conform, in many instances, to the established ceremonies, and their speculative theology, tore the church into violent divisions, and occasioned endless absurd disputes, unfavourable to the progress of real learning, and productive of an illiterate clergy, at least unskilled in liberal and manly science. In fact, even the common ecclesiastical preferments had been so much diminished by the seizure and alienation of impropriations, in the late depredations of the church, which were not yet ended, that few persons were regularly bred to the church, or, in other words, received a learned education. Hence almost any that offered themselves, were without distinction admitted to the sacred function. Insomuch, that in 1560, an injunction was directed to the bishop of London from his metropolitan, ordering him to forbear ordaining any more artificers, and other unlearned persons who had exercised secular occupations. But as the evil was unavoidable, this caution took but little effect. About the year 1563, there were only two divines, the dean of Christ Church, and the president of Magdalene college, who were capable of preaching the public sermons at Oxford. Many proofs have been mentioned of the extreme ignorance of our clergy at this time: to which I shall add one, which is curious and new. In 1570, Horne bishop of Winchester enjoined the minor canons of his cathedral to get by memory, every week, one chapter of saint Paul's epistles in latin: and this task, beneath the abilities of an ordinary school-boy, was actually repeated by some of them, before the bishop, dean, and prebendaries, at a public episcopal visitation of that church. The taste for Latin composition, and it was fashionable both to write and speak in that language, was much worse than in the reign of Henry the eighth, when juster models were studied. One is surprized to find the learned archbishop Grindal, in the statutes of a school which he founded and amply endowed, prescribing such strange classics as Palingenius, Sedulius, and Prudentius, to be taught in the new seminary. Much has been said about the passion for reading Greek which prevailed in this reign. But this affectation was confined to the queen, and a few others: and here it went no farther than ostentation and pedantry. It was by no means the national study: nor do we find that it improved the taste, or influenced the writings, of that age. But I am wandering beyond the bounds which I first prescribed to this necessary digression.

Yet I must add an observation or two. In government, many shocks must happen before the constitution is perfected. In like manner, it was late in the reign of Elisabeth, before learning, after its sinews had been relaxed by frequent changes and commotions, recovered its proper tone, and rose with new vigour, under the genial influence of the protestant religion. And it may be further remarked, that, as all novelties are pursued to excess, and the most beneficial improvements often introduce new inconveniencies, so this influx of polite literature destroyed philosophy. On this account, sir Henry Savile, in the reign of James the first, established professors at Oxford for astronomy and geometry; because, as he declares in the preamble of his statutes, mathematical studies had been totally deserted, and were then almost unknown in England. Logic indeed remained; but that science was still cultivated, as being the basis of polemical theology, and a necessary instrument for conducting our controversies against the church of Rome.

We cannot but regret, that so few memorials of the life of so generous and respectable a benefactor to the republic of letters as Sir Thomas Pope, should have descended to posterity. But this circumstance has afforded our author an opportunity of displaying his singular abilities and address, in adorning and enlivening a barren subject. We may add, that his subject is of a local and circumscribed nature; but by the graces of style, and a happy application of what the French call the *accompaniments of the picture*, he has found means to render it agreeable and interesting to the general reader.

On the whole, our lively biographer, in the execution of this work, has discovered talents which seldom meet in the same writer. He has united elegance with accuracy, and has strewed the path of the antiquarian with flowers. Performances of this kind are most commonly a dull detail of facts, merely calculated for information: the present compilation is a work of taste and genius.

VI. *An Essay upon Education.* By James Wadham Whitchurch, B. A. 8vo. 3s. Becket and De Hondt.

THE author of this Essay has divided his important subject into three parts; in the first of which he considers the management of children in infancy; in the second, at a more advanced age; and in the third, the advantages and disadvantages of travelling into foreign countries. In order to establish the influence and utility of education, he begins with refuting the opinion that men's dispositions and tempers are innate. Contrary to the practice of the Spartans, he thinks the parents are the most proper persons to be entrusted with the care of children during the first eight years of their life; on account both of the greater natural affection and authority which those are generally observed to possess, and of the vicious habits which children are liable to contract, from being entirely committed to the care of servants. Having laid down this proposition, he proceeds to deliver instructions for rightly performing the parental task; and particularly mentions the qualities which ought to be attended to in the choice of a nurse, when the situation of the mother renders the employment of such a person necessary.

We shall present our readers with some of the author's injunctions relative to the management of infants.

'In the second year, their eyes begin to sparkle with sensibility, and you no longer observe in them that stupid stare which they before constantly expressed. Hitherto they have been inattentive to the beauties of nature; every thing is

now in a manner new to them, every object, therefore, affords them pleasure. No sooner are their limbs become capable of exertion, than they discover a great propensity to make a trial of them: of course they are now no longer under the influence of that inactivity, which was before so pleasing and beneficial to them. Let the floor of the nursery be covered with a carpet, and you will see them, as if guided by instinct, stretch, tumble, and roll themselves about upon it. These are to be considered as the first efforts of the loco-motive faculty, and a prelude to the act of walking. Such infantine sports should therefore be encouraged; and children should not be permitted to walk in the open air, until they had acquired the habit of walking on a carpet, where a false step could not be attended with any dangerous consequences. Not that I would, by any means, deprive them of the benefit of air. On the contrary, I would have them enjoy it as often as possible, in the middle of the day. And for this purpose, they should be carried out in the arms of a servant, whenever the weather is dry, and the air temperate. Let this servant be a discreet person, and one of few words: for children at this age begin to catch at, and imitate every sound, and the language of servants is not always the most correct. Parents themselves, who know how to speak correctly, are often guilty of a very dangerous error, in speaking to infants in a strange unintelligible jargon. They would soon desist from this practice, if they were sensible of the consequences which may flow from a conduct so injudicious. The tender organs of speech retain, for a long time, the expressions to which they are at first habituated: nor can children when they grow up, and are taught to speak grammatically, be persuaded that any thing which they have heard their parents frequently repeat, can be an improper mode of expression. They find it extremely difficult to disuse the pronunciation to which they have been accustomed; and they cannot conceive, that those from whom they have received so many marks of affection, should be capable of leading them into an error, by so cruel a deception.'

After prescribing such rules as are proper to be observed in regard to the diet of young children, the author makes some other remarks which are worthy of attention.

'In the fourth year, says he, children become extremely impatient of controul; their imaginations are lively; their ideas pass on in a quick succession. If their wishes are not gratified as soon as formed, they feel the most exquisite pain, from a disappointment to which they are, as yet, unaccustomed; and they labour not to suppress the emotions of the soul, being as yet wholly ignorant of, and unpractised in, disguise.

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It is of the utmost importance that parents should not form unjust suspicions concerning this impatience in their children, as they certainly will do, if they consider it as the indication of an imperious, obstinate, and unruly mind. Your little ones will have their grievances as well as those who are grown up, and to them, be they as trifling as they will, they are as important as greater. As they bear these, they will bear others in the future part of life, for habit will then prescribe to them; and how they shall bear these, is altogether in your power. This, then, is the age at which parental authority is to be established, and at which children should be taught to pay an implicit obedience to every command. Not that you should exact too much of them, nor any thing too rigorously. Their obedience should be that of a subject, and not of a slave. The celebrated Rousseau, in his *Emilius*, speaks very sensibly upon this subject. "Let a child, says he, early feel on his aspiring crest, the hard yoke nature has imposed on man, the heavy yoke of necessity under which every finite being must bow. As to doing those things from which he ought to abstain, forbid him not, but prevent him without explanation or argument: whatever you indulge him in, grant it to his first request, without solicitation or entreaty, and particularly without making any conditions. Grant with pleasure, and refuse with reluctance; but I say again, let all your denials be irrevocable; let no importunity overcome your resolution; let the No once pronounced, be as a brazen wall, against which, when a child hath some few times exhausted his strength, without making any impression, he will never attempt to overthrow it again." How opposite to the common practice, is the conduct here recommended! Instead of being obeyed, parents, in general, choose to obey their children, while they continue in the state of infancy, and make their capricious will a law. But when children have arrived at years of discretion, when reason, when nature, when the laws of our country, all conspire to give them their liberty, then it is that parents seem desirous of reducing them to a state of subjection, and of exercising over them that authority, which, when it might have been of signal service, they neglected to establish.

—' In the fifth year, children begin to be inquisitive, and are particularly desirous of having the injunctions of a parent explained to them. When such an explanation can be given with propriety, it should never be refused. For it is of the utmost importance, that children should be fully satisfied, that the commands of a parent, are not the dictates of a gloomy, morose, and severe disposition, but the effects of mature deliberation, and that nothing is consulted in them, but

their welfare and happiness. At the first establishment of parental authority, children should be taught to pay an implicit obedience to the will of a parent, because they are then incapable of knowing what is, or is not conducive to their immediate preservation. But when they are able to comprehend the motives, which induce a parent to enjoin obedience to his commands, I am clearly of opinion that they should be explained: for, by this means, they who were before respected, will be now beloved. And it is well known, that authority, built upon fear, is built upon a weak foundation, that may be shaken by innumerable accidents; but built on love, becomes indissolubly firm.

‘ But the inquisitive temper so conspicuous in children at this age, is by no means confined to the nature of those injunctions which a parent shall think proper to give them. Curiosity, that active principle, which has hitherto lain dormant, is now awakened. Every thing which they see, every thing which they hear of, becomes the object of their enquiries. Occasions will arise, on which this curiosity cannot, with any degree of propriety, be indulged. On such occasions, however, if you refuse children the present gratification of it, they should not be left without hopes of having it one day or other gratified. For it is a principle that is, on its first appearance, easily suppressed, and, when once suppressed, with the utmost difficulty recalled. I intend, in the prosecution of this work, to point out the advantages and disadvantages that may be derived from the principle of curiosity, as it is directed to proper or improper objects, as it is exercised in worthy or unworthy pursuits. For the present, I shall content myself with observing, that as it is productive of many and great advantages, it should not be disregarded, but, on the contrary, watched over with incessant vigilance and care: and that, in order to effect its preservation with certainty, it should sometimes be satisfied, but never satiated; this principle being of such extreme delicacy, that it is as often destroyed by a superfluity of nourishment, as by a total privation.’

We meet in this work with many pertinent observations on the management of children when the powers of their understanding are developing, and they become obnoxious to the influence of example. We question, however, whether the author has not fixed with too much precision the various stages in which the mind advances in improvement, as it is probable, that the æra of these periods may differ greatly in different children. We acknowledge at the same time, that our own observation does not authorise us to dispute the

author's sentiments on this point. We readily concur with him in opinion, that children should not be forced to too early or close an application to study, from the hazard not only of hurting their tender faculties, but impressing them with an aversion to books. The seventh year of their age is the period at which this author thinks children ought first to be taught to read English, when, he is also of opinion, they should acquire it in the manner of an amusement. In the eighth year he advises to instruct them in the art of writing.

Thus far the author's precepts are equally applicable to the education of sons and daughters; but in what follows of the work his attention is wholly devoted to the education of sons. He considers public schools, such as Westminster, Eton, and Winchester, as the most proper seminaries for the sons of the great and affluent, while he thinks domestic education more suitable to the children of private gentlemen. Of the education at academies, this author appears to entertain no favourable idea. But he must certainly admit it to be the most convenient for such as can neither afford to send their sons to the great seminaries, nor to give them a domestic education. We certainly know of many academies conducted by able masters, and where youth are instructed with equal attention and success.

We find nothing observable in the remaining part of the work, excepting that the author, with his usual precision, has, perhaps, too strictly specified the periods at which certain books ought to be read. His observations in general are judicious, but the plan of education he has delineated, is chiefly suitable to the children of the great and opulent.

VII. Wensley-Dale; or, *Rural Contemplations: A Poem.* 4to.
2s. 6d. Davies.

IN the Introduction to this Poem, the author informs us, that he has endeavoured to vary the uniformity which must be the necessary result of pastoral writing, by ingrafting upon the native stock of rural description some miscellaneous and exotic shoots. This expedient was certainly highly proper, and we must acknowledge that he has used it with address. For, at the same time that the rural images he represents are beautiful, and well adapted to poetical description, the digressions in which he indulges himself are judiciously interwoven with the principal subject, and his transitions are easy and natural.

The scene of this poem, which is dedicated to the duchess of Bolton, lies ten miles from Richmond, and four from

Middleham, in Yorkshire, and appears to be richly endowed with many singular beauties of nature. The following description of the cataract of the river Eure, near Aysgarth, is poetical and animated.

‘ But now, O Aysgarth! let my rugged verse,
The wonders of thy cataracts rehearse.
Long ere the toiling sheets to view appear,
They sound a prelude to the pausing ear.
Now in rough accents by the pendent wood,
Rolls in stern majesty the foaming flood;
Revolting eddies now with raging sway,
To Aysgarth’s ample arch incline their way.
Playful and slow the curling circles move,
As when soft breezes fan the waving grove;
Till prone again, with tumult’s wildest roar,
Recoil the billows, reels the giddy shore;
Dash’d from its rocky bed, the winnow’d spray
Remounts the regions of the cloudy way,
While warring columns fiercer combats join,
And make the rich, rude, thund’ring scene divine.’

We afterwards meet with the description of a beautiful nymph in a bathing-scene, which is worked up with great warmth, and delicacy of sentiment.

‘ Come then, pure stream, the purest of the throng,
Come and adorn my tributary song.
Prepare, ye nymphs, prepare the tepid wave,
And let Cleora there securely lave.
Be still thou north, be hush’d thou peevish east,
Cleora bathes, Cleora forms the feast.
Let no rude breezes on thy bosom dance,
Nor undulations break the smooth expanse.
Ye masking willows of the close recess,
Be virtue’s guard, and lend the veiling dress.
Now looking round she quits her loose attire,
The scaly tribes with one accord admire,
The conscious stream dividing to embrace,
Clasps the coy panting prize in all her grace.
Transparent cover’d how enchanting shine,
The lovely-modell’d limbs of shape divine!

‘ As Damon sleeping midst the foilage lay,
Lull’d by the warblers of each hovering spray,
His dreams, the heralds of his future hour,
Had rang’d extatic through each Cyprian bow’r.
Damon, the blithest lad of rural youth,
The spotless transcript of untainted truth,
Saw quick approaching from the radiant morn,
In azure vest on downy æther borne,
A matchless form; her passion-darting eye
Eclips’d the brightness of Italia’s sky,
The loves attractive met in blushes meek,
And health high circling mantled in her cheek,
Her every step, her attitude and air,
Ineffable, confess’d the heavenly fair;

Near and more near the beauteous form advanc'd,
 Stole on his soul, in pleasure's zenith tranc'd,
 Till by the genius of the shade appriz'd,
 He woke, and found the vision realiz'd.'

The representing Damon as having recourse to the thrush, to solicit Cleora in his behalf, appears to us to be too violent an incident; but, exclusive of that objection, it is agreeably conducted, and accompanied with a short ode, composed in a strain of elegant simplicity.

In the course of the poem, the author takes an opportunity of celebrating Sir Isaac Newton, concerning whom he has related, in the notes, some curious anecdotes, some of which have not, as far as we know, been ever published.

We shall present our readers with the picture of a happy country life, which the author has greatly enriched with rural imagery.

' Beneath yon roof, with mantling ivy spread,
 By Peace, by Virtue, and Contentment led,
 There dwells a man, within whose gentle breast
 Life's scatter'd blessings permanently rest.
 Nor fast he thinks Time's fleeting moments flow,
 Nor moves the sliding sand one grain too slow.
 A partner kind each duteous look displays,
 While prattling cherubs cheer his rolling days.
 The scythe's full swath, the sickle's grasp secur'd,
 And with each comfort of the year immur'd;
 His dog at ease, the cat demurely wise,
 His flocks robust, and absent all disguise,
 View him at eve returned from the field,
 Blest in whate'er domestic comforts yield :
 The faggot brought, produc'd the wholesome fare,
 He gives to winter's blasts devouring care ;
 As humor prompts him, and his gains prevail,
 Eager each ear to catch the coming tale,
 Tells in his wonted strain the day's exploit,
 And thus with rural glee contracts the night.
 The social ev'ning past, he rests his head,
 Where friendly slumbers shade his humble bed.
 What tho' no pomp salutes his opening eyes,
 Yet toil, sweet toil, the soothing down supplies ;
 Early he breathes the salutary hour,
 Now carols loud, now weaves the shelt'ring bow'r ;
 Approves his lot however humbly cast,
 And grateful shares of nature's plain repast,
 Nor stoops to know how kings their sceptres wield,
 A cot his palace, innocence his shield.
 If bleak the wind, and the world dreary lies,
 His earnest labor mocks the chilling skies,
 While timely cares repel invading snows,
 And the firm heart with rapture doubly glows.
 His simple food, the pledge of rosy health,
 Secures his joy, supplies the want of wealth ;

Thus circumscrib'd, nor after more he pants,
 Nor asks one other good to close his wants,
 Till fare the vital fluid slowly stops,
 And mellow, like autumnal fruit, he drops.
 ' Perish the meanness of exulting pride,
 That scoffing wou'd such bounded aims deride.
 Let Folly shout, let Vanity assume
 Her pert grimace, her ever-nodding plume ;
 Let Dissipation and her giddy train,
 The gaudy meteors of a sickly brain,
 On wings of Icarus disporting fly,
 Till, victims in the gay pursuit, they dye.'

The parts we have extracted are but a few of the beautiful passages contained in this poem, which discovers a luxuriance of imagination, and a genius for exhibiting the images of descriptive poetry. It is certain, however, that there are some lines which may justly be charged with languor of sentiment and expression; but the versification is, in general, harmonious, and the poem interspersed with a variety of episodes and moral sentiments.—Besides the approbation of criticism, this author is entitled to the praise of benevolence, in having dedicated the emoluments of his ingenious production to the benefit of the Leeds Infirmary.

VIII. *Curæ Posteriores, sive Appendicula Notarum atque Emendationum in Theocritum Oxonii nuperrime publicatum. 4to. 2s. 6d. Nourse.*

THIS performance abundantly confirms the opinion we always have entertained of Mr. Toup's uncommon familiarity with Grecian literature, and of his singular sagacity in conjectural criticism. It is an addition to the *Animadversiones* which he lately published in the learned and ingenious Mr. Warton's edition of Theocritus. An elegant inscriptive Dedication to his grace the archbishop of Canterbury is prefixed.

The valuable glosses from the Vatican and Florentine libraries which Mr. Warton first printed in the Oxford Theocritus, are here sometimes cleared from their corruptions, and corrected, together with the text of the poet. Our commentator has also given some emendations of the old printed Scholiast on Theocritus, which are remarkably happy. The following, among many others, may serve as an instance. The Scholiast is speaking of the moon, p. 7: 'Οἱ παλαιοὶ τρίμορον ἔγραφον χρυσεύσαν δαλὸν, καὶ λευχίμονα.' The word χρυσεύσαν, to say no more, is not Greek. Mr. Toup, with the smallest departure from the context, as it now stands, but
 with

with a great and beautiful improvement of the sense, thus reads the passage.—‘*Ἐργαζον ΧΡΥΣΕΟΣ ΑΝΔΑΛΛΟΝ,*’ &c. It would be endless to particularise the many corrupted words, which this critic has restored to their original purity, with a penetration and a felicity peculiar to himself.

It seems, a passage in one of Mr. Toup's notes, printed in the Oxford Theocritus, had given offence to a person of eminent rank in the church, and in the republic of letters. Our author's resentment on this occasion, which, probably, gave rise to the present publication, is expressed in these words. Præf. p. vii. ‘*Rem pro singulari sua sagacitate minus ceperunt nonnulli Oxonienses ; qui est me fugillare haud erubuerunt, homunculi eruditione mediocri ingenio nullo ; qui in Hebraicis per omnem fere vitam turpiter volutati, in literis elegantioribus plane hospites sunt.*’ Append. p. 26. ‘*Consulendus omnino vir illustrissimus, et cui sexcenti Hebræculi non sunt pares, eruditissimus Potterus in Archæol. Græc.—Quod in primis notabit homo male sedulus, et qui nec me nec mea satis intellexit. Sed parco homini qui nemini pepercit.*’ P. 29. ‘*Cantelinam autem istam, a bottle song, in Harmodium conscripsit Callistratus, quem ideo poetam ingeniosum et valde bonum civem vocat cl. Louthius in Prælectionibus suis ; qui et scolium integrum vel dedit vel pessundedit.*’ There are some readers, perhaps, who will think these three quotations the most entertaining part of our critic's notes. In the mean time, we may safely venture to pronounce, that the reader of taste and erudition will find ample satisfaction of another kind in every page of this masterly commentary. We are, however, of opinion, that our learned annotator has treated certain venerable characters rather too freely, and that in some other respects he writes without regard to decency.

IX *The Architecture of M. Vitruvius Pollio : translated from the Original Latin, by W. Newton, Architect. Folio. 11. 11s. 6d. in Sheets. Doddsley.*

THAT a translation of Vitruvius into the English language should not hitherto have been attempted, we can account for only from the obvious difficulties which attend such a great undertaking ; where not only the style and terms of the author require to be studied with particular attention, but where no collateral authorities exist which might serve for the explanation of any doubtful passage. If a version of this celebrated ancient, however, has so long been wanting in this country, we have now the pleasure to behold it accomplished by Mr. Newton in a masterly manner. Besides the best printed edi-

editions of the Latin author, the translator informs us, that he has occasionally consulted several manuscripts. What pains he has taken in the prosecution of this task, is abundantly evident from the notes, in which he has not only collected the remarks of former commentators, but also greatly increased the value of the work, with many valuable observations of his own.

This volume, however, contains not the whole work of Vitruvius, but only the first five books; a circumstance which was forgot to be mentioned in the title page, but has been advertised since the time of the publication.

What renders the translation of Vitruvius so difficult a work is, that the draughts which originally accompanied his system of architecture, are now entirely lost, and his several commentators have been obliged to supply them from his verbal descriptions. In executing this part of the task, Mr. Newton has likewise acquitted himself with remarkable ability; and though the engravings in this edition be not so numerous as in the French one of M. Perault, yet the delineations seem to be precise and accurate, and sufficiently illustrate the author.

A short account of Vitruvius is prefixed to this work, concerning whom the following circumstances are almost all which are known.

‘ We know little more concerning Vitruvius than what is to be gathered from his own writings. From these we learn, that his parents caused him to be early instructed in architecture, as well as in many other sciences. We have no account of his parents, or place of his birth; but he was, doubtless, a native of some part of Italy, if not of Rome itself; for, in sundry parts of his book, he uses the words, *nos*, *noſter*, &c. to distinguish the Romans, and their buildings, from all others. By the knowledge he appears to have had of divers nations, and their public edifices, it is very probable, that he had spent much of his time in travel. He tells us, he had acquired some fortune, as well as reputation, by his profession; but, in his sixth proem, he says, it was not to be wondered at, that he was so little known; for he had not, like the generality of architects, been forward in soliciting and petitioning for employment, having learnt not to be solicitous of care, and being ashamed to request advantages.

‘ He was one of the engineers of the Roman army, civil and military architecture being at that time united and practised as one profession. From his own words, in his second Preface, we learn that he was low of stature, and was old and infirm when he published his writings.’

It is even a matter of doubt in what age this celebrated architect lived. The most common opinion is, that he flourished in the time of Augustus; but Mr. Newton produces some strong arguments for fixing him in the period when Rome was governed by the emperor Titus.

X. *The Ancient Buildings of Rome; by Antony Desgodetz. Published by George Marshall, Architect. Vol. I. Folio. 2l. 12s. 6d. in Sheets. Robson.*

THE work of M. Desgodetz was first published near a century ago, when the fine arts were cultivated in France under the patronage of Lewis XIV. by whom the author was sent to Rome, in company with other academicians, for prosecuting the study of architecture. During the sixteen months he remained in that capital, it appears that he applied with singular assiduity to the survey of the ancient buildings. He informs us, that when he undertook to measure the antiquities of Rome, his chief intention was, to learn which of the authors in most esteem ought to be followed, as having given the most accurate measures; but he soon found reason to be convinced that they were all extremely defective in point of precision. This fault, however, he candidly imputes not to those authors themselves, but to the workmen who had been employed in their service. To prevent his being led into the same errors, he took the measures of all the ancient structures exactly, with his own hands; and repeated the whole several times, that he might arrive at an absolute certainty; causing such of the buildings as were under-ground to be cleared, and erecting ladders and other machines to get at those which were elevated. He assures us, that in this manner he viewed them closely, and took with the compasses the heights and projections of every member, as well in general as in particular, even to the smallest parts.

When M. Desgodetz returned to Paris, he communicated his designs to the gentlemen of the royal academy of architecture, whose approbation induced him to present the whole to M. Colbert, through the interposition of which minister, they were soon after published at the king's expence.

The subjects of these engravings are, the Pantheon at Rome, in twenty three plates; and the following other buildings in two, three, four, or five plates each.

The Temple of Bacchus, at Rome.

The Temple of Faunus, at Rome.

The Temple of Vesta, at Rome.

The Temple of Vesta, at Tivoli.

The Temple of Fortuna Virilis, at Rome.

The Temple of Peace, at Rome.

The Temple of Antoninus and Faustina, at Rome.

The Temple of Concord, at Rome.

The Temple of Jupiter Stator, at Rome.

The Temple of Jupiter the Thunderer, at Rome.

The Temple of Mars the Avenger, at Rome.

These drawings of M. Desgodetz appear to be executed with no less elegance than accuracy, and communicate a high idea of the grandeur of ancient Rome; nor is the present edition, published by Mr. Marshal, in any respect unworthy of the original, while it has the advantage of being more generally useful, by having not only the French of M. Desgodetz, but an English translation, on opposite pages.

XI. *The fatal Consequences of Adultery to Monarchies, as well as to private Families: with a Defence of the Bill passed in the House of Lords in the Year 1771, intituled, "An Act to restrain Persons who shall be divorced for the Crime of Adultery from marrying or contracting Matrimony with the Party." And an Historical Account of Marriage, &c. By Thomas Pollen, A. M. 3s. Lowndes.*

THE sight of the bill, mentioned in the title page of this work, which was passed last sessions in the house of lords, but not in the house of commons, occasioned Mr. Pollen to consider the subject of it, as he was not able to learn the reasons why it was passed in one house, and not in the other. In doing this he enumerates the evils which adultery has brought upon nations as well as private persons. The evils brought upon nations are such as are well known, and which must have occurred to every one who has considered the subject. Adultery caused the war of Troy, the downfall of the kingly power at Rome, and the conquest of Spain by the Moors. Amongst the evils brought upon private persons he ranks those which befel Joseph, Uriah, Hippolytus, Bellerophon, Silius, whom Messalina resolved to marry, and Sir Thomas Overbury, in the reign of king James the first. He concludes this account with a very just remark, that 'it is certainly a most egregious folly in a man thus injured to put his life upon an equal lay with the villain's who has injured him, and to give him an opportunity of injuring him a second time. The best plea he can make, is, that the law has not provided a satisfaction proportionate to the injury, so that he is under a necessity of demanding it himself, to the hazard of his own person. However weak this plea may be, yet what a pity it is, that many a brave man shall be lost to a nation, through

through a punctilio of honour, from a defect of the law in this particular.'

Mr. Pollen wishes that a law were in force to prevent an adulterer and adulterers ever marrying together after conviction, because, as he very justly observes, it might be a means of preventing many adulteries, for adulteries are often committed with a view of after-marriage. He goes, perhaps, too far in saying that such a law might prevent frequent murders, as an adulteress, unless legally convicted, would not by such a law be prevented from marrying whomsoever she pleased, could she murder her husband secretly; but she might be tempted to commit that horrid crime, through fear of being convicted and of being restrained from marrying by such a law.

He thinks that the detriment to population which might accrue from the prevention of such marriages is of no importance, because no good to a nation can be expected from the issue of two such profligates; but of this we confess we entertain some doubt, as it is not certain that the descendants of such persons would inherit their faults.

If our author's arguments are not conclusive, we have nevertheless met with entertainment in the perusal of his book, as he has collected many of the ancient laws and customs relating to the punishment of adulterers. For the entertainment of those of our readers who have not examined these subjects, we shall make some extracts from this part of his work.

'Death was one mode of punishing adulterers. A law of the Romans authorized a husband to kill his wife if he caught her in the act of adultery. And Lysias declares that [in a law of Areopagus] it is expressly said, not to condemn for murder that man who, if he catch an adulterer with his wife, shall take upon him this revenge. And a law of the Wisigoths enacted, that if a husband killed the adulterer with the adulteress, he should not be accounted guilty of homicide.

'By another law of the Wisigoths, even if a father killed his daughter, whom he had taken in adultery in his own house, he was not to incur any penalty or reproach.

'—— Nay Solon allowed any man to kill an adulterer when he took him.

'Moses commanded, if a woman that was only betrothed was lying with another, both of them should be stoned to death.

'Among the Athenians and the Bohemians, beheading was executed on adulterers. And it is said, that a certain king of Tenedos published a law, that if any one took an adulterer, he should cut off his head with an axe, and that, his own son
being

being taken, and he who took him asking the king what he must do, he answered, *Put the law in execution.*

‘ The emperor Opilius had always the bodies of the two persons guilty of adultery fastened together and burnt alive.

‘ In old Saxony, if a married woman breaking the marriage contract committed adultery, they sometimes forced her to end her life, being hanged with a halter fastened by her own hand, and over her body, set on fire and burnt, they hung her seducer.

‘ Constantine ordered that a wife guilty of adultery should be thrown into a nunnery, giving her husband a power of taking her out again within two years, if he thought proper; if the abovementioned time elapsed or the husband died before he took her out, he ordered her to be shorn, and to take the habit of a nun, and to abide in the same nunnery during her whole life.

‘ Solon made the following law in respect to wives. He would not suffer a wife with whom an adulterer had been caught, to be drest out; but if she were drest out, he bade any one that met her, to tear off her cloaths.

‘ Again by a law of Athens it was thus decreed. When the husband has taken the adulterer, let it not be lawful for him to cohabit with his wife, but if he do, let him be accounted infamous.’

‘ When the Cumæans took a woman in adultery, they brought her to the forum, and made her stand in the sight of every body on a stone. Then setting her upon an ass, they led her round the city; after that, she was made again to stand on the same stone, and all her life-time was reckoned infamous, and nicknamed the ass-rider. And they looking from thence on the stone as impure, anathematized it.

‘ The adulterer too when taken had his share of public disgrace. Among the Pisidians, he was led about the town sitting upon an ass. Among the Lepreans, he was carried bound through the crossways for three days together. Among the Gortynians, he was publicly brought through the city to the magistrates crowned with wool.

‘ The Egyptians ordained that if a man had prevailed on a married woman to commit adultery with him, he should receive a thousand lashes.

‘ Tacitus speaking of Germany informs us, that there were very few adulterers in so numerous a people, the punishment for which was at hand, and allowed to husbands. The husband having stript her [his wife] naked, and cut off her hair before her relations, turn’d her out of doors, and whipt her through every street,

' In ancient Saxony, if a married woman, breaking the marriage contract, was guilty of adultery, sometimes a female troop being assembled the women led her round about, whipped through the streets, beating her with rods, and goading her with small wounds, sent her from town to town bloody and torn, and still there met her fresh tormentors, drawn by their zeal for chastity, till they left her either dead or scarce alive.

' At Athens when they caught adulterers in the fact, they tied them neck and heels, made bald their posteriors with hot ashes, and then thrust up their bodies radishes of the largest size.

' The Egyptians commanded the nose of an adulteress to be slit, being of opinion that she who set herself off to gratify an unpardonable incontinence, should have taken from her whatever most recommended her beauty.

' Canute made this decree : if a wife, the husband being yet alive, be convicted of having an illicit commerce with any other man whatever ; let both her nose and her ears be cut off.

' Zaleucus, prince of Locris, made a law, that the adulterer's eyes should be put out, of whose consummate justice there is the following remarkable account. When according to his own law, his son was to be deprived of both his eyes, being found guilty of adultery, and the whole city, out of regard to the father would have had the young man released from the penalty, he for some time opposed it. At last, being overcome by the intreaties of the people, having first pulled out one of his own eyes, and then one of his son's, he left to both the use of sight. Thus he gave the law its due measure of punishment, dividing himself equally between the compassionate father and righteous law-giver.'

There are some other punishments mentioned in this work, but those we have quoted are sufficient to shew the detestation in which adultery has constantly been held. We do not wish to see the severity of some of them copied here ; although we should with great satisfaction see some law enacted which might prevent the frequent commission of a crime which is productive of so many pernicious consequences.

Mr. Pollen has given us a history of marriage, in which he has interspersed several quotations from the ancients, as well from the poets as the prose writers. Some of these are not much to the purpose, but the greater part show that the institution has generally been accounted honourable.

XII. *The Antidote; or an Enquiry into the Merits of a Book, entitled, A Journey into Siberia, made in MDCCLXI. By the Abbé Chappe D'Auteroche.* 8vo. 3s. 6d. Leacroft.

THE original, of which this is a free translation, was written as it is fupposed by a Ruffian nobleman, in French. The author appears to be a perfect mafter of that language, having either acquired that accomplifhment in his travels, or having a native of France to correct his French. For there are at prefent among the Ruffian nobility, men both of great abilities, and likewise fuch as are well converfant with the various European languages, efpecially the French; owing chiefly to the late empress Elizabeth's predilection for that nation. The author feems to be a very fprightly writer, with a peculiar vein of humour and a good tafte for the polemical ftyle, which, conducted by a truly patriotic fpirit, carries our writer often beyond the limits of calm controversy, and betrays fometimes an animofity and acrimony which is ill-becoming a man of a liberal education, and who on account of his employ at court, is expected to be poffeffed of more polite and refined manners. Our fair tranflator has endeavoured to foften thofe too harfh expreffions, and to take off the edge of the too keen, and we may really fay often too low and harfh recriminations, without, however, depriving it of the humorous fprightlinefs, and of that fpirit which is conspicuous through the whole of this performance.

But we fhall fay no more on this head; but permit the author and tranflator to fpeak for themfelves.

' The 25th day of March the Abbé arrives at Wiatka—he is fo obliging as to accept of a dinner Madame de Perminow offers him—he leaves her at eight in the evening—fhe provides him with lanterns and flambeaux—he continues his road, and immediately upon this, p. 45, he fays, “as often as I got upon any eminence, I ftopped to take a view of the circumjacent country.” He has forgot that Madame Perminow's lanterns and flambeaux testify his travelling by night; fo that he either did not ftop upon the eminence, or, if he did, he was little the better for it. He fays, “the country is only cultivated round about the villages.” The fnow muft have been ftill on the ground, becaufe the Abbé was travelling in fledges; how then could he fee whether the ground was cultivated or not? A certain proof of its being fo, is, that it furnifhes with corn the government of Archangel, part of the provinces between Cafan and Tobolfsk; and about Wiatka there are immense diftilleries of brandy. After a few more overturns, he reaches

reaches Troitzkoie on the 26th, where he has his sledges repaired. Here a fresh instance offers, of the Abbé's great goodness of heart—he falls asleep in his sledge during the night—he wakes some time afterwards, and finds himself alone. As he was sensible his companions had no reason to be pleased with his usage of them, fear seizes his great soul: he suspected no less than that his suite had deserted him in the midst of the snows: his conscience told him he deserved it: but he soon found that his attendants, in spite of his ill-usage of them, both in thought, word, and deed, were not so ill-natured as himself; and that, on the contrary, they had been so attentive as not to disturb his sleep, when they went to warm themselves. At this moment, Abbé, I would not chuse to have you draw a comparison between them and yourself; you would be too great a loser: a good conscience is seldom attended with a soul so full of dark suspicion.

' The Abbé, with no great sweetness either of temper or countenance, rouses his servant, whom, as well as the other attendants, he found lying by the side of young girls, (a good anecdote for the academy): the servant, accustomed to his ill humour, probably exculpates himself by alledging the temptation; and the Abbé ends this important narrative, by saying, "I was obliged to put up with this affair." Did you observe, reader, how the Abbé's ill-humour was softened at the mention of the pretty girls? He affects to be gallant in many parts of his book: here he makes a virtue of necessity. Having made up the quarrel with *his people*, (he repeats *my people* as often as possible, to give him consequence, though he had but one servant among them; the rest were his fellow-travellers) and having found his pistols, he sets out, armed cap-a-pié, as becomes a man of his exemplary courage.'

The accession of Peter III. is an event, which deserves to be represented in its true light, as it makes part of our modern history, and is, however, very little known in this part of the world. The Abbé misrepresents it at the outset, and our author thus sets him to rights.

' The Abbé says, "At the instant of her death Peter commands, and is acknowledged emperor." A mighty wonder indeed! twenty years ago the oath of allegiance taken to the empress Elizabeth, acknowledged her nephew, the grand duke, her successor. It is very astonishing, to be sure, that at the instant of her death he should command, and be acknowledged emperor. Is it not the same in France, Monsi. d'Auteroche? The moment the breath is out of your king's body, the dauphin "commands, and is acknowledged." The next sentence is worthy of notice: "The empress his

wife came and fell at his feet, and, striking her head against the ground, paid him homage as the first of his slaves." Does this answer the description you have just given us of the empress, Abbé? After what you have said of her, can we think it possible she should introduce such a ceremony?—to what end? Take a piece of advice from me, Mons. Chappe; do not always give such free scope to your imagination; it is not at all times so peculiarly happy as you have found it in some few instances. Let us now see whether the Abbé could have any ground to go upon, for what he here tells us, and in what place the empress could have "prostrated herself like the first of his slaves." At the moment that the empress Elizabeth was dying, Peter the Third and his princess were at her bed-side: it could not be there that she fell at his feet. As soon as the four physicians, who were in the room, declared that the empress was dead, the doors of the anti-chamber were thrown open; the members of the senate and the whole court came in; there was not a creature there that did not shew the deepest affliction; nothing but sobs were heard. The emperor retired, the empress Catherine had agreed with him, that she would stay in the apartments with the corpse, till he went to the chapel. During all this time there was no idea of prostrating herself at his feet. She gave such exact orders, that in less than two hours time all the town could be admitted into the apartments where the late empress was laid in state. The emperor then sent her word to come into the chapel, where she still neither fell at his feet, nor struck her head against the ground, nor paid him homage: she was there merely as a spectator of the oaths of allegiance taken to the emperor, and as an assistant in the prayers, &c. All these facts are well known, and no body ever heard them related in any other manner, till Mons. Chappe took that trouble: but supposing it really had been as the Abbé says, what did it signify whether the etiquette, which is always absurd, obliged her to kneel upon one or both knees, or to bow her body to the ground, and touch the floor with her forehead? Are not your kings, Abbé, on the day of their coronation, extended at their length upon the ground in the middle of the cathedral church at Rheims? You do not see any thing extraordinary in that; no more do I. There is not a person of the meanest capacity, that could possibly suspect that the intention of this could be to declare himself the slave of the servants of the altar. Might not the empress then as well (if the etiquette had prescribed it to her) have prostrated herself, and paid homage to the emperor, without declaring herself

himself his first slave? But, as I said before, the truth is, that it was not done, nor ever thought of.'

It is just to observe here, that it is a constant custom in Russia at the change of their sovereigns to take the oath of all the military persons; and in general of all the placemen; and as they are of various religions, the form of the oath is sent to the clergymen of every religious party, and the oath is taken in the chapel, which gives the clergymen sufficient employment during the first days of a new reign.

Our author next informs us, that there was upon this occasion a public talk of erecting a statue of massy gold to the emperor: he adds, "But some body observing, that there was not gold enough in the whole empire for such a purpose, the justness of the reflection determined the Russians to confine themselves to a statue one foot high, which was to be placed in the senate house. A statue of bronze was soon after substituted in the place of this; and at length the nation seemed resolved to have one of marble." This determination, as Mons. Chappe pleases to call it, in all probability founded upon the coffee house conversation of some officers pleased with the prospect of returning to their estates, which by their absence had nearly run to ruin—this, I say, is evidently placed here to give him an opportunity of making the remark he is delighted with, viz. "That there was not gold enough in the whole empire for such a purpose." I will charitably suppose, Abbé, you are unacquainted with the riches of our mines; you would otherwise have known we are more able than many other nations I could name, to answer such an expence, and without any damage to our circulation.'

Russia has, no doubt, very rich mines; in the year 1766, there were 40,000 puds of copper at the mines of Kolywanowskresenskoy, in Siberia, which had not been used, as the gold and silver, in which this mine is very rich, had not yet been separated from it; this operation was delayed because it would have been very expensive to transport so much lead as it would require to that remote part of the world, which is at about 4000 English miles from Petersburg. In the same year the empress sent three puds of refined gold to the female monastery, at Petersburg, in order to gild the cupola with it, which is entirely covered with copper: all this gold was the product of Russian mines in Siberia.

The author is highly commendable for endeavouring to undeceive the public in regard to the false representations of this French writer. He, and the rest of his countrymen, have of late engrossed almost every branch of literature with their numerous, superficial, but well written pieces: the greater part of

the public is captivated by their showy and splendid publications, and their agreeable style; which has procured a preference to be given to French chemists, historians, travellers, philosophers, and even their very lexicographers, to the great prejudice of sound learning: hence our publications after the true French taste abound with impiety, levity, and an *esprit de bagatelle*, without paying any regard to morality, truth, and solidity.

XIII. Fitz-Stephen's *Description of the City of London. With a Commentary. A Dissertation on the Author is prefixed: And to the Whole is subjoined a correct Edition of the Original, with various Readings, and some useful Annotations.* 4to. 4s. sewed. White.

NEXT to Doomesday-Book, William Fitz-Stephen's Description of London, is allowed to be the most early work on the subject that we meet with in any writer, being composed at so remote a period as towards the end of the twelfth century.

The author appears to have been particularly attached to Thomas à Becket, to an account of whose life this Description was written as a preamble. Whatever might be the credulity of Fitz-Stephens in regard to historical facts, or however he was biassed by a partiality for the prelate above mentioned, we have no reason to question the authenticity of what he has delivered relative to the ancient state of the capital; and we must therefore consider this Description as a matter of great curiosity. We shall present our readers with a quotation from the beginning of the treatise.

‘ Amongst the most noble and famous cities of the world, this of London, the capital of the kingdom of England, is one of the most renowned, on account of its wealth, its extensive trade and commerce, its grandeur and magnificence. It is happy in the wholsomeness of its climate, in the profession of the Christian religion, the strength of its fortresses, the nature of its situation, the honour of its citizens, the chastity of its matrons, and even in the sports and pastimes there used, and the number of illustrious persons that inhabit it. Of these particulars we shall exhibit a more distinct representation.

‘ There, then,

“ Men's minds are soften'd by a clement sky;”

not so, however, as to make them prone to lasciviousness, but only to banish all rudeness and ferity, by making them liberal and benevolent.

‘ The

• The episcopal see is at St. Paul's Church : this was formerly metropolitical, and 'tis thought will be so again, should the citizens return into the island ; unless the archiepiscopal rank of the martyr St. Thomas, and his corporal presence there, should for ever appropriate that dignity to Canterbury, where it is now lodged. But as this saint has ennobled both these cities, London by his birth, and Canterbury by his martyrdom, they both in respect of this saint, and indeed with justice, have much to alledge reciprocally one against the other. In point of divine worship, there are in London and the suburbs thirteen large conventual churches, and one hundred and twenty-six parochial ones.

• On the east stands the palatine tower, a fortress both large and strong, the walls and body of which are erected upon deep foundations, and built with a cement tempered with the blood of beasts ; on the west are two castles well fortified ; and the city wall is both high and thick, with seven double gates, and many towers or turrets on the north side thereof, placed at proper distances. London once had its walls and towers, in like manner, on the south ; but that vast river, the Thames, which abounds with fish, enjoys the benefit of tides, and washes the city on this side, hath in a long tract of time totally subverted and carried away the walls in this part. On the west again, and on the bank of the river, the royal palace exalts its head, and stretches wide an incomparable structure furnished with bastions and a breast-work, at the distance of two miles from the city, but united to it as it were by a populous suburb.

• Adjoining to the buildings all round lie the gardens of those citizens who dwell in the suburbs, which are well furnished with trees, are spacious, and beautiful.

• On the north are corn-fields, pastures, and delightful meadows, intermixed with pleasant streams, on which stands many a mill, whose clack is so grateful to the ear. Beyond them an immense forest extends itself, beautified with woods and groves, and full of the lairs and coverts of beasts and game, stags, bucks, boars, and wild bulls. The fields above-mentioned are by no means hungry gravel or barren sands, but may vie with the fertile plains of Asia, as capable of producing the most luxuriant crops, and filling the barns of the hinds and farmers

“ ——— with Ceres' golden sheaf.”

• Round the city again, and towards the north, arise certain excellent springs at a small distance, whose waters are sweet, salubrious, clear, and

“ Whose runnels murmur o’er the shining stones.”

Amongst these, Holywell, Clerkenwell, and St. Clement’s well, may be esteemed the principal, as being much the best frequented, both by scholars from the schools, and the youth of the city, when in a summer’s evening they are disposed to take an airing. This city, on the whole, is doubtless most charming, at least when it has the happiness of being well governed.

‘ In respect of the inhabitants, the city may be proud of its inmates, who are well furnished with arms, and are numerous. In the time of the late war, when king Stephen directed a muster, it turned out, of effective men, no less than twenty thousand horse properly accoutred, and sixty thousand foot.’

We are of opinion with lord Lyttelton, that the number of men here specified is greatly exaggerated, as Peter of Blois, at that time archdeacon of London, in a letter to the pope, reckons all the inhabitants of that city at no more than forty thousand. His lordship justly suspects, that if there was any muster, it must have contained the militias of Middlesex, Kent, and other adjacent counties. We shall lay before our readers a farther extract from this interesting publication.

‘ The matrons of the city are perfect Sabines.

‘ The three principal churches in London are privileged by grant and ancient usage with schools, and they are all very flourishing. Often indeed through the favour and countenance of persons eminent in philosophy, more schools are permitted. On festivals, at those churches were the feast of the patron saint is solemnized, the masters convene their scholars. The youth, on that occasion, dispute, some in the demonstrative way, and some logically. These produce their enthymemes, and those the more perfect syllogisms. Some, the better to shew their parts, are exercised in disputation, contending with one another, whilst others are put upon establishing some truth by way of illustration. Some sophists endeavour to apply, on feigned topics, a vast heap and flow of words; others to impose upon you with false conclusions. As to the orators, some with their rhetorical harangues employ all the powers of persuasion, taking care to observe the precepts of art, and to omit nothing apposite to the subject. The boys of different schools wrangle with one another in verse; contending about the principles of Grammar, or the rules of the perfect tenses and supines. Others there are, who in Epigrams, or other compositions in numbers, use all that low ribaldry we read of in the Ancients; attacking their school-masters, but without mentioning names, with the old Fescennine licentiousness, and discharging their scoffs and sarcasms against

against them ; touching the foibles of their school-fellows, or perhaps of greater personages, with true Socratic wit, or biting them more keenly with a Theonine tooth : the audience, fully disposed to laugh,

“ With curling nose ingeminate the peals.”

• The followers of the several trades, the venders of various commodities, and the labourers of every kind, are daily to be found in their proper and distinct places, according to their employments. And moreover, on the bank of the river, besides the wine sold in ships and vaults, there is a public eating-house or cook's-shop. Here, according to the season, you may find victuals of all kinds, roasted, baked, fried or boiled. Fish large and small, with coarse viands for the poorer sort, and more delicate ones for the rich, such as venison, fowls, and small birds. In case a friend should arrive at a citizen's house, much wearied with his journey, and chuses not to wait, an hungred as he is, for the buying and cooking of meat,

“ The water's serv'd, the bread's in baskets brought ;”

and recourse is immediately had to the bank above-mentioned, where every thing desirable is instantly procured. No number so great, of knights or strangers, can either enter the city, at any hour of day or night, or leave it, but all may be supplied with provisions ; so that those have no occasion to fast too long, nor these to depart the city without their dinner. To this place, if they are so disposed, they resort, and there they regale themselves, every man according to his abilities. Those who have a mind to indulge, need not hanker after sturgeon, or a Guinea fowl, or a Gelinote de Bois ; for there are delicacies enough to gratify their palates. It is a public eating-house, and is both highly convenient and useful to the city, and is a clear proof of its civilization. Hence, as we read in the *Gorgias* of Plato, “ *juxta medicinam esse cocorum officium, simulachrum, et adulationem, quartæ particulæ civilitatis.*”

• There is also, without one of the city gates, and even in the very suburbs, a certain plain field, such both in reality and name : here, every Friday, unless it should happen to be one of the more solemn festivals, there is a celebrated rendezvous of fine horses brought thither to be sold. Thither come, either to look or to buy, a great number of persons resident in the city, earls, barons, knights, and a swarm of citizens. 'Tis a pleasing sight to behold the ambling nags so smoothly moving, by raising and putting down, alternately, the two side-feet together. In one part, there are horses better adapted to esquires, whose motion is rougher, but yet expe-

ditionous : these lift up and lay down the two opposite fore and hind feet together. In another, the generous colts, not yet accustomed to the bridle,

“ Which proudly prancing, place their shapely limbs.”

In a third quarter are to be seen the horses for burthen, with their stout and strong limbs. And in a fourth, the more valuable hackneys and charging steeds, beautiful in shape, noble of stature, with ears and necks erect, and plump buttocks. In the movements of these, what the purchaser principally remarks, is, first, an easy pleasant walk, and then the gallop, which is when the two fore-feet are raised and put down together, and the hind-feet, in like manner, alternately with them. When a race is to be run by this sort of horses, and perhaps by others which also in their kind are strong and fleet, a shout is immediately raised, and the common horses are ordered to withdraw out of the way. Three jockies, sometimes only two, according as the match is made, prepare themselves for the contest : (such as, being used to ride, know how to manage the horses with judgement :) the grand point is, to prevent a competitor from getting before them. The horses, on their part, are not without emulation : they tremble, are impatient, and continually in motion ; and at last, the signal once given, they strike, devour the course, hurrying along with unremitting velocity. The jockies, inspired with the thoughts of applause, and the hopes of victory, clap spurs to the willing horses, brandish their whips, and cheer them with their cries. You would think, according to Heraclitus, that all things were in motion, and that the opinion of Zeno was certainly wrong, as he held there was no such thing as motion, and that it was impossible to reach the goal. To return to our market : in another quarter, and apart from the rest, are placed the vendibles of the peasant, implements of husbandry in all kinds, swine with their deep flanks, and cows with their distended udders.

“ Oxen of bulk immense ; the woolly tribe.”

There also stand the mares, adapted to the plough, the sledge, and the cart, of which some are big with young ; others have their foals running by their side, wanton younglings, but inseparable from their dams. To this city merchants repair from every nation in the world, bringing their commodities by sea :

“ Arabia's gold, Sabaa's spice and incense ;
Scythia's keen weapons ; and the oil of palms
From Babylon's deep soil ; Nile's precious gems ;
China's bright shining silks ; and Gallic wines ;
Norway's warm peltry, and the Russian fables ;
All here abound.”

According to the evidence of ancient chronicles, London is much older than Rome; since, deriving from the same original, viz. certain Trojan adventurers, this was founded by Brutus before Rome was built by Romulus and Remus. Hence, however, it is, that to this day, both cities use the same ancient laws and ordinances. This, as well as Rome, is distributed into regions; it hath its annual sheriffs instead of consuls; it hath an order of senators, with the proper inferior magistrates; its sewers and aqueducts in the streets; and in respect of the causes, whether of the deliberative, the demonstrative, or the judicial kind, it hath its appropriate places, its peculiar courts, its burghmoots on the statutable days. I cannot imagine there is any city, in which more laudable customs are observed; such as frequenting churches for attendance on divine service, reverencing God's ordinances, keeping festivals, giving alms, maintaining hospitality, making espousals, contracting marriages, celebrating nuptials, ordering entertainments, welcoming guests, as also in the disposition of funeral solemnities, and the burial of the dead. The two only inconveniences of London are, the excessive drinking of some foolish people, and the frequent fires. To all that has been said I may add, that almost all the bishops, abbots, and great men of this kingdom, are in a manner citizens and inhabitants of London, as having their respective, and not inelegant habitations, to which they resort, and where their disbursements and expences are not sparing, whenever they are summoned thither from the country, to attend councils, and solemn meetings, by the king, or their metropolitan; or are compelled to repair thither for the prosecution of their own proper business.'

The author afterwards gives an account of the sports and pastimes at that time practised in London, and which were probably usual over England. The description exhibited in this treatise is of inconsiderable length, but is interesting, and will afford pleasure to an antiquary.

XIV. *Fumifugium: or, The Inconvenience of the Aer, and Smoake of London dissipated.* 4to. 3s. 6d. sewed. White.

THE author of this treatise was Mr. Evelyn, who lived in the reign of Charles II. and appears from some singular expressions to have been warmly attached to that monarch. In one passage he calls his majesty *the breath of our nostrils*; a metaphor not unusual with the panegyrists of that age. This loyal subject was so devoted to his sovereign, that he professes to have entered on the consideration of what is contained in
this

this treatise merely on account of the inconvenience resulting to the palace from the nuisances here complained of. He thus relates his motives and the general nature of his proposal in the Dedication to the king.

The expedient suggested by this author for remedying the noxious air of the metropolis, is, that all such manufactories as either consume a great quantity of coal, and thereby impregnate the air with gross vapours, or of themselves excite unwholesome effluvia, should be removed a few miles from town. The manufactories alluded to are those of brewers, dyers, soap boilers, and lime-burners; to which may be added, on the same principle, glass-houses, founderies, sugar-bakers, and even the fire-engines of the water-works at London-Bridge, and York Buildings. As an instance how much the air is affected by the smoke of coal, the author relates, that the gardens about London would no longer bear fruit; and that some orchards in Barbican and the Strand were observed to yield a good crop the year in which Newcastle was besieged, because only a small quantity of coals had been brought to town.

The author inveighs against several other circumstances which tend to pollute the air of London; such as the permission of butchers and tallow-chandlers to exercise their trades within the town. The narrowness of the streets is likewise mentioned among the causes of insalubrity. This inconvenience strongly operated at the period when the treatise before us was first published, and was probably a principal source of the contagious diseases which in former times so frequently prevailed in this capital.

Besides the causes that conduce to the corruption of the air, Mr. Evelyn takes notice of two circumstances affecting the quality of the pump-water in several parts of the town, and which are the more worthy of attention, as an eminent physician has lately admitted the reality of their effects. What we mean is the charnel-houses, and the practice of burying the dead within the town.

The editor, in his Preface to this treatise, proposes, that until the exercise of all the trades in which a great quantity of coals is used shall be removed to some distance from the capital, the chimnies in such houses ought to be raised to a much greater height than at present, that the smoke may be more readily dispersed. This expedient, however, we are afraid might be attended with danger during the influence of high winds.

This treatise, though written with little elegance, contains many useful hints for the improvement of London, both in
magni-

magnificence and salubrity; and as it is said to have been published at the command of Charles II. it is probable, that the embellishment of the capital was an object of that monarch's attention.

MONTHLY CATALOGUE.

D I V I N I T Y.

15. *A Commentary, Practical and Explanatory, on the Liturgy of the Church of England, as used on Sundays: including the Athanasian Creed. By a Layman, Author of an Essay on the Holy Sacrament of the Lord's Supper* *. 8vo. 4s. Boards. Walter.

Bishop Taylor says, 'Let every man study his prayers, and read his duty in his petitions.' The design of this Commentary is to assist the plain, well meaning Christian, in this religious exercise. And it is, indeed very properly calculated for that purpose. The author is a strenuous advocate for the doctrines of the church, is perfectly free from bigotry and enthusiasm, and writes in a clear and manly style.

16. *A Discourse upon Religion. In Two Parts.* 8vo. 5s. sewed. Cadell.

This treatise is said to have been written about the year 1730. The author has addressed it to his children, with an intimation, that it was intended for them only, and not for the public.

The editor gives us the following account of the writer, and the motives which induced him to compose this discourse. 'Being, he says, at an early period of life, thrown into melancholy reflections by the death of a beloved wife, and afraid, lest, by an event of the same nature, his children might be left orphans in the hands of strangers, he thought himself naturally called upon to employ the leisure his situation then afforded, in putting on paper his thoughts on some subjects, the consideration of which he reckoned highly interesting to their present and future happiness.'

This gentleman being now dead, his friends have communicated his instructions to the world, under a persuasion that the spirit of charity, mildness, and humanity breathing thro' the whole, may render them acceptable to many, and afford both entertainment and improvement.

The work is divided into two parts. In the first, the author offers his sentiments On the Nature of Intelligent Beings, On the Origin of Evil, The Creation, The Fall of the An-

* Mr. P. Waldo. See Crit. Rev. vol. xxxii. p. 314.

gels and the Fall of Man, Original Sin, Pre-existence, The Objections which have been raised against some of the Doctrines of the Old and New Testament, &c. In the second part, he endeavours to set religion in a proper light, with regard to practice; taking notice of some opinions as they fall in his way, concerning Virtue, the Love of Moral Beauty, Grace, and other subjects, which he thinks erroneous and pernicious.

In this performance there are many sentiments which have an air of singularity; and which seem to have floated at random in the author's mind. There are likewise many speculations which could not in any degree concern 'the present or future happiness of his children.'

The author frequently employs himself in superficial conjectures, in disquisitions of no importance. All that is valuable in his work might have been contained in a much narrower compass. We will venture to say, that his four hundred pages will exercise the patience of half his readers.

Yet there are traces of good sense in many parts of his discourse; and, what is more respectable, the undoubted marks of unaffected piety and benevolence.

17. *A Second Check to Antinomianism; occasioned by a late Narrative, in Three Letters, to the hon. and rev. Author. By the Vindicator of the reverend Mr. Westley's Minutes.* 12mo. 10d. Keith.

Though this is not an elegant performance, it contains a very just refutation of the principles of Antinomianism. The following extract, which is part of a supposed apology of the Antinomian, at the last day, places his impiety and presumption in a striking light.

"Cut out the immaculate garment of thy righteousness into robes that may fit us all, and put them upon us by imputation: so shall our nakedness be gloriously covered. We confess we have not dealt our bread to the hungry; but impute to us thy feeding 5000 people with loaves and fishes. We have seldom given drink to the thirsty, and often put our bottle to those who were not athirst; but impute to us thy turning water into wine, to refresh the guests at the marriage-feast in Cana: and thy loud call, in the last day of the feast at Jerusalem; if any man thirst, let him come to me and drink. We never supposed it was our duty to be given to hospitality; but impute to us thy loving invitations to strangers, thy kind assurances of receiving all that come to thee; thy comfortable promises of casting out none, and of feeding them even with thy flesh and blood. We did not clothe the naked as we had opportunity and ability; impute to us thy patient parting with thy seamless garment, for the benefit of thy murderers. We did not visit sick-beds and prisons, we were afraid of fevers, and especially of the jail distemper; but compassionately impute to us thy visiting Jairus's daughter, and Peter's wife's mother, who lay sick of

of a fever; and put to our account thy visiting putrefying Lazarus in the offensive prison of the grave.

“Thy imputed righteousness, Lord, can alone answer all the demands of thy law and gospel. We did not dare to fast; we should have been called legal and Papists if we had; but thy forty days fasting in the wilderness, and thy continual abstinence imputed to us, will be self-denial enough to justify us ten times over. We did not take up our cross; but impute to us thy carrying thine; and even fainting under the oppressive load. We did not mortify the deeds of the flesh, that we might live: this would have been evidently “working for life;” but impute to us the crucifixion of thy body, instead of our crucifying our flesh, with its affections and lusts. We hated private prayer; but impute to us thy love of that duty, and the prayer thou didst offer upon a mountain all night. We have been rather hard to forgive, but that defect will be abundantly made up, if thou impute to us thy forgiving of the dying thief: and if that will not do, add, we beseech thee, the merit of that good saying of thine, Forgive and you shall be forgiven. We have cheated the king of his customs; but no matter, only impute to us thy exact paying of the tribute-money, together with thy good advice, Render unto Cæsar the things which are Cæsar’s.

‘It is true, we have brought up our children in vanity, and thou never hadst any to bring up. May not thy mercy find out an expedient, and impute to us instead of it, thy obedience to thy parents? And if we have received the sacrament unworthily, and thou canst not cover that sin with thy worthy receiving, indulge us with the imputation of thy worthy institution of it, and that will do yet better.

‘In short, Lord, own us freely as thy children. Impute to us thy perfect righteousness. Cast it as a cloke upon us, to cover our filthy souls and polluted bodies. “We will have no righteousness but thine:” make no mention, we beseech thee, of our righteousness and personal holiness; they are but filthy rags, which thy purity forbids thee to take into heaven; therefore accept us without, and we shall shout free grace, imputed righteousness, and finished salvation, to eternity.’

Our readers will excuse the length of this extract, as the thought is, in a great measure new, and very properly calculated to awaken every *considerate*, if there can be such a being as a *considerate* Antimonian, from his dream.

18. *A Collection of Papers, designed to explain and vindicate the present Mode of Subscription required by the University of Oxford, from all young Persons at their Matriculation.* 8vo. 6d. Rivington.

The chief purport of this Collection it is to give the public the following state of academical subscription.

‘No reasonable man who has taken the matter into consideration can think, that a subscription to the articles required of persons who have attained the twelfth year of their age, can be meant to require a formal and explicit assent to the sense of the doctrines contained in them, when they are not so much as required to have read them; or that it carries in it an obligation that they should never dissent from any of them, should they hereafter see reason for it, when they should have abilities to understand and judge of them.’

them. It never meant any more, nor was it ever understood to mean any more, than that it was a declaration of the person subscribing, that he was a member of the church of England, and, as such, would conform to the worship and discipline of it. All that he is supposed to know of the doctrines is, that they are the doctrines of the church of which he has been educated a member; and that for the present, he acquiesces in them as such, suspending any farther judgment of them, till he shall be better able to examine them.

‘All this the matriculated youth may very well understand, and submit to with a safe conscience; it requiring no more than a persuasion, which he certainly brings with him, that the church he has been educated in has no design to impose upon him, or lead him astray.’

19. *A Decad of Sermons, preached at Chesham in Buckinghamshire.* By Thomas Spooner. 8vo. 5s. Dilly.

A Decad of Sermons.—The idea of this affected title is taken from the vulgar division of Livy’s History into decades. But Mr. Spooner, we apprehend, would not have been fond of it, if he had known or considered, that this division of the Roman historian was the conceit of some foolish grammarian in a later age. Neither the epitomiser of Livy (which some suppose to have been Livy himself sketching out the arguments of his work, and others, Lucius Florus) nor Censorinus, nor Priscian, nor any one ancient writer who mentions Livy, ever speaks of his *decades*, but of his *books*. The pedant who divided them into fourteen decades, took it for granted, that the author wrote 140 books. But Petrarch affirms, that he wrote 142, and the learned Sigonius corroborates his assertion. The former, speaking of Livy’s History says *in partes, quas decades vocant, non ipse qui scripsit, sed fastidiosa legentium sciait ignavia.* Epist. ad Boccacium.

To return from this digression. This Decad of Sermons consists of discourses on the following subjects: The Miracle of Languages, Salvation brought by Grace, The Returning Flock of Christ, The Allegory of New Wine, The Allegory of Concealed Jewels, The Requests of the Righteous granted, Happy Afflictions, and Glorious Adoption.

In this volume the author has displayed his learning, his industry, and his piety. But his theological notions are not altogether such as we should choose to adopt. He divides and subdivides his discourses into many insignificant branches, like some of the trifling and formal divines in Oliver’s days. His sermons are indeed most methodically and elaborately dull.

20. *Three Sermons preached before the University of Cambridge, occasioned by an Attempt to abolish Subscription to the XXXIX Articles of Religion.* By Sam. Hallifax, LL.D. 4to. 1s. White.

These discourses chiefly consist of general animadversions on heretics and infidels; on those who calumniate our national

religion; those who are not satisfied with our ecclesiastical establishment; those who impugn the doctrine of the Trinity, as it is commonly received; those who dislike the notion of a propitiatory sacrifice; those who assail the doctrine of our Saviour's intercession; and those who question the existence of the devil.

Though it was said to have been the doctor's professed intention to enter into the controversy concerning subscription, and to 'go through the subject;' yet, in these discourses, there is nothing of any moment relative to the case of the petitioners: and, upon the whole, more declamation than argument.

21. *A Letter to Dr. Hallifax, upon the Subject of his Three Discourses.* 4to. 1s. Doddsley.

The learned author of this letter has effectually demolished the Three Discourses.

The professor had spoken contemptuously of the petitioners. In their vindication the letter-writer says:

'They would fain divest Christianity of all the metaphysical niceties, with which the cunning or superstition of former ages hath so wantonly encumbered her; they mean to cancel all occasion to lament, that in some views, and in some situations, notwithstanding the kindly offices of the Reformation, she still appears either monstrous or ridiculous. They wholly disavow the imputation conveyed in that scandalous and profane sarcasm, "that it is meant to establish a Christianity without a Christ, and a Redemption without a Redeemer:" but this they publicly profess, that they are determined to acknowledge only that Christ, and that Redeemer, whom consistently with his boundless mercy, and tremendous justice, God, and not man, has thought proper to offer. They detest, with a just indignation, those insidious and damnable artifices, by which it is endeavoured to involve, in one common charge, the honest frankness of sincere enquiry, and the profane mockeries of wanton infidelity: and they consider the harsh and contemptuous appellations of "Heretics," "professed enemies," "bold invaders," and the like, as mere cant,—a convenient kind of language, originally furnished by such as hoped to find their account more in the shew of religion than in the reality, and handed down, for the use of succeeding ages, from the hypocritical pharisee to the modern churchman. It is not in the nature of honest hearts to conceive, that any man, in these improved times, can, with a premeditated and determined malice, set himself to calumniate a national religion, or vilify established forms, merely to gratify an unrelenting spirit of opposition; but it is extremely natural to good dispositions, especially in matters of great and eternal concern, where they see abuses, to aim to reform; where they perceive a careless inactivity, to awaken reason; where they descry a certain, though unsuspected danger, to spread a loud and general alarm.'

The most valuable part of this letter is the examination of the professor's arguments in favour of the doctrine of the Trinity. Here the author shews himself an excellent critic; and evidently demonstrates, that the principal texts of Scripture,

ture, upon which the doctor grounds his proof, when accurately examined, are either inconclusive, or nothing to the purpose.

22. *The Scripture the only Test, as well as the only Rule, of Christian Faith, maintained in a Letter to the rev. Dr. Tucker, Dean of Gloucester.* 8vo. 1s. White.

This writer thinks, that we are encumbered with a number of articles and creeds, which can do us no service; that we should be guided by the Scriptures, and not by human systems of faith and doctrine; that to require an assent to the latter is to depreciate the former; that as far as we act according to the instructions of Scripture, we are safe, and in the right; but that when we take any other guide, we may err, and wander out of the way of truth and piety.

These and the like positions are very decently and dispassionately maintained in this letter.

23. *Two Sermons preached at the Chapel Royal, St. James's.* By Beilby Porteus, D. D. 4to. 1s. Payne.

The first is an excellent discourse on the pernicious effects of pleasure and dissipation; and well deserves the consideration of those, who spend their whole time in fashionable amusements.

In the second sermon, the author exposes the folly of those, who prefer the darkness of infidelity to the light of revelation.

P O E T R Y.

24. *The Christian Minister, in Three Poetic Epistles to Philander. To which are added, 1. Poetical Versions of several Parts of Scripture. 2. Translations of Poems from Greek and Latin Writers. And, 3. Original Pieces.* By Thomas Gibbons, D. D. 8vo. 4s. Buckland.

Dr. Gibbons, in his Epistles to Philander, points out the various duties of a Christian minister, the proper method of preaching, the studies which he should pursue, and the manner in which he should conduct himself in the world. In treating of his studies, he recommends and characterizes a great variety of theological writers, chiefly Dissenters. But some of them are authors of mean abilities, whose publications no man of taste and genius would wish to read, or even admit into his library. Among the Doctor's translations we have a poetical version of the Lord's Prayer, the 104th Psalm, the Third Chapter of Habakkuk, St. Paul's Description of Charity, Pythagoras's Golden Verses, and several of Cassimire's Odes. The original pieces are upon various subjects. Our readers will be able to form some idea of the author's poetical talents from the following verses on Eternity.

‘What is eternity?—Can aught
Paint its duration to the thought?

Tell ev'ry beam the sun emits,
 When in sublimest noon he sits;
 Tell ev'ry light-wing'd mote, that strays
 Within its ample round of rays?
 Tell all the leaves, and all the buds,
 That crown the gardens, and the woods;
 Tell all the spires of grass the meads
 Produce, when spring propitious leads
 The new born year; tell all the drops
 The night upon their bended tops
 Sheds in soft silence to display
 Their beauties with the rising day;
 Tell all the sands the ocean laves,
 Tell all its changes, all its waves,
 Or tell with more laborious pains
 The drops its mighty mass contains:
 Be this astonishing account
 Augmented with the full amount
 Of all the drops the clouds have shed,
 Where'er their watry fleeces spread,
 Through all time's long-continued tour,
 From Adam to the present hour,
 Still short the sum; nor can it vie
 With the more num'rous years that lie
 Imbosom'd in eternity.

' Was there a belt that could contain
 In its vast orb the earth and main,
 With figures was it cluster'd o'er
 Without one cypher in the score,
 And could your lab'ring thought assign
 The total of the crouded line
 How scant th' amount? th' attempt how vain
 To reach duration's endless chain?
 For when as many years are run,
 Unbounded age is but begun.
 ' Attend, O man, with awe divine,
 For this eternity is thine.'

We can say nothing in praise of Dr. Gibbons's compositions in Latin. Some verses, which he has inscribed to the memory of the late Mr. Whitefield, begin in this miserable strain:

' Electum & divinum vas, Whitefelde, fuisti,
 Ingenio plenum, divitiisque sacris.' &c.

On this occasion, we are at a loss to determine, whether Mr. Whitefield, or the poet, has a better right to be styled, ' vas ingenio plenum.'

25. *Fables Moral and Sentimental. In Familiar Verse. By W. Ruffel.* 8vo. 3s. Flexney.

Though these Fables be not entirely original, and we cannot perceive with the author, that they have any particular relation to the manners and sentiments of the present times, yet they are related in an agreeable and ingenious manner, and may convey instruction in the form of entertainment. We

are of opinion, however, that the morals might have received greater illustration, as well as have produced a stronger effect on the mind, had they been placed at the end, rather than the beginning of the Fables.

26. *The Senators: or a candid Examination into the Merits of the principal Performers of St. Stephen's Chapel.* 4to. 2s. 6d. Kearsly.

If the effusions of prejudice or malevolence could claim any title to the favour of the candid, this poem might not be ranked amongst those fugitive productions, which, by the laws of criticism, must be consigned to perpetual oblivion. With all the energy of varied invective which the author has endeavoured to infuse into his satire, he has not been able to support it from sinking either into an insipidity of sarcasm, or a dull uniformity of expression. The greatest part of the poem affords instances to confirm the first of these observations, and the last may be exemplified in the two following lines;

‘ Ere flimsy honours stopt his flimsier tongue.’—

‘ Their flimsy parts more flimsily employ.’

This author is not always happy even in his versification, as appears from the two subsequent couplets.

‘ Who could suppose, thus press’d in pleasure’s train,
That e’er he wish’d to reach a statesman’s fame.’

‘ Could these transmit their virtues with their name,
Who then so lov’d, so honour’d as Germaine?’

The death of young Allen in St. George’s Fields is represented by this author as a general massacre of a multitude of people. But as this is too flagrant a falsehood to impose on any reader, we should allow him to urge in excuse of it the plea of poetic licence, had he not abused that privilege in almost every character he has drawn. We cannot, however, pass over an anecdote mentioned in a note, concerning the father of a right honourable gentleman, without informing the author, that the family of which he speaks was long reputable, and even knighted several years before the time he specifies.

27. *The Present State of the Nation: or, Love’s Labour Lost. A Poem.* 8vo. 3s. Newbery.

This poem is founded on the spirit of gallantry which has lately been the occasion of so many suits for divorce in Doctor’s Commons. The author evidently possesses a very copious fund of versification; but it has led him into a prolixity that dissipates the beauties of the composition, which, otherwise, would have appeared to greater advantage, and proves even disgusting to the reader.

28. *An Hour before Marriage; a Farce of Two Acts. As it was attempted to be acted at the Theatre-Royal, in Covent-Garden.* 8vo. 1s. Johnston.

This piece is founded upon the *Marriage Forcé* of Moliere, which the author has endeavoured to adapt to the manners of the English stage. The performance, however, met with an unfavourable reception. As the success of the lesser dramatic productions, especially, depends chiefly on the representation, it may appear somewhat presumptuous to vindicate in the closet a piece which had been rejected on the theatre; and yet candour obliges us to acknowledge, that, in our opinion, the disapprobation of the public respecting this performance, betrays either precipitancy or prejudice. For though we find not in this production any laughable incidents, it is not destitute of the natural expressions of character; and the absurd behaviour of Stanley, which constitutes the principal part of the fable, is placed in such a light as to afford entertainment.

N O V E L S.

29. *The Voyages and Adventures of the Chevalier Dupont.* 4 Vols. 12mo. 10s. 6d. sewed. Noble.

We have seen it affirmed in some advertisements, that this work contains an authentic narrative of facts; nor do we, indeed, meet with any incident in these adventures which can render such an assertion improbable. But if the author has not presented us with real occurrences, it is to be presumed that his invention has not been greatly tortured in furnishing this additional piece of furniture for the shelves of the circulating libraries. Though this novel be equally void of character and interesting situations as jejune of incidents, it is written in a style of narration sufficiently agreeable; and these defects are greatly compensated by the variety of scenes with which the reader is made acquainted: for the Chevalier comprehends in the history of his voyages, an account of a great part of the continent of America, and most of the West India islands. As the representation delivered of these places appears to be faithful, this work may at least be attended with the advantage of conveying useful information to such readers as confine their attention chiefly to works of entertainment; and in this view, the author has not improperly substituted truth in the room of ingenious fiction.

30. *The Unequal Alliance: or, the History of Lord Ashford.* Two Vols. 12mo. 5s. sewed. Noble.

Lord Ashford, having no particular inclination to any woman, is the more readily induced to comply with his father's wishes to see him married to a lady with a large fortune, and

considerable expectations, but with little beauty or accomplishments. He soon finds her very disagreeable in every respect. Extremely tenacious of rank and precedence (to which she had originally no pretensions, being only the daughter of an opulent tradesman) she renders herself singularly ridiculous, and her husband inexpressibly unhappy. Disgusted with her increasing passion for pomp and parade, he retires to a seat left him by an uncle, in a part of the country where he is little known. There he accidentally meets with a young lady every way amiable, and totally different from lady Ashford, with whom he falls desperately in love. Ethelinda, not knowing at first that he is married, is as strongly prepossessed in his favour. When he acquaints her with his marriage many distressing situations ensue between them. Lord Ashford, however, notwithstanding his attachment to Ethelinda, behaves to his wife with the greatest politeness and tenderness; and though she makes herself more and more contemptible in a variety of shapes, the propriety of his behaviour remains unaltered. Lady Ashford, at length, in a sharp contest with another lady about precedence, bursts a vein, in a fit of passion; and soon afterwards dies. Lord Ashford then renews his acquaintance with Ethelinda who, after many doubts and delicate delays, *consents* to give him her hand.

The author's view is plainly to be perceived; and there are, doubtless, many married couples in the kingdom unsuitably enough joined, to feel that his piece is not, upon the whole, *overcharged*.

M E D I C A L.

31. *An Essay on the Nature and Causes of the Gout, &c.* By Marmaduke Berdoe, M. D. 8vo. 1s. 6d. Lowndes

This author is of opinion that the gout is not the consequence of any acrimonious humour, but of a weakness and obstruction of the abdominal viscera, occasioned by an accumulation of the fluids, which he supposes to be forcibly determined in the age of manhood, to the interior parts of the body; or, in his own words, to the *phrenic* or *diaphragmatic centers*. On this principle, he infers the gout to proceed from the same cause with the hypochondriac disease and the hæmorrhoids; and he endeavours to support this conclusion, by observing, that the gout and hæmorrhoids often attack the same person alternately, and that any one of these diseases is generally relieved upon the appearance of the other. The great obscurity in which the proximate cause of almost every disease is involved, will not permit our giving any positive determination in respect to the theory of this author. We have certainly known several more improbable opinions to be advanced

vanced on the subject. A few peculiar expressions occur in this Essay, which, if we may form a conjecture from some circumstances, ought to be imputed to the author's being a foreigner.

MISCELLANEOUS.

32. *Calendars of the Ancient Charters, &c. and of the Welsh and Scottish Rolls, now remaining in the Tower of London.* 4to. 1l. 1s. W. and J. Richardson.

The great utility of a work of this nature, respecting both the public and private advantages which flow from it, renders any encomiums unnecessary. We shall therefore only observe, that the Calendars appear to be executed with great accuracy, and contain such a collection of rolls, records, &c. as tend to throw great light on the domestic transactions of these kingdoms.

33. *A Dissertation on Oriental Gardening. By Sir William Chambers, Knt. Comptroller-General of his Majesty's Works.* 4to. 5s. sewed. Davies.

A sketch of Oriental gardening was published a few years ago, but the design is now completed, from the author's own observations in China, from conversations with their artists, and remarks transmitted to him at different times by travellers. With these improvements, and ornamented with two beautiful engravings, this Dissertation is addressed to his majesty, as the first judge, and most munificent encourager of the elegant art of which it treats.

The design of this treatise is to correct the extravagance of the two opposites tastes in gardening; the one of which is actuated by an over-scrupulous adherence to nature, and the other becomes ridiculous by a total deviation from it. It appears from the author's agreeable representation of the Oriental modes of improvement, that those styles of gardening, though in Europe erroneously disjoined, are united together in China with the most happy effect. It must be impossible to survey such beautiful scenes as are here described, without being impressed with the highest idea of Asiatic ingenuity. The public is certainly indebted to Sir William Chambers for the pains he has taken to elucidate the principles on which depends the perfection of so delightful an art as that of ornamental gardening; and we hope, that the judicious observations thrown out in his Preface, will recommend the propriety of the taste which he endeavours to introduce.

34. *An Introduction to the most useful European Languages. By Joseph Baretti.* 8vo. 6s. Davies.

We need say nothing farther of this useful Introduction, than present our readers with the author's address to the

learner of languages, which is prefixed to the work, and contains a just representation of its merit.

No book ever had less need of a preface than this, as the title alone might well stand in the stead of one: yet, in compliance with the custom of never dismissing any work from the press without this kind of decoration, I shall say, that I have taken some pains to render it useful, and am pretty confident that teachers as well as learners will find it convenient. Exactness in rendering the meaning is what I have chiefly endeavoured after, in the following versions: but let it be remembered, that this sort of exactness often precludes elegance, and forces sometimes a translator into petty improprieties of diction.

35. *Every Youth his own Moralist: or, Ten original Moral Essays, exemplifying the Ten Commandments.* 18vo. 1s. Shatwell.

These tales are not ingenious compositions, but have a good moral tendency; and therefore may be safely put into the hands of young children, for whom alone they are calculated.

36. *The Beauties of the Magazines and other Periodical Works, selected for a Series of Years: consisting of Essays, Moral Tales, &c. and other fugitive Pieces in Prose; by the most eminent Hands; viz. Colman, Goldsmith, Murphy, Smollet, Thornton, &c. also some Essays by D. Hume, Esq. not inserted in the late Edition of his Works: with many other Miscellaneous Productions of equal Merit. Two Vols.* 8vo. 6s. Richardson and Urquhart.

As the contents of this miscellany are so particularly enumerated in its title, there remains little for us to say concerning it. The pieces it contains are, we believe, as good as the works from which they have been selected would afford, and have, as is generally the case with miscellaneous collections, very different degrees of merit.

Mess. Colman, Goldsmith, Murphy, and Thornton, are large contributors to this collection. The Essays by D. Hume, Esq. are only three—On Impudence and Modesty—On Love and Marriage—on Avarice.

It is impossible to give an exact idea of the merit of so multifarious a work by such quotations as our limits would allow us to make; we shall, therefore, only remark farther, that a few hours may be employed not unpleasantly nor unprofitably, in the perusal of these little volumes.

37. *Remarks on Dr. Price's Observations on Reversionary Payments, &c.* 8vo. 1s. 6d. Lowndes.

This letter, addressed to Dr. Price's friend, under the signature of Amicus, seems as if written with a view to expose the absurdity of the Doctor's schemes for payment of the national debt, by introducing others more absurd than those advanced by Dr. Price himself.—Whether the irony displayed by Amicus in this pamphlet may satisfactorily explode the Doctor's schemes

schemes for discharging the public debt, our readers will determine, by perusing the following extracts.

‘ We seem to be much in the condition of the good woman who had got an excellent receipt for making puddings, but was entirely destitute of the necessary materials. She had neither flour, suet, butter, milk, plums, or eggs? A most melancholy situation where pudding was the thing desired! The doctor has chalked out an infallible *recipe* for paying the national debt; but, most unfortunately for us, the essential ingredient is grown (become) so scarce, that little can be spared for the desired purpose.—

‘ Who can think of the mighty conquests, the extensive acquisitions of the last war, which brought the nation seventy millions more in debt, without feeling confusion, horror, and despair; let us therefore learn to be wise before we have parted with the last shilling. But where is the man who will stand forth in this corrupt age, and dare say I will save ye. As Providence has placed me near the throne of my royal master, as it is my duty, so shall it be my earnest and unceasing endeavour to stem the mighty torrent of corruption and venality. No longer shall lawless power trample upon the rights of a brave and generous people. No longer shall the sweat and labour of the industrious be squandered on the fawning parasite and modern court BEGGAR commonly called a PENSIONER. A PENSIONER, who is not become necessitous through misfortune, is a MONSTER in society, and must possess a soul meaner and baser than the dirt he treads on. To reward the brave man who has spent his *youth*, his *strength*, his ALL in the service of his country, is virtuous, is noble; but to oppress the people to lavish *pensions* on the wicked perpetrators of dirty jobs, too often already opulent, is the dirtiest work of administration, from which good Lord deliver us.’ Whether the whole of what Amicus has asserted in this page (36) be true, we will not pretend to determine, one part of it, however, is absolutely so, viz. ‘ Had credit never had a being, there never could have been any debt.’

Our author next proposes a plan for establishing a growing fund of perpetual increase, whereby a subscription of twenty persons, at ten guineas each person, per annum for ten years, would entitle the representative of each original subscriber, (at the end of 500 years) to a sum of no less than four hundred ninety-one millions two hundred twenty-four thousand six hundred and one pound sterling.

In this scheme the number of members is confined to twenty, for without this, or a similar limitation, the number of subscribers might become so great, as to have their representatives

entitled to a much greater quantity of gold at the expiration of 500 years, than, probably, the whole earth itself contains.

38. *The Challenge: or, Patriotism put to the Test. In a Letter to the Rev. Dr. Price. Occasioned by his late Publications on the National Debt. By Jos. Wimpey. 8vo. 1s. 6d. Lowndes.*

The design of this pamphlet is to prove, what we believe few will at this time deny who have read Dr. Price's work, viz. the insufficiency of his schemes for annihilating the national debt, and in the course of proving this assertion, Mr. Wimpey observes, that notwithstanding the doctor has failed in his reasoning to prove himself right, he has however succeeded in shewing others to be wrong; this indeed may in some measure merit the attention of the public, as it may probably prevent the increase of those associations, which, although they may at first sight appear calculated for the benefit of age, as set forth in their proposals, are yet too defective to deserve encouragement, being founded upon plans inadequate to the intended purpose.

The application of the sinking fund towards discharging the public debt by making compound interest thereof, is an expedient which every thinking man must look upon as impracticable, and which our author ridicules by introducing (not in the most decent manner imaginable) the following scheme by way of challenge to Dr. Price, and the public, called the TEST OF PATRIOTISM: designedly absurd, in order to expose the fallacy of his (the doctor's) arguments. 'It is supposed by this scheme, that twenty members shall agree to subscribe ten guineas per annum for ten years, that would be equal to an annuity of 210l. and such an annuity at the end of ten years would accumulate to 2520l. reckoning it at four per cent. compound interest. That sum in ten years more, or at the end of twenty years interest as before would be

			£ 3729
In 40 years	—	—	8166
In 60 years	—	—	17,883
In 80 years	—	—	39,163
In 100 years	—	—	85,767

As money at four cent. compound interest, more than doubles its value every 18 years, we may double the sum for each term of 18 years, which will be near enough for our present purpose; then

In 118 years, the amount will be	—	£. 171,534
In 136 years	—	343,068
In 154 years	—	686,136
In 172 years	—	1,372,272
In 190 years	—	2,744,544

In

In 208 years	—	—	—	£. 5,489,088
In 226 years	—	—	—	10,978,176
In 244 years	—	—	—	21,956,352

So that at the end of the last term, the representative of each subscriber, at 10 guineas per annum, for 10 years, which is only 100 guineas in all, will have a *share or interest* in the said *fund*, amounting to ONE MILLION NINETY-SEVEN THOUSAND, EIGHT HUNDRED AND SEVENTEEN POUNDS. An inducement one would imagine sufficient to prevail upon every one who has a very little money to spare, and has any regard to the prosperity and happiness of posterity to become a subscriber, and promote a scheme that is not subject to any possible abuse.'

We shall not trouble our readers with any farther extracts from this unentertaining performance, which, with some others we have lately seen of the same kind, justly deserve, in our opinion, to be entirely forgotten.

39. *Considerations on the Causes of the present Stagnation of Matrimony.* 8vo. 1s. 6d. Ridley.

The subject of this pamphlet is treated in an argumentative and lively manner, and the author inveighs with equal warmth and justice against the several causes which operate in prevention of marriage.

40. *The Danger and Immodesty of the present too general Custom of unnecessarily employing Men-Midwives.* 8vo. 1s. 6d. Wilkie.

We cannot help considering the arguments advanced by this author, respecting the danger of employing men-midwives, as merely imaginary, and founded upon allegations which have no establishment in truth. From the injurious suggestions here insinuated, as well as from the list of midwives subjoined to this pamphlet, it would appear to us, that the whole is an interested attempt to divert the obstetrical practice from the channel in which it now flows. Had women equal opportunities of instruction with men, we should admit them to be the most proper persons for conducting the mysteries of Lucina; but as we cannot suppose this to be the case, it seems most reasonable that the art of midwifery should continue to be exercised by the other sex.

41. *An Enquiry into the Practice and Legality of Pressing by the King's Commission.* 8vo. 1s. 6d. Almon.

The practice of pressing is so much founded on the principle of national necessity, that, till a more unexceptionable method of supplying the fleets and armies can be devised, it might prove of the most dangerous consequence to the state, on great emergencies, to reject it entirely as illegal. The only useful

effect of such an enquiry, therefore, is to excite the legislature to take the subject into their consideration.

42. *Some Historical Account of Guinea, its Situation, Produce, and the general Disposition of its Inhabitants. With an Inquiry into the Rise and Progress of the Slave Trade.* By Anthony Benezet. 8vo. 2s. 6d. sewed. Owen.

The slavery of the negroes has been lately so much agitated, that every thing relative to that subject becomes the matter of public attention. The treatise now before us affords an extensive information in respect to this interesting enquiry. The author begins with giving a general account of those countries in Africa from whence the negroes are carried into slavery, commencing at the river Senegal, and terminating at the extremity of Angola, which comprehends an extent of 3 or 4000 miles. It appears that in all these countries, the climate agrees well with the natives, their manner of life is easy, they are obliging in their disposition, and are furnished with provisions in the greatest plenty. From all these circumstances, the author, with great justice, refutes the allegation, that the Negroes are more happy in the state of slavery than in their own country; the falsehood of which opinion is fully confirmed by what he relates of the inhuman cruelties exercised over the Negroes in the colonies. We shall lay before our readers the calculation of the number of slaves annually exported from Guinea to the English colonies, with the number of those who die in the passage and seasoning; a catalogue which must excite horror in every humane and benevolent breast.

* When the vessels arrive at their destined port in the colonies, the poor Negroes are to be disposed of to the planters; and here they are again exposed naked, without any distinction of sexes, to the brutal examination of their purchasers; and this, it may well be judged, is, to many, another occasion of deep distress. Add to this, that near connexions must now again be separated, to go with their several purchasers; this must be deeply affecting to all, but such whose hearts are seared by the love of gain. Mothers are seen hanging over their daughters, bedewing their naked breasts with tears, and daughters clinging to their parents, not knowing what new stage of distress must follow their separation, or whether they shall ever meet again. And here what sympathy, what commiseration, do they meet with? Why, indeed, if they will not separate as readily as their owners think proper, the whipper is called for, and the lash exercised upon their naked bodies, till obliged to part. Can any human heart, which is not become callous by the practice of such cruelties, be unconcerned, even at the relation of such grievous affliction, to which this oppressed part of our species are subjected.

* In a book, printed in Liverpool, called *The Liverpool Memorandum*, which contains, amongst other things, an account of the trade of that port, there is an exact list of the vessels employed in the Guinea trade, and of the number of slaves imported in each vessel; by which it appears that in the year 1753, the number im-
ported

ported to America by one hundred and one vessels belonging to that port, amounted to upwards of thirty thousand; and from the number of vessels employed by the African company in London and Bristol, we may, with some degree of certainty, conclude, there are one hundred thousand Negroes purchased and brought on board our ships yearly from the coast of Africa. This is confirmed in Anderson's History of Trade and Commerce, lately printed; where it is said, "That England supplies her American colonies with Negroe slaves, amounting in number to above one hundred thousand every year." When the vessels are full freighted with slaves, they sail for our plantations in America, and may be two or three months in the voyage; during which time, from the filth and stench that is among them, distempers frequently break out, which carry off commonly a fifth, a fourth, yea sometimes a third or more of them: so that taking all the slaves together, that are brought on board our ships yearly, one may reasonably suppose, that at least ten thousand of them die on the voyage. And in a printed account of the state of the Negroes in our plantations, it is supposed that a fourth part, more or less, die at the different islands, in what is called the seasoning. Hence it may be presumed, that at a moderate computation of the slaves who are purchased by our African merchants in a year, near thirty thousand die upon the voyage, and in the seasoning. Add to this, the prodigious number who are killed in the incursions and intestine wars, by which the Negroes procure the number of slaves wanted to load the vessels. How dreadful then is the slave-trade, whereby so many thousands of our fellow creatures, free by nature, endued with the same rational faculties, and called to be heirs of the same salvation with us, lose their lives, and are, truly and properly speaking, murdered every year! For it is not necessary, in order to convict a man of murder, to make it appear that he had an intention to commit murder; whoever does, by unjust force or violence, deprive another of his liberty, and, while he hath him in his power, continues so to oppress him by cruel treatment, as eventually to occasion his death, is actually guilty of murder. It is enough to make a thoughtful person tremble, to think what a load of guilt lies upon our nation on this account; and that the blood of thousands of poor innocent creatures, murdered every year in the prosecution of this wicked trade, cries aloud to Heaven for vengeance. Were we to hear or read of a nation that destroyed every year, in some other way, as many human creatures as perish in this trade, we should certainly consider them as a very bloody, barbarous people; if it be alledged, that the legislature hath encouraged, and still does encourage this trade. It is answered, that no legislature on earth can alter the nature of things, so as to make that to be right which is contrary to the law of God (the supreme legislator and governor of the world) and opposeth the promulgation of the gospel of peace on earth, and good will to man. Injustice may be methodized and established by law, but still it will be injustice, as much as it was before; though its being so established may render men more insensible of the guilt, and more bold and secure in the perpetration of it.'

This author is of opinion, that if the slave trade were entirely abolished, the white people would be found capable of bearing reasonable labour in the West Indies, and that we should then enjoy a more advantageous commerce with the Africans.

43. *A Plan for the Abolition of Slavery in the West Indies.* 4to.
2s. 6d. Griffin.

This Plan, we are informed, was drawn up soon after the conclusion of the last peace; since which time it has remained in the author's private custody, till the question lately agitated in the Court of King's Bench, concerning the condition of a West Indian slave, induced him to revise it. This writer appears to be fully sensible of the unfavourable light in which all new projects at first are generally regarded. A zeal for the rights of human nature, however, prompts him to lay his scheme before the public. The substance of the Plan here proposed is, that a certain number of male and female children be annually, for the period of ten or fifteen years, bought in Africa, and imported into Great Britain, where they should be educated in the charity schools, or otherwise, till they arrive at the age of fourteen; that for two years longer, they be practically instructed in gardening and agriculture; and that they learn even the rudiments of some manufactures: that, at the age of sixteen, they be married and sent to some district near Pensacola in Florida, to be reserved for this purpose; that lands be granted them, and that they receive, for a certain time, the assistance requisite to new settlers.

From this measure, the author is of opinion, that such a number of free negroes would soon be generated, as, spreading over the continent of America, and the West India islands, would be sufficient for executing voluntarily all the work of the planters, while it might, at the same time, be productive of many commercial advantages to Great Britain.

44. *An Essay on the present high Price of Provisions.* By Jos. Wimpey. 8vo. 1s. 6d. Davies.

This Essay is chiefly employed in remarks on a late pamphlet entitled, *A Letter to a Member of Parliament on the Present High Price of Provisions* *. What appears the most observable among the opinions of this writer is, that the bounty on the exportation of wheat ought to be totally abolished.

FOREIGN LITERARY INTELLIGENCE.

45. *Commentatio Critica, sistens duorum Codicum Manuscriptorum Biblia Hebraica continentium, qui Regiomonti Berussorum asservantur, Notitiam, cum variantium Lectionum Sylloge.* Auctore D. Theod. Christ. Lilienthal. Koenigsberg. 8vo.

The collation of manuscripts of the Hebrew Bible, which has been undertaken in England by Dr. Kennicot, and supported by the public with uncommon liberality, prompted many learned

* See Critical Review for last March.

men abroad, to contribute by their labours towards the completion of this very useful undertaking. Dr. Lilienthal collated many years ago two Hebrew manuscripts, the first of them belongs to the library of the senate at Koenigsberg; the second is part of the collection of manuscripts in the royal library in the palace or castle of that city. The latter, though imperfect, and without a date, bears such strong proofs of its antiquity, as greatly adds to the merit of the various readings collected from it. The former is written in the year 1313; and the various readings of both were communicated by the learned Dr. Lilienthal, to our able English collator. The Prussian doctor judges with great candor and moderation of the merit and use of the various readings, and treats the whole subject in a masterly manner.

46. *Tullius: sive de Conjungenda Latinitate cum Doctrina & Eloquentia Libri xl. à Gregorio Mayansio. 8vo. Hamburg.*

Don Gregorio Mayans, who is so well known in the literary world, published some years ago at Valentia, a kind of *Selecta è profanis Scriptoribus*, for the use of the public schools in Spain. The doctor had very justly observed, that the collections commonly put into the hands of young students in Latin, are ill-chosen in respect to their capacities, and what is most deterring, are very dry, and but little engage their attention; he therefore made this collection, which must be allowed to be one of the most judicious, that ever was published: Mr. Puer, formerly chaplain to the Danish embassy in Spain, found the utility of this book so great, that he thought it highly deserving a republication in his own country.

47. *Animadversiones quibus Xenophontis Memorabilium Socratis Libri emendatur & illustrantur. Auct. Car. Frid. Hindenburg. Lips. 8vo.*

In order to acquire a competent knowledge in Greek literature, it is of infinite use to go once through a classic in such a manner, that all the idioms of the language, the Atticisms and elegances, be carefully pointed out to the pupil, who should also be made acquainted with all the various grammatical minutiae; without which that language cannot be fundamentally understood. This the editor of *Ξενοφώντος ἀπομνημονεύματα* has done in the work before us: and also by comparing the phrases with those in the other writings of Xenophon, and other classics, has rendered the whole performance very useful to the ushers, or tutors of schools, to remind them of those things which ought to be attended to in treating this elegant Attic writer.

48. *Catalogus Codicum Manuscriptorum Bibliotheca Bernensis, &c. curante J. R. Sinner, Bibliothecario Bernæ, Tomus I. & II.*

This catalogue is to be comprised in three volumes, of which these are the first and second: and may be recommended as a useful model for making catalogues of the manuscripts of public libraries. The author has interspersed many curious anecdotes and judicious observations on the merit of the MSS. he describes; and thereby rendered it something more than a mere catalogue—a treasure of literature. In the preface he informs us, that the famous collection of Bongars, an eminent collector of the XVth century, was bequeathed by him to Gravisset of Strasbourg, whose son presented it to the republic of Bern; notwithstanding it has been asserted (after Moreri and Bayle) that his collection had been incorporated into the library of the count Palatine, with which it was transferred to the Vatican at Rome.

The author has given engraved specimens of the writing peculiar to each century; which may be of great use, as well as entertainment, to the critical antiquary.

49. *The Poems of Ossian, an ancient Celtic Poet, translated from the English, by M. Dennis, a Jesuit. Vol. I. Vienna, 8vo. German.*

The author of this truly poetical translation has been mistaken, we believe, only in one point, viz. the choice of his metre: which, in regard to Ossian, is very material. The Scotch bard sings in short, strong, unconnected accords; he hurries his reader through his rough and majestic scenery, little concerned at the delicacy of elocution, or at the highly finished grouping. In his tragic scenes you see but single, detached images, you hear but a single note; but the words of this sage are, like those of the eastern royal bard, "as goads and as nails fastened by the masters of assemblies." A short nervous lyric metre, therefore, is the only one that should be adapted to express these precious remains of northern poetry, in German, which has so great an affinity with all the other languages of the North. Our poet was so highly pleased with the hexameters of Mr. Klopstock, in his *Messiah*, that he gave this species of verse the preference. In consequence of which, Ossian now appears highly refined; the bold strokes of his imagery are melted into connected historical pictures, the whole is well grouped, the murmuring brook runs soft as in the Grecian Tempe, the tops of his hills are agreeably clad with the most exquisite verdure, the scenery passes by in all the pomp of Grecian epic poetry; instead of that original roughness which is so highly characteristic of the bold scenery of the Grampian hills, the native country of Ossian. The German bard has very happily introduced some elegant chorusses or lyric pieces, which are inimitably sweet and truly characteristic. The notes of Mess. Macpherson and Cesarotti are under the text; and father Dennis promises to prefix the memoir of Dr. Blair to his third volume of Ossian.

50. *A Description of the Manners of the Savages, with a View to illustrate the Origin and Progress of civil Society. By Jens Krafft, Profat. Sorve. Danish. Idem. Copenhagen. 8vo. German.*

The plan of the author is, first, to describe men in their merely sensual and most imperfect state: secondly, the transition and progress to civil society; and lastly, to intellectual operations and opinions. The subject is treated with great ingenuity, and must, of course, be very interesting to those who study human nature with a view to point out the most effectual means to reform whole nations, to introduce piety, civilization, and industry among them, not by penal laws and edicts, but a method founded on human-nature, which bids fair to take place with the greatest certainty. The philosopher, the divine, the legislator, should study the progress of civilization in this light.

51. *Essay on the Maintenance of the Poor, by Fred. Gabriel Resewitz, Rector of the German St. Peter's Church at Copenhagen. 8vo.*
 52. *Address to the Public, on a new Method of relieving the Poor in Copenhagen, and the Establishment of a School for acquiring merely useful Knowledge, which are begun by Order of his Danish Majesty. By the same. Copenhagen, 4to.*

The reverend author of these papers wrote four years ago the first essay, which reflects honour on the abilities and humanity of the writer. He shews that the influence of the Christian religion over the happiness and welfare of society has been hitherto either

entirely misunderstood and neglected, or misapplied in such a manner, that neither the church nor civil society have been the better for it.

Before the Reformation the state was considered as a slave of religion, and government was constantly employed in supporting and establishing the doctrines of the church. Since that happy period, all the Protestant princes are freed from that tyrannical yoke, and secured against the unlawful influence of superstition: but unhappily they seem contented that Christianity can no more be noxious to the state; and look upon it as an institution which has no influence over the happiness of society; and consequently neglect to reap the advantages which the principles, and especially the practical part of the Christian religion, might procure to government, if rightly applied. The support of the poor and the effects of charity depend upon the practice of Christian virtues; and likewise relieve the state of a burden which must at last become an incumbrance past remedy, if religion is not applied to it. Upon these general principles our author founded his plan for relieving the poor, which was then a mere scheme. But when the late unfortunate count Struensee came into power in Denmark, he thought the distresses of the poor was by no means an article to be neglected; he chose among other intelligent people, our author, and created a new board, whom he entrusted the execution of a very beneficial and excellent plan for relieving the indigent families of that capital. This plan began to take place last autumn, and is now, if not totally laid aside, much at a stand since the fatal catastrophe of that nobleman.

53. *Elementary Instructions for the Use of Youths of the better Ranks of Society, their Friends and Tutors. Sectio I.—III. 8vo. with 53 Cuts.*
By John Bernh. Basedow, Professor at Altona. In German.

The learned and indefatigable professor Basedow, has, after many small publications, which represented his plan, together with the necessity and possibility of a reformation in the common methods of education, so far succeeded, that the hereditary prince of Brunswick, many opulent noblemen of the greatest talents, the academies of Berlin and Petersburg, several eminent learned men in Germany and Switzerland, and likewise many wealthy merchants, and among them even Jews at Amsterdam and Berlin, have approved of his method, and liberally contributed towards carrying on so noble an undertaking, which promises to be of the greatest utility. The author gives the elements of all necessary and useful knowledge, in a few lessons illustrated by plates, to which he adds methodical instructions, that masters, tutors, and even parents who have the education of their children at heart, may be enabled to render their instructions useful and interesting. The simplicity, precision, ease, and frequent transitions to moral precepts in these first elementary instructions are truly excellent; and will be of great utility to the rising generation.

54. *Acta Nidrosiensia; or, the Memoirs of the Society of Sciences at Drontheim. Copenhagen. 4 vols. 8vo. Danish.—Id. Ibid. German.*

A most useful collection of a rising society, containing memoirs on various subjects, and chiefly on natural history. The pious and learned Dr. Gunnerus, bishop of Drontheim, established this society, and is the prime motor of all its transactions. The fifth volume is at present in the press.

55. Jac. Langebeck *Intimatio de Collectione Latina Scriptorum Rerum Danicarum Medii ævi Hafniæ proditura.* 4to.

This work is a plan for printing a collection of the Latin writers on the Danish history; to which is added, a Catalogue of the papers that are to make part of this Collection, and contain 209 writers. As the ancient Danish history is so much connected with ours, the intimation of such a collection cannot but be agreeable and interesting to the lovers and promoters of British antiquities.

56. *Plan de Varsovie, par Rizzi Zannoni.*

The plan of Warsaw was done by order of count Bielsky, the grand marshal of the crown, and is well executed upon a plate of twenty inches, on a scale of one line to twenty French toises. To this plan will soon be added a large and accurate map of Poland, in twenty-five folio sheets, by the same author, whose merit in geography is well known, and is next in rank to that of the great Mr. Danville.

57. Le Bret's *History of the Republic of Venice.* Leipzig. 4to. with Maps. Vol. I.

This work is by far the best History of the Republic of Venice; professor Le Bret having resided a considerable time in that city, and studied the manners and character of the nation; having been admitted to the intimacy of many learned and ingenious nobili, and having collected every publication subservient to his purpose, and favoured with the most curious manuscripts relative to several transactions of this republic, he is certainly better qualified for this task than any of his antecessors.

58. Everardus Scheidius *edidit* Abubecri Mohammedis ebn Hosein *poëtion.* Harderwick. 8vo.

The author is possessed of a fine collection of Arabic and Oriental manuscripts, from which he has selected and published this small Arabic poem: and he gives us room to expect a complete Arabic Dictionary of his compilation; a work very much wanted, as that of Golius is very scarce.

59.

CORRESPONDENCE.

A Well-wisher, who gives us previous notice of the publication of a book, and points out the particular passages in it which he approves, means surely to bias our judgment in its favour: but we must insist upon a right to judge for ourselves; our employment might otherwise soon prove a sinecure, as either the authors, or their friends, would undoubtedly review all books that may be published, would we submit to it; the consequence of which would be that every book would be recommended to the public, and the credit of our work, which we endeavour by impartiality to support, would be quickly lost.

We are sorry our correspondent should be so much deceived as to think that the principles of an author can influence us in determining his merit as a writer; on the contrary, we hope we have so far divested ourselves of prejudice in favour of any particular religious sect, as to be able to hold the scale fairly between writers of all parties; we should otherwise, in our own opinion, be very ill qualified for the task we are engaged in.

ERRATUM.—P. 336. Art. 52. for *Les Secrets du Philosophe*, read *Les Confidences Philosophiques.*



T H E

CRITICAL REVIEW.

For the Month of *June*, 1772.

ARTICLE I.

A Tour to London ; or, New Observations on England, and its Inhabitants. By M. Grosley, F. R. S. Translated from the French by Thomas Nugent, LL. D. Two Vols. 8vo. 8s. sewed. L. Davis.

NO compositions are, in general, farther removed from perfection than books of travels. To give such an account of a foreign country as may be able to sustain a strict and critical examination, there seems to be required a variety of advantages which are very rarely united in one person. It is not sufficient that the traveller be free from that blind prejudice, and that rooted antipathy, which distinguish the vulgar of contending nations ; he must even divest himself of that predilection which it is natural to conceive in favour of objects and manners to which we have been long habituated ; a predilection which steals insensibly upon the most candid and philosophic minds. He must also possess a perfect knowledge of the language spoken in the country he pretends to describe ; he must have an extensive acquaintance with its inhabitants, in every station of life ; and his residence must be of considerable length, that he may be able to obtain full and deliberate information upon the infinitely various points that may be worthy of enquiry, and that he may have an opportunity to confirm, to correct, or to efface those hasty impressions which he must have received upon his first arrival.

If the author, whose work is the subject of our present consideration, is tried by this criterion, he will be found to fall

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greatly short of the standard we have fixed. M. Grosley was totally ignorant of the English language, and made no attempts to acquire any knowledge of it. His stay in this country was exceedingly short; the information he received was imperfect, erroneous, and frequently misunderstood by him. Though he appears to be in a great measure void of national rancour and aversion, though his pages are not stained with those illiberal invectives with which the English have been loaded by former French observers, and which, indeed, have been answered by equally gross abuse on the side of our own countrymen; yet he cannot be entirely acquitted of prejudice. In some instances, he relates things simply as he saw them, and makes those observations which naturally arise from the subject, ingenuously, frankly, and without affectation. In other cases he seems to have set out with a pre-conceived opinion, imbibed from former writers on the same topics; and in order to support a favourite system, observations are multiplied, facts are twisted and misapplied, reasons are invented, with a degree of obstinate perseverance which cannot fail to give disgust.

By descending to particulars, we shall furnish the reader with specimens of the work, and with proofs of the justness of our criticisms upon it.

In the account the author gives of his journey from Dover to London, we find the following passage.

‘The farm-houses, which are situated on the side of the high-roads, or near them, being built of brick, and covered with tiles, have glass windows that are kept in the most exact order. The barns are likewise built of brick, there are only a few miserable ones thatched. The appearance is as comfortable within as without. We met a considerable number of carriages loaded with corn and hay, which were going to the ports. Each of the drivers (who were all either labourers or husbandmen) dressed in good cloth, a warm great coat upon his back, and good boots on his legs, rode upon a little nag; he had a long whip in his hand to drive his team; the horses were vigorous and in good plight, and drew with strong chains, instead of traces. England, however, has no persons, who are by profession occupied for the good of the state: the wealth of the country people is the result of their own industry. Public authority deems it sufficient to animate and encourage it: the magistrates would think they limited industry, if they undertook to direct it.’—

‘The towns, continues he, and villages upon the road, have excellent inns, but somewhat dear; at these an English lord is as well served as at his own house, and with a cleanliness much to be wished for in most of the best houses in France.’

These observations may seem of small importance, and they convey very little instruction to a native of this country. But such are the objects which naturally strike a foreigner upon his first

first arrival. They become deserving of notice by being contrasted with those of a similar nature in other countries; and there is no small degree of merit in bestowing due praise upon things so widely different from those with which we have been familiarised from our infancy.

We shall with pleasure give a number of other instances of the same impartiality. Where a transient glance was sufficient to acquire the knowledge of any point, where no favourite theory was concerned, we generally find the author's observations candid, judicious, and entertaining.

' From Rochester to London, pursues he, in a prospect moderately distant, is to be seen, on the right, the Thames, whose banks, covered with the most florid verdure, are planted in an irregular manner with very high trees. Sloops, merchant-ships, and first-rate men of war, ascend and descend in a majestic manner upon the river, their masts and sails being agreeably confounded with the boughs of trees along the shore.—

' I arrived in London towards the close of day. Though the sun was still above the horizon the lamps were already lighted upon Westminster-bridge, and upon the road and streets that lead to it. These streets are broad, regular, and lined with high houses, forming the most beautiful quarter of London. The river, covered with boats of different sizes, the road, the bridge, and the streets filled with coaches, their broad foot-paths crowded with people, offered to my eye such a sight as Paris would present, if I were to enter it by the finest streets of the Fauxbourg St. Germain, or of the Place Vendome, supposing those quarters of the town to be as much frequented by the common people, as by persons of quality.—

' The chief ornament which London derives from the Thames it is indebted for to nature alone: human industry, far from contributing to increase or show it to advantage, seems to exert itself only to destroy or conceal it. I am speaking of quays, which have been wanting ever since the building of London. All possible measures have been taken to conceal the prospect of this fine river, and the passages that lead to it: in a word, throughout the whole metropolis of London, the Thames, as much confined as the Seine was formerly at Paris, and as it is still between the bridge of Notre Dame and the Change-bridge, has no other communication with the city, for the loading and unloading of goods but by stairs or wharfs, which are regularly shut except they are at work, which remain shut both Sundays and holidays, and which, in fine, form so many gutters to carry off the waters and filth of the city.

' The spacious canal formed by the Thames might present us with as noble and striking an object as the great canal of Venice, lined with palaces of the most sumptuous magnificence, and the most pleasing variety, and which have upon that canal their principal front: but the banks of the Thames are occupied by tanners, dyers, and other manufacturers, who there have an opportunity of easily supplying themselves with water. The streets where these manufactures are carried on are the dirtiest in the city: in fine, the bridges have no prospect of the river, except through a balustrade of stone, with a rail of modillions three feet high, very massy, and fastened close to each other; the whole terminated by a very heavy

cornice, and forming a pile of building of about ten feet in height. —I could not have a full view of the Thames, either on the side of the city or on that of Southwark, unless I entered the houses and manufactories which stand close to the river.'

These complaints, with regard to the state of this noble river are far from being new ; but the objects of them, while they fill a stranger with disgust, are apt to become familiar and indifferent to the inhabitants of London. Complaints, therefore, cannot be too often repeated till the defects that give rise to them are entirely remedied.

The pains taken to ornament the shops of the metropolis do not escape the notice of our traveller.

' The shops, says he, in the Strand, Fleet-Street, Cheap-side, &c. are the most striking objects that London can offer to the eye of a stranger. They are all enclosed with great glass doors ; all adorned on the outside with pieces of ancient architecture,—all brilliant and gay, as well on account of the things sold in them as the exact order in which they are kept ; so that they make a most splendid show, greatly superior to any thing of the kind at Paris.'

He is much struck with the bad effects of the smoke of sea-coal upon the capital. After having mentioned the dark and gloomy air which London receives from it, he proceeds :

' But it is not enough for this smoke to wrap up and stifle London, and its inhabitants : it brings upon them immediately and of itself a thousand inconveniencies, no less pernicious than disagreeable : inconveniencies which will augment, in proportion to the increase that London every day acquires.

' The vapours, fogs, and rains with which the atmosphere of London is loaded, drag with them in their fall the heaviest particles of the smoke : this forms black rains, and produces all the ill effects that may justly be expected from it upon the clothes of those who are exposed to it. Their effect is the more certain and unavoidable, as it is a rule with the people of London not to use, or suffer foreigners to use, our umbrellas of taffeta or waxed silk : for this reason, London swarms with shops of scourers, busied in scouring, repairing, and new furbishing the cloaths that are smoked in this manner. This scouring is perpetual.

' Even the buildings themselves feel the effects of the smoke, and nothing can prevent their being injured by it. The most considerable, to begin with St. Paul's, being built with Portland stone, which bears a great resemblance to the Pierre de Tonnerre in the whiteness and fineness of the grain, seems to be built with coal ; and the more so as the parts more exposed to the rain retain some degree of their first whiteness.

' The sad and gloomy air which smoke gives to buildings is one of the least injuries it does them : its corrosive particles act upon the stone, eat it away and destroy it.—Somerset-house is an instance of the great effect which the rust deposited by exhalations from sea-coal fires have upon buildings. The stones of that palace, which appears to have been built with the utmost care, are in filigreen work, reduced to the state of metal unequally corroded by aqua fortis.'

After

After having considered what he calls the natural state of London, M. Grosley proceeds to take notice of the condition of the police. This he justly observes is, in comparison of that of Paris, highly negligent and imperfect. He instances the articles of public diversions, women of the town, the liberty of the press, the combats which so frequently take place among the mob, &c. His reflection upon this subject is as follows.

‘ Considering the well known taste of the English for combats of men and animals, and for those horrid scenes of slaughter and blood which other nations have banished from their theatres, I expected to find at London a people as sanguinary as ready to engage in quarrels; a people in whom the love of carnage equalled their pride and insolence; a people amongst whom tranquillity and security could not be established, except by redoubling precautions, and the measures required elsewhere for the support of the police: but I was mistaken, and perceived afterwards that I had just reason to exclaim :

Non istis vivitur illic

Queis tu rere modis: urbe hac nec purior ulla est,
Nec magis his aliena malis.

‘ The city of London, destitute of troops, guards, and a patrol of any sort, peopled by unarmed men (for few wear swords except physicians, and officers when they are in their regimentals) reduced in the night to the superintendency of old men without arms, is guarded only by the divine commandment, “ Non occides, Thou shalt not kill,” and by laws enacted against murder, severe, and rigidly observed, without distinction of rank or persons; whether it be that the law has had some influence upon the character of the people, or that the national character facilitates the exact observance of the law.’

We shall now give some specimens of the author's remarks upon the character of the people of this country. In the following detail of their behaviour to foreigners, the reader will with pleasure see the distinction he makes between the lowest rabble, and the class immediately above them.

‘ Amongst the people of London, says he, we should properly distinguish the porters, sailors, chairmen, and the day-labourers who work in the streets, not only from persons of condition, most of whom walk a-foot, merely because it is their fancy, but even from the lowest class of shop-keepers.

‘ The former are as insolent a rabble as can be met with in countries without law or police. The French, whom their rudeness is chiefly levelled at, would be in the wrong to complain, since even the better sort of Londoners are not exempt from it. Inquire of them your way to a street: if it be upon the right, they direct you to the left, or they send you from one of their vulgar comrades to another. The most shocking abuse and ill language make a part of their pleasantry upon these occasions. To be assailed in such manner, it is not absolutely necessary to be engaged in conversation with them: it is sufficient to pass by them. My French air, notwithstanding the simplicity of my dress, drew upon me, at the corner of every street, a volley of abusive litanies, in the midst

of which I slept on, returning thanks to God, that I did not understand English. The constant burthen of these litanies was, French dog, French b——: to make any answer to them, was accepting a challenge to fight; and my curiosity did not carry me so far. I saw in the streets a scuffle of this kind, between a porter and a Frenchman, who spit in his face, not being able to make any other answer to the torrent of abuse which the former poured out against the latter without any provocation. The late marshal Saxe, walking through London streets, happened to have a dispute with a scavenger, which ended in a boxing bout, wherein his dexterity received the general applause of the spectators: he let the scavenger come upon him, then seized him by the neck, and made him fly up into the air, in such a direction, that he fell into the middle of his cart, which was brimful of dirt.

Happening to pass one day through Chelsea, in company with an English gentleman, a number of watermen drew themselves up in a line, and attacked him, on my account, with all the opprobrious terms which the English language can supply, succeeding each other, like students who defend a thesis: at the third attack, my friend stopping short, cried out to them, that they said the finest things in the world, but unluckily he was deaf: and that, as for me, I did not understand a word of English, and that their wit was of consequence thrown away upon me. This remonstrance appeased them, and they returned laughing to their business.

M. de la Condamine, in his journey to London two or three years ago, was followed wherever he went, by a numerous croud, who were drawn together by a great tube of black tin, which he had always to his ear; by an unfolded map of London which he held in his hand; and by frequent pauses, whenever he met with any object worthy of his attention. At his first going abroad, being frequently hemmed in by the croud, which prevented his advancing forward, he cried out to his interpreter, "What would all these people have?" Upon this, the interpreter, applying his mouth to the tube, answered by crying out to him, "They are making game of you." At last they became used to the sight; and ceased to croud about him, as he walked the streets.

The day after my arrival, my servant discovered, by sad experience, what liberties the mob are accustomed to take with the French, and all who have the appearance of being such. He had followed the crowd to Tyburn, where three rogues were hanged, two of whom were father and son. The execution being over, as he was returning home through Oxford-road, with the remains of the numerous multitude which had been present at the execution, he was attacked by two or three blackguards; and the croud having soon surrounded him, he made a fight for the rabble. Jack Ketch, the executioner, joined in the sport, and, entering the circle, struck the poor sufferer upon the shoulder. They began to drag him about by the skirts of his coat, and by his shoulder knot; when, luckily for him, he was perceived by three grenadiers belonging to the French guards, who, having deserted, and crossed the seas, were then drinking at an ale-house hard by the scene of action. Armed with such weapons as chance presented them, they suddenly attacked the mob, laid on soundly upon such as came within their reach, and brought their countryman safe off to the ale-house, and from thence to my lodgings. Seven or eight campaigns, which he had served with an officer in the *gens d'armes*, and a year which he afterwards passed in Italy, had not sufficiently

inured

inured him to bear this rough treatment: it had a most surprizing effect upon him. He shut himself up in the house a fortnight, where he vented his indignation in continual imprecations against England and the English. Strong and robust as he was, if he had had any knowledge of the language and the country, he might have come off nobly, by proposing a boxing bout to the man whom he thought weakest amongst the croud of assailants: if victorious, he would have been honourably brought home, and had his triumph celebrated even by those who now joined against him. This is the first law of this species of combat; a law, which the English punctually observe in the heat of battle, where the vanquished always find a generous conqueror in that nation. This should seem to prove, in contradiction to Hobbes, that, in the state of nature, a state with which the street-scufflers of London are closely connected, man, who is by fits wicked and cruel, is at the bottom, good-natured and generous.

‘ I have already observed, that the English themselves are not secure from the insolence of the London mob. I had a proof of this from the young surgeon, who accompanied me from Paris to Boulogne.

‘ At the first visit which he paid me in London, he informed me, that, a few days after his arrival, happening to take a walk through the fields on the Surry side of the Thames, dressed in a little green frock, which he had brought from Paris, he was attacked by three of those gentlemen of the mobility, who, taking him for a Frenchman, not only abused him with the foulest language, but gave him two or three slaps on the face: “ Luckily, added he, in French, I did not return their ill language; for, if I had, they would certainly have thrown me into the Thames, as they assured me they would, as soon as they perceived I was an Englishman, if I ever happened to come in their way again, in my Paris dress.”

‘ A Portuguese of my acquaintance, taking a walk in the same fields, with three of his countrymen, their conversation in Portuguese was interrupted by two watermen, who, doubling their fists at them, cried, “ French dogs, speak your damned French, if you dare.”

‘ I say nothing of the throwing of stones one day about noon, in the midst of Holborn, into a coach, where I happened to be, with three Frenchmen, one of whom was struck on the shoulder: those stones might, perhaps, have been aimed elsewhere, and have hit us only by accident.’

— ‘ The politeness, the civility, and the officiousness of people of good breeding, whom we meet in the streets, as well as the obliging readiness of the citizens and shopkeepers, even of the inferior sort, sufficiently indemnify and console us for the insolence of the mob; as I have often experienced.

‘ Whatever haste a gentleman may be in, whom you happen to meet in the streets; as soon as you speak to him, he stops to answer, and often steps out of his way to direct you, or to consign you to the care of some one who seems to be going the same way. A gentleman one day put me in this manner under the care of a handsome young directress, who was returning home with a fine young child in her arms. I travelled on very agreeably, though I had a great way to go, lending an arm to my guide; and we conversed together as well as two persons could do, one of whom scarce understood a word spoken by the other. I had frequent conversations of this sort in the streets, in which, notwith-

standing all the pains I took to make myself understood, and others took to understand me, I could not succeed : I then would quit my guide, and say to him, with a laugh, and squeeze of the hand, 'Tower of Babylon ! He would laugh on his side likewise, and so we used to part.

Having occasion to inquire for a certain person in Oxford-road, I shewed his address at the first shop I came to ; when out stepped a young man, in white silk stockings, a waistcoat of fine cloth, and an apron about his waist. After having examined whether I was able to follow him, he made me a sign, and began to run on before me. During this race, which was from one end of the street to the other, I thought that my guide had interest in view ; and therefore I got ready a shilling, which I offered him, upon arriving at the proper place ; but he refused it with generous disdain, and taking hold of my hand, which he shook violently, he thanked me for the pleasure I had procured him.

Mr. Grosley accounts, in a satisfactory manner, for the antipathy of the English to the French, from the obstinate and bloody wars that have been carried on between the two nations, from the monuments which tend to preserve the memory of those wars, from the resort to London of French bankrupts, criminals, and adventurers, and from the pains taken to turn that nation into ridicule in our modern dramatic pieces.

He then treats of the manner of living in London, particularly that of the bankers and merchants. He speaks of the various species of clubs with which the city abounds, gives an account of the entertainments of Vauxhall and Ranelagh, and describes a horse-race, at which he happened to be present. These particulars can give little entertainment to an English reader, nor, indeed, are they sufficiently exact to give an adequate notion of those matters to his own countrymen.

Our traveller next proceeds to consider, at great length, that melancholy which he supposes to constitute the principal characteristic of the English mind. This part of his work we shall examine upon a future occasion. We shall at present conclude with transcribing the sentiments he has given us with regard to the fair sex of our isle. His words are these :

'The English women are by no means indifferent about public affairs. Their interesting themselves in these, gives a new pleasure to social life : the husband always finds at home somebody to whom he can open himself, and converse as long and as earnestly as he thinks proper, upon those subjects which he has most at heart.

'All appearances of intimacy between the two sexes is dropped in public, at those meals where persons belonging to different families meet : the women retire, soon after the cloth is taken away ; the wine is then put upon the table, and the guests begin to enter upon conversation. The ladies accompany the mistress of the house to her apartment ; where they enter into a chit-chat by themselves.

'At the grand assemblies, play is the only thing that unites both sexes. If they meet only to chat and converse, the women, generally

rally speaking; place themselves near the door, and leave the upper end of the apartment, and all the conversation, to the men.

‘ At an assembly thus composed of both sexes, a lady asked me, whether I still had many curiosities and objects of observation to visit in London? I made answer, that there was still one of great importance left for me to know, and that she and her company could give me all the information I desired: this was, whether, in England, the husband or the wife governed the house? My question being explained to all the ladies present, they discussed it, amused themselves with it; and the answer which they agreed should be returned to me was, that husbands alone could resolve me. I then proposed it to the husbands, who with one voice declared, that they durst not decide.

‘ The perplexity discovered by those gentlemen gave me the solution I desired. In fact, the English ladies and wives, with the most mild and gentle tone, and with an air of indifference, coldness, and languor, exercise a power equally despotic over both husbands and lovers: a power so much the more permanent, as it is established and supported by a complaisance and submissiveness from which they rarely depart,

‘ This complaisance, this submission, and this mildness, are happy virtues of constitution, which nature has given them, to serve as a sort of mask to all that is most haughty, proud, and impetuous, in the English character.

‘ To the gifts of nature, add the charms of beauty; which is very common in England. With regard to graces, the English women have those which accompany beauty, and not those artificial graces that cannot supply its place; those transient graces, which are not the same to day as yesterday; those graces, which are not so much in the objects themselves, as in the eye of the spectator, who has often found it difficult to discover them.

‘ So sensible are the English ladies of their beauty, that they neglect their dress, and are little solicitous about adorning their persons. A lady, when at home, generally wears a dishabille suited to the economy of her house. If she happens to make her appearance in a morning in St. James's Park, it is in a short gown, a long white apron and a hat, and she is attended by a waiting-maid dressed as elegantly as herself.

‘ At public assemblies diamonds and lace adorn the sex, and then they make a distinguished figure. The care of dressing, that of dressing the hair above all, is observable only in a small number of ladies, who, thinking, no doubt, that they have occasion for it, have resolution enough to go through all the operations of the hair-dresser*.

‘ The country life led by these ladies during great part of the year, and the freedom which accompanies that way of life, make them continue an agreeable negligence in dress, which never gives disgust.

‘ At the trial of lord Byron, I saw only a few ladies dressed in the French taste. All the rest, decked in the finest manner with brocades, diamonds, and lace, had no other head-dress, but a ribband tied to their hair, over which they wore a flat hat, adorned with a variety of ornaments.

* ‘ Were the author in London at this time, 1772, the number of these ladies would not appear to him to be small. T.

It requires much observation to be able to give a full account of the great effect produced by this hat: it affords the ladies who wear it that arch and roguish air, which the winged hat gives to Mercury; it animates their faces with a degree of vivacity, which is not natural to them. In the midst of these hats, which filled Westminster-hall, the heads of those ladies, who were dressed according to the French fashion, resembled unfurnished houses. No rouge was laid upon their faces: the rouge, which the Frenchwomen have, doubtless, borrowed from the antient Picts, has not yet crossed the seas.

A good shape is the most striking article of English beauty; from which it is almost inseparable: it is owing to the free and easy manner, with which the bodies of children of the present generation have been formed, and the little use made of swaddling-cloaths, or constraint of any sort.

[To be concluded in our next.]

II. An Introduction to the Study of the Prophecies concerning the Christian Church; and, in particular, concerning the Church of Papal Rome: in Twelve Sermons, preached in Lincoln's-Inn Chapel, at the Lecture of the right rev. William Warburton, Lord Bishop of Gloucester. By Richard Hurd, D. D. Preacher to the Honourable Society of Lincoln's-Inn. 8vo. 5s. boards. Cadell.

OUR readers, we are persuaded, will not be displeased with the following account of the establishment, which gave occasion to these discourses.

An indenture, bearing date July 21, 1768, sets forth, that the right reverend William lord bishop of Gloucester has transferred the sum of 500 l. bank four per cent. annuities consolidated, to the right honourable William lord Mansfield, the right honourable Sir John Eardley Wilmot, and the honourable Charles Yorke, esq. † upon trust, for the purpose of founding a lecture in the form of a sermon, to prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old and New Testament, which relate to the Christian Church, especially to the apostacy of papal Rome; that each occasional vacancy in this trust shall be filled up by the survivors; that the trustees shall appoint the preacher of Lincoln's-Inn for the time being, or some other able divine of the church of England, to preach this lecture every year in the chapel of Lincoln's Inn, on the first Sunday after Michaelmas-Term, the Sunday next before, and the Sunday next after Hilary-term; that the same lecturer shall not be continued any longer than four years;

* It were to be wished, that the practice of our women of fashion would verify this remark. T.

† This gentleman died in the beginning of the year 1770.

and that, when the said term is expired, he shall publish all the sermons which he shall have preached in consequence of his appointment.

The author of these discourses is the first who has been nominated under the present indenture; and his performance is a laudable specimen of the advantages which are likely to arise from this lecture.

Some of the sermons in this volume consist of remarks on prophecy in general, and are introductory to the more immediate objects of the author's disquisition.

The first shews the vanity and folly of reasoning on the subject of scriptural prophecy from our pre-conceived fancies and arbitrary assumptions.

The second shews the only true way of reasoning upon it to be from scriptural principles; and then opens and explains *one* such principle, viz. that prophecy in general (that is, all the prophecies of the Old and New Testament) hath its ultimate accomplishment in the history and dispensation of Jesus Christ.

This, our author thinks, is implied in these words of the angel, Rev. xix. 10. *The testimony of Jesus is the spirit of prophecy.* 'Here, he adds, we have a remarkable piece of intelligence conveyed to us, (incidentally indeed conveyed, but not therefore the less remarkable) concerning the nature and genius of prophecy. The text is properly a key put into our hands, to open to us the mysteries of that dispensation, which had in view ultimately the person of Christ, and the various revolutions of his kingdom—the *spirit of prophecy is, universally, the testimony of Jesus.* . . . It may farther serve to justify this interpretation, if we reflect, how exactly it agrees with all that the Jewish prophets were understood to intend, and what Jesus himself and his apostles assert was intended by their predictions.'

In confirmation of this point, the author makes the following observation: 'Jesus expressly asserts, [John v. 39.] that the scriptures *testified of him*. How generally they did so, he explained at large in that remarkable conversation with two of his disciples after his resurrection, *when beginning at Moses and ALL the prophets, he expounded unto them in ALL the Scriptures the things concerning himself.*

Here, if we are not deceived, the proof is defective. *All* the prophets might prophesy of Jesus: but it does not therefore follow, that 'Jesus was the ultimate end and object of *all* their prophecies.' Isaiah, for instance, prophesied of the Messiah; but he likewise prophesied of Egypt, of Babylon, of Tyre, of Moab, of Damascus, and other places, with which his predictions concerning Christ and his kingdom seem to have

no connexion. The words of the angel in the Revelations we can hardly think sufficiently clear and precise to support our author's hypothesis.

On the idea of the foregoing scheme, he makes this general observation, viz. 'that the argument from prophecy is not to be formed from the consideration of single prophecies, but from all the prophecies taken together, considered as making one system; in which from the mutual dependence and connexion of its parts preceding prophecies prepare and illustrate those which follow, and these, again, reflect light, on the foregoing; just as in any philosophical system, that which shews the solidity of it is the harmony and correspondence of the whole, not the application of it in particular instances.'

To this remark we shall add, that a deceiver may attempt to appropriate to himself some few prophetic characters, such as he may have a right to assume by birth, or other casual events; but as the scriptural predictions are numerous, and of singular application, he can never be able to have them all in his favour, and those which are wanting will infallibly betray him.

In the third sermon, our author shews, that by reasoning from the principle assigned, some of the more specious objections to the scriptural prophecies are easily obviated. For instance; it has been, he says, objected, that the scriptural prophecies are obscure, that they abound in double senses; that they were delivered to one people; and that, after all, there is sometimes difficulty in making out the completion.' To these objections he replies, 'that, from the very idea which the Scriptures themselves give of prophecy, these circumstances must needs be found in it; and farther still, that these circumstances, when fairly considered, do honour to that idea: for that the obscurity complained of results from the immensity of the scheme; the double senses, from the intimate connection of its parts; the partial and confined delivery, from the wisdom and necessity of selecting a peculiar people to be the vehicle and repository of the sacred oracles; and, lastly, the incomplete evidence, from the nature of the subject, and from the moral genius of that dispensation to which the scheme of prophecy itself belongs.'

These three discourses taken together serve to illustrate the general idea of prophecy, considered as one great scheme of testimony to the religion of Jesus; and, consequently, open a way for the fair and equitable consideration of particular prophecies, the more immediate subject of this lecture.

Before we proceed to the next discourse, we shall just observe, that our author is a strenuous advocate for the doctrine
of

of *double senses* in prophecy, under the following restriction: 'It is only when the prophet hath one uniform connected design before him, that we are authorized to use this latitude of interpretation. For then the prophetic spirit naturally runs along the several parts of *such* design, and unites the remotest events with the nearest: the style of the prophet, in the mean time, so adapting itself to this double prospect, as to paint the near and subordinate event in terms that *emphatically* represent the distant and more considerable.'

The fourth sermon exhibits the general evidence for the truth of Christianity, as resulting from the scriptural prophecies.

It has been said, that prophecy is but an art of guessing shrewdly; and that, in the ceaseless revolution of human affairs, some event or other will be turning up, which may give a countenance to the wildest and most hazardous conjecture. In order to give this objection its full force, the author produces two instances of casual conjecture, converted by time and accident into prophecies, viz. one of Vettius Valens, and another of Seneca. First, Valens affirmed, that the twelve vultures, which appeared to Romulus, portended, that the sovereignty of that state and city, whose foundations he was then laying, should continue for the space of twelve hundred years.* The event, as Dr. Hurd observes, corresponded, in a surprising manner, to the conjecture: the *majesty* of the western empire (of which Rome was the capital) did, indeed, expire under the merciless hands of the Goths, about the time limited by this augural prophet. Yet this prediction was delivered by the augur, at least 500 years before the event, when there was not the least appearance, that this catastrophe would befall what was called the *eternal city*, within that period.

Secondly, Seneca has left us the following oracle:

' ——— Venient annis

Sæcula feris quibus oceanus

Vincula rerum laxet, et ingens

Pateat tellus, Tiphysque novos

Detegat orbes; nec sit terris

Ultima Thule.

MEDEA. Act. 2. sub finem.

* Quot sæcula urbi Romæ debeantur, dicere meum non est: sed, quid apud Varronem legerim, non tacebo. Qui libro Antiquitatum duodevicesimo ait, fuisse Vettium Romæ in augurio non ignobilem, ingenio magno, cuius docto in disceptando parem; eum se audisse dicentem: Si ita esset, ut traderent historici, de Romuli urbis condendæ auguriis, ac duodecim vulturibus; quoniam cxx annos incolumis præterisset populus Romanus, ad mille et ducentos perventurum.' Censorinus de Die Nat. c. xvii. p. 97. Sidon. Carm. vii. 55, 358. Claud. Bell. Get. 262.

‘ This prediction was made in the reign of Nero ; and, for more than fourteen hundred years, might only pass for one of those sallies of imagination, in which poetry so much delights. But, when, at length, in the close of the fifteenth century, the discoveries of Columbus had realized this vision ; when that enterprising navigator had forced the barriers of the vast Atlantic ocean, had *loosened*, what the poet calls, *the chain of things* ; and in these *later ages*, as was expressly signified, had set at liberty an immense continent, shut up before in surrounding seas from the commerce and acquaintance of our world ; when this event, I say, so important and so unexpected, came to pass, it might almost surprize one into the belief, that the prediction was something more than a poetical fancy ; and that heaven had, indeed, revealed to *one* favoured Spaniard, what it had decreed, in due time, to be accomplished by *another*.’

In answer to the objection against the divine inspiration of scriptural prophecies, deduced from these two pagan oracles ; our author, among other remarks, equally just and pertinent, observes, ‘ that, in the multitude of pretended oracles in the days of Paganism, some few only should come to pass, while the generality of them fell to the ground, may well be ‘ the sport of *fortune*.’ But that very many prophecies, recorded in our Scriptures, have had an evident completion, when not *one* of all those, there recorded, can be convicted of imposture, must surely be the work of *design*.’

Having thus inforced the *general argument* from prophecy, in proof of Christianity, he proceeds, in the fifth sermon, to take a more immediate view of the prophecies themselves, which he considers under two heads ; the former respecting the person, character, and office of the Messiah ; the latter, the fate and fortunes of that kingdom, which he came to establish in the world. Divines call the former of these, prophecies of his *first* coming, and the other, prophecies of his *second*. Dr. Hurd does not enter into a particular examination of the prophecies concerning Christ’s first coming : the immensity of the subject, and plan prescribed to him in his lecture, restrain him from this attempt. He only makes some general observations on the order and method of the Jewish prophecies, the long duration of the prophetic system, the mutual dependence and close connection of its several parts, and the consistency and uniformity of its views, all terminating in one point ; and then answers some objections to the prophetic evidence, arising from the general infidelity of the Jews.

In the sixth sermon he proceeds to the consideration of the prophecies concerning Christ’s *second* coming. But, as these are the principal objects of this lecture, we shall make them the subject of a future article.

[*To be continued.*]

III. *The Anatomy of the Human Body. Composed (on an Entire New Plan,) in a Method very different from all Anatomical Writers.*
By William Northcote. 8vo. 6s. Becket and De Hondt.

THE author informs us, that this work was composed some years since, merely for his own private use, till the favourable reception of his treatise, entitled, *The Marine Surgeon*, induced him at length to offer it to the public, as what might complete a system of useful knowledge for those who practise the chirurgical profession at sea. Both in the original, design, and execution of this work, we find proof of the author's industry and accurate acquaintance with anatomical researches. While he has compiled his system from the most approved writers on the subject, he has judiciously abridged that minuteness and prolixity of description with which they generally abound, and which never fails to render the science extremely perplexing as well as discouraging to the student. At the same time that Mr. Northcote has executed his work with a commendable brevity, his descriptions are perspicuous and accurate, and they exhibit such a view of the various parts of the body as is sufficiently competent to afford the necessary instruction for medical and chirurgical practice.

The method of arrangement used by this author is also clear and systematical. In treating of osteology, he presents us with a table wherein the several bones of the body are ingeniously classed, and the number of each division specified; and he has also exhibited an useful table of the names and actions of the muscles, constructed on the same plan.

After giving the general character of this work, it will be sufficient to lay before our readers a specimen of the manner in which it is executed. The following is the account delivered of the arteries in general, which we have extracted for this purpose.

' An artery is a conical tube or canal, which conveys the blood from the heart to all parts of the body: it is composed of three membranes or coats; the external and internal are membranous, but the middle coat is rather muscular, consisting of circular or spiral fibres. These fibres being very elastic, contract themselves with some force, when the power ceases by which they have been stretched out. The external coat serves to nourish the interior membranes, and the internal coat or membrane keeps the blood within its proper channels. The pulse of the arteries consists of two reciprocal motions, like the pulses of the heart, being a systole and a diastole, keeping opposite times, the systole of the one answering to the diastole of the other.

‘ The principal arteries of the human body are (strictly speaking) only two, viz. the aorta vel arteria magna, and the arteria pulmonalis: all the other arteries of the body, though distinguished by particular names, are only branches of these two.

‘ The aorta vel arteria magna, is a large artery which comes out from the left ventricle of the heart in a single trunk, above its valves called semilunares vel sigmoides; from this all the other arteries, either mediately or immediately proceed, and by which the whole mass of blood is conveyed to all parts of the body.

‘ The aorta is by anatomists generally divided into the aorta ascendens, and aorta descendens, though both are but one and the same trunk: it is termed ascendens, from where it leaves the heart to the extremity of the great curvature or arch; the descendens is that part of the trunk which, after the arch-like inflection, descends through the thorax and abdomen, down to the os sacrum, and is usually larger in women than in men. Before it perforates the pericardium, it affords to the heart itself the arteriæ coronariæ, and then passing the pericardium, it is termed aorta ascendens, when, after ascending two or three inches upwards, its trunk is bent in manner of an arch, from which arises three ascending branches that form the carotid and subclavian arteries. The right carotid and subclavian proceed first in one trunk, but the left carotid and subclavian immediately single; the left carotid forming the middle branch. From the two subclavian branches (while yet within the breast) near the uppermost rib proceeds,

1. arteria intercostalis superior, proper to the four upper ribs;
2. arteria mammaria, proper to the breasts;
3. cervicalis, proper to the muscles of the neck and head, and by communication partly to the brain;
4. carotis, the external proper to the larynx, tongue, neck, head, and brain; the internal, chiefly to the brain.

When the subclavian branches have left the cavity of the thorax they are termed axillares, which carry nourishment to the outer parts of the breast and arms, by thoracica superior et inferior; 3. scapularis; 4. humeralis; then they approach the arm, where they lie under the branches of the axillary vein, and pass to all parts of the arm, bearing the same name with the veins that accompany them.

‘ This vessel being reflected under the left lobe of the lungs, it commences aorta descendens; which name it keeps through the thorax and abdomen, where it passes on the left side of the spine, till its division into iliac arteries between the third and fourth vertebræ of the loins. This descendent trunk, which is the greatest, being yet within the capacity of the thorax,

thorax, sends, 1. *intercostalis inferior*, to the eight lower ribs; 2. *bronchiales* to the lungs; 3. *phrenicæ*, to the diaphragm; 4. *cœliaca*, whose branches are bestowed upon the liver, pancreas, spleen, stomach, omentum, and duodenum; which are named from the parts they are bestowed on, except two bestowed upon the stomach, which are called *coronaria ventriculi superior et inferior*, and one upon the duodenum named *intestinalis*: 5. *mesenterica superior*, whose branches are bestowed upon all the *intestinum jejunum* and *ileum*, part of the colon and sometimes one branch upon the liver; 6. *emulgentes*, to the kidneys; 7. *spermaticæ*, to the peritonæum, ureters, testicles and epididymes; 8. *lumbares*, to the loins; 9. *mesenterica inferior*, to the lower part of the colon, and the rectum; 10. *muscula superior*, to the muscles of the belly. As soon as the aorta divides upon the loins, it sends off an artery into the pelvis, upon the os sacrum, called *arteria sacra*; and the branches the aorta divides into, are called *iliacæ*, which in about two inches space, divide into external and internal. The *iliacæ internæ* send 1. *arteria inferior*, to the muscles; 2. *umbilicalis*, which are collapsed in adult bodies, except at their beginnings, which are kept open for the collateral branches on each side, one to the bladder, and one to the penis or uterus; 3. *hypogastrica*. The rest of the branches of the internal iliac are bestowed upon the buttocks and upper parts of the thighs. The *iliacæ externæ*, run over the ossa pubis into the thighs; sending off, 1. *epigastricæ*, to the fore parts of the integuments of the abdomen under the recti muscles, into the pelvis, and also through the foramina of the ossa innominata to the muscles of those parts; 2. *inguinalis*, to parts of the groin; 3. *cruralis*, to the thigh; 4. *poplitea*, to the ham; 5. *tibialis antica, media, et postica*, which supply the leg, foot, and toes.

‘ The above is a general description of all the large and small capital branches of the aorta, which are for the most part disposed in pairs, and are uniform in most bodies, but the lesser branches are distributed, like the branches of trees, in so different a manner in one body from another, that it is highly probable no two bodies are exactly alike, nor the two sides in any one body.

‘ The *arteria pulmonaris* is distributed only through the lungs, but with a vast number of ramifications. It arises from the right ventricle of the heart, and soon divides into two branches, one to each lobe of the lungs; then they are subdivided into smaller and smaller branches, until they are distributed through every part of the lungs. The extreme branches,

both of the arteries and veins, have very numerous communications, like those in the stamina of the leaves of plants, by which communications the blood that is obstructed in any particular vessel may pass off by other vessels that are not obstructed, &c. and as many of the lesser vessels are more exposed to pressure, than any of the large ones, those communications in the lesser vessels are therefore made more numerous. By such communications the blood circulates in a limb that has had part amputated, and the fluids contained in a large inflammation suppurates into one cavity. It is computed that each ventricle of the heart holds five ounces of blood; (and they are filled and emptied every systole and diastole) and that there is commonly eighty pulses in a minute: if so, there then flows twenty five pounds of blood through each ventricle of the heart in a minute. Dr. Keil has shewn that the sum of all the fluids in a man exceed the sum of all the solids, and yet the quantity of blood which all the visible arteries of a man will contain, is less than four pounds; and if we may suppose all the visible veins, including the vena portæ, hold four times as much, the whole then that the visible vessels can contain is not twenty pounds; but the whole that they do contain is but very little more than the veins can contain, seeing the arteries are always found almost empty in dead bodies. How much the invisible arteries and veins contain, however, I mean those which contain such a compound fluid as is found in the larger vessels, there is no way to judge, unless we knew what proportion these vessels bear to those that carry the nutritious juices and serum (if there are such) without the globuli of the blood.'

To this system of anatomy the author has added a concise physiological account of the Chyle, and Chylification; of the Blood and its Circulation; of Muscular Motion; of the Pulse; of Respiration; of Perspiration; and of Secretion; besides which he has also frequently interspersed useful and pertinent observations, relative both to physiology and practice. Upon the whole, the work is a well executed system of anatomy, calculated not only for the improvement of naval surgeons, but likewise for refreshing the memory of such as have formerly studied the science. Along with these, it possesses the farther advantage of being perhaps preferable to any other book on the subject, in regard to its remoteness from the opposite extremes of superfluous minuteness, and superficial brevity.

IV. *A Treatise on the Medicinal Virtues of the Waters of Aix la Chapple and Borset.* By J. Williams, M. D. 8vo. 4s. Becket and De Hondt.

THE remarkable efficacy of the waters of Aix la Chapple renders an accurate enquiry into their virtues highly interesting to the medical world; and considering the long renown in which that celebrated spa has been held, it might reasonably be expected that such an investigation would have been fully completed some ages before the present time. But if we shall give implicit credit to the author of this treatise, and we think there is not the smallest ground to question his veracity, it would appear, that to this day the virtues of those waters have neither been perfectly understood, nor has the use of them been generally prescribed with propriety even by the resident physicians at that place. Of the various treatises which have been written on the waters of Aix la Chapple, the author of this performance allows that of Dr. Lucas to be the best, and that his experiments were the most rationally conducted upon the principles of chemistry. He alledges, however, that, in regard to the virtues of the waters, the doctor was much imposed upon through the ignorance, or misrepresentation of the persons from whom he derived his intelligence. To rectify the opinions and practice of the faculty in a matter of so great importance, is the object of this publication, and it would seem that Dr. Williams has paid great attention to the enquiry.

After analysing the waters of Aix la Chapple and Borset at considerable length, the author proceeds to examine into their medicinal virtues, and produces a number of cases in which they have been used either with disadvantage or success. He particularly inveighs against the practice which is common with the physicians at Aix la Chapple, of prescribing purging salts, or some other cathartic, to be taken every, or every second day, by those who drink the waters; although, in his opinion, it evidently prevents all the good effects which are to be expected from a fine sulphureous water, and, as far as he has been able to discover, not one instance can be produced, wherein such treatment did any real service. We shall present our readers with some of the author's observations on the use of those waters.

The internal use of this water alone, taken in the manner to be hereafter directed, will be found to be not only beneficial in, but will even cure entirely, many disorders of the human body. Whenever there is a weak state of the bowels, and a constipation of the belly, which is generally attended

with obstructions of the lymphatic, chylous, and biliary vessels, these waters taken internally alone, will be found to be of the greatest service, especially when a strict regimen is observed. Tender and delicate constitutions should drink the water of the common fountain; but, where there is a strength of constitution, the water of the great source will be found to be infinitely superior, as being so much more strongly impregnated with the sulphureous principles.

‘ In this, as well as in all other diseases, where these waters are internally used, I would always recommend a gentle emetic, to cleanse the stomach, before they are taken. Much mischief has arose from the neglect of this precaution, especially when the stomach has been surcharged with bile; though no ill effect, that I know of, can arise from its use: but, except keeping the body open, once a week with a little of the electary of cassia, or something of the like nature, purging can be of no service with these waters; very often the waters alone will do it, and then no other medicine will be necessary: even in those tender delicate constitutions, where the waters taken alone will purge violently, the quantity to be drank should be diminished, so long as it does any thing more than gently keep the body open. Likewise, where there is a redundancy, or too great a thinness and acrimony of the bile; which often occasions violent pains in the stomach and bowels, with colics, spasms, a great tension of the fibres, and an indigestion; these waters, taken internally, in the manner aforesaid, will be found to be of the greatest benefit, and often to cure without any other medicine. The waters, in these bilious complaints, will naturally keep the body sufficiently open, for the discharge of the bile; and a greater degree of purging will be attended with disagreeable consequences.

‘ When there is an obstruction of the menstrual flux, no medicine can be better calculated to remove it, than the drinking of these strong sulphureous waters, and gently keeping the body open once a week, if the waters themselves are not sufficient for that purpose.

‘ When, from any imperfection, or relaxation of these parts, there is a swelling of, or a discharge from, the hæmorrhoidal vessels, nothing is found to be more effectual in relieving these disorders than drinking a proper quantity of the water, from the great source, every day; and taking therewith a drachm of æthiops mineral, mixed with a little pulp of cassia, divided into two or three separate doses. The water, with this medicine, will gently keep the body open, and carry off

off the effects of these disorders, imperceptibly, and without giving the least uneasiness.'

— 'The very nature of these waters teaches us, and experience confirms it, that even their internal use is of the greatest benefit in removing the tensions, and constrictions, of the fibres of the body in general, and of those of the *primæ viæ* in particular; and in dissolving, and forcing off by the natural evacuations, any viscid, grumous, or acrid matter, which hangs upon the glands, obstructs, or irritates them; and consequently, where there are spasmodic commotions or contractions in any part of the body, a course of these waters must remove them by mollifying the fibrous parts; restoring the juices to a due consistency, and giving them a proper circulation, and an equal distribution. But there are no cases in which the internal use of these waters are likely to be attended with so good success, as in old and obstinate dysenteries; especially where the *primæ viæ* is very much weakened, and where there is very great acrimony in its juices.'

— 'If there is such a general depravity of the juices, especially in the lymphatic vessels, and upon the surface of the body, as occasions spots, and eruptions, in the skin, and oftentimes little ulcers in the extreme parts, with a lassitude, pains in the joints or limbs, swellings of the glands, and all the other symptoms of that terrible glandular case commonly called the West India scurvy, and of the scrophula, the internal use of these sulphureous waters, with the use of the vapor bath, occasionally, and sometimes of the common bath, are found to be of the greatest service; indeed they never fail to clear the skin and the glands of such foul and corrupt humours, if there is a sufficient degree of strength in the constitution to support their force of action. The vapor bath, in particular, has an extraordinary effect in those cases, when all other medicines have failed. This subtil and penetrating vapor, being absorbed by the pores, destroys the acrimony of the corrupted juices, and thins them, in such a manner, that they may be protruded forward through the proper emunctories.'

— 'When from an inactivity of the body, from an obstructed perspiration, or from a relaxed state of the fibres, the blood is become thick and sily, and forms obstructions of the mesenteric, or of the other glands, which is often likewise the cause of asthma; the internal use of these waters will be of the greatest service; to attenuate and dissolve the siness of the blood, and to force open the obstructions of the small vessels: and, if this course is followed by some warm corro-

borating medicines, to brace up the relaxed fibres, a lasting cure may be obtained.'

— 'Whenever there are calcarious concretions in the urinary passages, or whenever there is a formation of gravel and small stones, which are in the power of medicine to dissolve, and to force off through the urethra, there are few medicines in nature more proper to answer those ends than these waters: for, exclusive of what we are taught by common experience, the very nature and composition of the waters will teach us how efficacious they will be in removing these complaints. The volatile sulphur, combined with the minutely divided earth, and the salts, act, not only as a dissolving, but in some measure as a lubricating medicine, especially as they are all so well diluted with, and suspended in, a warm aqueous vehicle.'

The author afterwards points out in what cases and constitutions these waters ought not to be given, and where their use will be attended with danger. He admits, that in cold and phlegmatic constitutions, and where the humours are in a viscid state, the water of Aix la Chapelle warms and thins the blood, promotes its free circulation, and the discharge of lymphatic humours, by the pores and other glandular secretions, and consequently restores the patient to warmth and vigour. But if such cold phlegmatic disorders have been of long standing, the fibres are extremely relaxed, and the juices become acrid; with ruptures of the minute vessels, and extravasations of the lymphatic or serous humours, in the interstices of the muscles in the lower belly, or in the cavity of the thorax; and particularly when there is a formed dropy; instead of being serviceable, these waters must prove destructive; they will immediately increase the quantity of the extravasated juices, and give rise to various diseases, according to the particular part of the body where such a collection is formed. In all hectic cases likewise, and consumptions of the lungs; in all disorders arising from a great thinness or sharpness of the blood; in violent fevers; in persons subject to erysipelas, or other eruptions proceeding from a dissolution of the blood, and from a great irritability of the nerves; in all such cases the waters are highly pernicious.

The waters of Aix la Chapelle are found to be particularly useful in those paralytic cases to which women are subject after child-bed; but this author is of opinion, that they are not so effectual in paralytic cases, when the palsy is the original disease, or the consequence of an apoplexy, as when it supervenes other disorders; in proof of which opinion, he produces several cases, as usual.

After

After relating various other cases in which the waters of Aix la Chapple and Borset proved prejudicial or salutary according as they were administered with judgment or indiscretion, the author delivers such rules for the use of these waters, as he has found from experience to be most successful, and he promises to favour the public with his future observations on the same subject.

V. *Sermons on Various Subjects.* By Gregory Sharpe, LL. D.
8vo. 5s. sewed. Cadell.

THE title of *Sermons* is no great recommendation of a book. We have seen many bulky volumes, under this denomination, consisting of pious, but trite instructions, pages of grave and formal trifling, inferences of no importance, and a tedious train of arguments, calculated to prove—what no person of common sense would dispute. Such discourses can be of no service to men of letters: they are only fit for those illiterate old women, who can sit nodding over a godly book, without either knowledge, taste, or reflection.

The Sermons which we have now before us must be exempted from this general charge of dulness and insignificance. For though they are posthumous publications, which have not received the author's final improvements and corrections, they are sensible and useful discourses; and a judicious reader will be entertained with *some* new and striking observations, with *many* rational, manly, and liberal sentiments. The greatest part of them were preached before their majesties, in the chapel-royal at St. James's.

The first is an illustration of these words in St. Paul's second Epistle to the Corinthians: *If any man be in Christ, he is a new creature, &c.* ch. v. 17.

The society, or congregation of Christians, was a new world to the Gentiles; and therefore their admission into it is not improperly termed a creation to newness of life. In this rational sense, our author explains his text, without countenancing any of the foolish and visionary doctrines of enthusiasm.

The second is calculated to shew the advantages we derive from revelation, by the examples and motives which it sets before us, and the light which it has thrown on a future state; and, at the same time, to expose the folly of infidelity.

The third is designed to inspire us with a due consideration of the great and important doctrine of a superintending Providence, and to shew the necessity incumbent on both nations and individuals to secure the Divine favour and protection, by a faithful discharge of their civil and religious duties.

The design of the fourth is to display the importance of virtuous principles, both in private and public life; to prove, that they are the true sources of freedom, intrepidity, and honour; that men are no longer free than they are virtuous; that the slaves of sin are the worst and meanest of slaves; and that it is the integrity of governors, and the union of good men, which gives power, glory, and stability, to states and kingdoms.—The author had the thanks of his majesty for this patriotic discourse.

The fifth represents the influence, which the natural credibility of a future state ought to have on the minds and actions of men.

The sixth is a judicious and a seasonable remonstrance on the prevailing love of pleasure, and its pernicious effects.

The seventh is an excellent comment on the parable of the prodigal son.

The eighth is an illustration of St. Paul's remark, that the *work of the law is written in the heart of man*. Speaking of minute philosophers and modern unbelievers, the author has these admirable reflections on the natural and moral evidences of a future state:

‘The ancients were employed in justifying the ways of Providence, and in spreading abroad the most honorable notions of men and gods, which they could, from the fainter lights of their times, investigate; but these, their pretended admirers, too often traduce both the one and the other; and, instead of thinking it necessary to suppose a former state, in order to account for the inequalities and sufferings of this, deny all but the present. As if it were possible to conceive the entire completion of man's existence in this world, when so much of it is consumed in infancy, in sleep, in the vanity of his pursuits, in sickness, and the decline of life; so little left for activity and happiness, and in active life so little yet of truly rational enjoyment! when he is disquieted with perpetual apprehensions of an unknown world, and yet so dissatisfied with this, that he would never wish for the renovation of youth, and repetition of his former days, if they must be passed exactly in the same manner again; or, if he should accept of a renewal upon those terms, would nevertheless think them severe, and find himself the same dissatisfied being in the end as at first!

‘What ideas must we have of any being, not to take the name of God in vain, who could create such numbers of men as have and will exist, and all to be dissatisfied upon the whole of their existence, if it is to terminate with this life! And if the end of all is misery to all, whatever gleams of happiness
may

may have darted in upon us in former scenes of this short tragedy of the life and death of man, we must conclude, that we were *created* to be finally miserable ; which is not to be reconciled to any just ideas we can form of God or goodness.

‘ How can we imagine it possible, that the Author of nature should furnish us with capacities for discovering his existence and attributes, and our dependence upon him, with views of another state, and powers to contemplate the laws of many other orbs than this we inhabit, to roam through the boundless regions of space, with a mind that is never satisfied with less than infinite, if it is to be extinguished by death ? No ! If we had not been designed for another state, the apprehensions and influences of it would never have been made necessary to the good government of men ; eternity would never have been an object either of our hopes, or fears. If our existence were to finish with this world, we might like other animals perform all the offices of supporting ourselves, and continuing our species, without any views or expectations of another. So that, upon the whole, I do not think it possible to reconcile the creation and condition of man with the acknowledged attributes of God, without the consideration and allowance of a future state ’

The ninth sermon contains a rational estimate of human life, with useful instructions to those, who are too ready to put a period to their own existence, to depart they know not whither, and scarce know for what ; and to those, on the other hand, who are so over fond of life, as to be inclined to purchase the continuance of it, at any rate ; and are ready to sacrifice their country, their liberty, their friend, their honour, to preserve a wretched and contemptible being a little longer in this world, without considering what may be their portion in the next. To the former of these the author thus addresses himself :

‘ The far greater part of the evils in life are owing to ourselves, they are the effects of sin and folly ; and, without impiety, cannot be charged on the benevolent Author of our being. Is not the greatest part of human miseries the consequence of human vices ? Is not intemperance in some of the race the real source of diseases in most of us ? Is not the want of honesty in some the cause of distress in others ? And should we blame nature, a term improperly used for the creation and providence of God, so often as we do, if men were never to recede from those principles, by which they ought to regulate all their actions ? The man whose intemperance has produced distempers, whose extravagance has terminated in want, whose carelessness has been attended with calamities, should not blame

blame his stars, but himself. Not that every calamity is occasioned by the indiscretion of him that suffers. The good man is not exempt from casualties, from the infirmities of the human frame, sorrow, sickness, death. He is exposed to injury and injustice from the wicked; but he will not conclude from his sufferings, that this world is a prison and a place of torment, in which all men whatever are to be punished. He will rather esteem this life as a state of trial, in which he is to approve himself, by his actions, a reasonable, sincere, honest, and benevolent, good being. To pine away under the disappointments and calamities of this world, to hasten the approach of death, which is not far from every one of us, and to desert our post, is mean and cowardly.

‘ However painful, obscure, and hazardous the journey through life may be, some rays of sunshine will dart upon us to cheer us, some flowers rise to entertain us, some companions attend to converse with us in the way; and, if we please, we may be under the conduct of the best guides, religion and reason.

‘ Whatever the melancholy and desponding person may think, in whatever dreadful shapes he may represent the miseries of this world to his disturbed, unhappy mind, it is not quite so bad as it is sometimes reported to be; nor are its evils so enormous as not to be subdued or moderated by virtue, patience, and piety. After all, have love and friendship no charms? Are there no social endearments to engage our hearts? No relief from business and perplexities against despair? Have we no passions, no amusements, no friends? Yes, there is one Friend, who is ever more ready to hear than we to pray, to give than we to ask; who always inclines his ear to the cries of the distressed, whenever they call upon him; who will abundantly recompense you beyond all you can do or suffer: for he is your God, your king, your father, and your friend. Prayers to him give ease to the afflicted, to men in torment; and seem to have taken away all sense of pain from the first martyrs for the Christian faith. Let us, therefore, not yield to despair, nor look upon life as an intolerable burthen, nor upon religion, which should inspire all its votaries with cheerfulness, as a melancholy business. Suppose the very worst that can befall us, are we to despair and die? Or should we not rather make our appeal to him, whose providence is over all, who made us, who stationed us here, and who has declared, that he “will not suffer us to be tempted above that we are able.” Let us, therefore, submit with patience; and, from our Saviour in his agonies learn to say, “not my will, but thine be done.”

Among

Among other reflections, designed to reconcile us to the thoughts of dying, the author suggests the following:

‘ From the outcries against death, as a cruel and unjust tyrant, one would imagine, that all were not subject to his dominion, and that mortality were only a peculiar hardship inflicted upon some of the species. It is surprizing that the frequency and universality of death does not render it more familiar to men. But though in about thirty years as many die as ever lived at any one time upon earth, it is wisely ordained by Providence, that this removal of his creatures should happen at such intervals of time and place, as not to shock the world. And, in fact, the influence it has upon some minds is so little, that they seldom think of dying, and live as if they were immortal upon earth, though they and it and all things that are therein grow old, decay, and perish.’

‘ —The evils we meet with in life, though they are not so great as to excuse suicide, are sufficient to wean us from an excessive fondness for this world. And as we cannot extricate ourselves from misery but by death, it should not be made more horrible by fear and fancy than in itself it really is. Let us suppose a man in a far country, exposed to every misfortune and calamity, that men have ever experienced in life; let us suppose him to be informed of another country, where he shall enjoy every comfort, every blessing, which his faculties in their most improved state are capable of receiving; where he shall meet again all the friends he ever had, and converse with beings who are free from sin and folly; where reason, virtue, happiness prevail; where all is good, and great, and glorious, without alloy and without end; would he not wish instantly to be conveyed to this delightful country? Would the terrors of the passage dismay him, when he is assured, that however dark and dismal it may appear, it is as swift as light, and he will be transported thither in the twinkling of an eye? Thus it is with every good man, who, leaving this vale of tears, goes to the heavenly Jerusalem. As soon as his eyes are closed, his immortal part is in paradise, where he will join the spirits of the blessed. There he will find all his friends, who departed before him, and receive all that follow, if they behave in such a manner, during their short pilgrimage on earth, as to make themselves worthy of being removed to the same region of bliss.’

This passage in St. Paul's epistle to the Romans, ch. ii. 7, 8. *To them, who, by patient continuance in well-doing, &c.* is the subject of the tenth discourse. The eleventh is a fast-sermon, preached in 1759. The twelfth contains observations on the various circumstances and seeming casualties, which promote

or obstruct the advancement and prosperity of men.—The following sentiments are truly philosophical:

* There is no such state as uninterrupted happiness in this world. He who is not an object of pity is often an object of envy, from appearances more than the real state of his mind. The most elevated situation will not protect the heart from anxious and bitter sensations. And the man, who finds his services or his merit slighted, who pines away under disappointment, and thinks himself of all men to be most deserving of pity and compassion, may be as happy as he who has neglected him. He who is an object of pity may also be an object of our best affections, and derive that comfort from it, which ought to be superior to undeserved success. A good character in any station of life will make a man dear to his friends, and valuable to society. It is to be preserved at the expence of life, for life is of no real value without it. Wealth and titles are circumstances which excite admiration, and create dependents and followers; but love and friendship, which are the most amiable qualities, and without which there can be no true happiness or real enjoyment, are natives of the heart, and arise from good dispositions in the mind. We cannot all be rich, or great; but we may deserve and acquire a good name, which, in the estimation of the royal preacher, is “better than precious ointment,” and “rather to be chosen than great riches.”

* That merit is neglected is a common complaint: it were well if real merit were as common as the complaint, that it is not regarded. If there be so much merit in the world, it is not to be wondered at, if some of it should be suffered to remain upon hand. The intrinsic value may be the same, but plenty makes all things cheap. Some of us may perhaps over-rate our merit, or we may judge so ill of events, as to consider every disappointment as an act of injustice. This is folly; to avoid the imputation of which, it will be best not to be loud in our complaints; for real merit is allied to modesty, and the voice of a friend in these cases is better heard than our own. If merit does not succeed, it should be considered, that men are not always disinterested enough to give it the preference. They may not be the best judges of such pretensions as merit gives. They may look upon it as a bold intruder. Let it be remembered, that the man who has no merit is under the highest obligation to him who serves him; whereas the man of merit may presume, that the obligation lies on the other side, and that he ought to be served: but he who is to confer the benefit may choose rather to create an obligation in others, than acknowledge one in himself.

Some

Some comfort may be derived from hence to every man who shall think himself neglected, that the hardship is not peculiar to him, or his profession. No man should suppose himself equal to all the chances and changes of things, "the infinite doings of the world," but wait with patience for the turning up of such circumstances as may be favorable. We are all to strive after perfection, and to do all the good we can, in whatever sphere of life we may be permitted to act, without resenting or repining; that is, without adding to the neglect and unkindness of others by tormenting ourselves. And if, besides disappointments in life, it should please God, that we should be visited with other afflictions and infirmities, let us consider them as trials of humility, patience, and resignation to divine Providence; and let us approve ourselves in the practice of these great virtues, and "wait for the hope of righteousness by faith."

In the thirteenth sermon the author refutes some of the fundamental principles of the church of Rome, particularly that of the pope's supremacy, and the power of the keys. His text is the celebrated commission which our Saviour gave to St. Peter, when he said to him: *Thou art Peter, and upon this rock I will build my church*, &c. Matt. xvi. 18. Peter, as this writer justly remarks, was one of the first disciples of our Lord, and the first preacher of his gospel to Jew and Gentile. It was he who openly declared the great truths of the gospel, on the day of Pentecost, to all that were in Jerusalem; and being taught from above not to call that common, or unclean, which God had cleansed; or, in other words, no longer to neglect the Gentiles, who were now to be called to the fold of Christ, he received Cornelius, the first Gentile convert as a Christian brother. Hence it is, that, in allusion to his name, he is called the rock, or stone, which Christ had determined to use, in laying the foundation of his church.

The fifteenth sermon is on this text, *Thy will be done*. The author, in discoursing on these words, takes occasion to point out the error of those, who allow of no obligation, which does not result from the will of a superior. Truth, as he observes, is eternal and immutable; was always perceived, not made, in the divine mind.

In the sixteenth sermon, which is upon the sacrament, he refutes the popish doctrine of transubstantiation.

In the interpretation of Scripture, we should be very careful not to disturb the text by changing one word for another, by adding, or omitting any word or circumstance, by converting plain words, which are easily understood, into obscure
and

and figurative terms, or, on the contrary, by taking figures, images, and allusions for the very objects with which they happen to be compared, and which they resemble in one or more circumstances. The absurdities arising from want of attention to this rule, he exemplifies by the two following instances :

‘ By adapting the change of the word *mystery* into the word *sacrament* *, and by a literal application of those words to the joining together of man and wife, which were delivered by St. Paul figuratively, concerning the spiritual union of Christ and his church, the church of Rome has made a sacrament of marriage. The apostle, when he says, *this is a great mystery*, adds, *but I speak concerning Christ and the Church*. The word *mystery* had been improperly rendered *sacrament* in a Latin translation ; and this is the only foundation for the sacrament of marriage. . . .

‘ Another instance as extraordinary, though not so general, is the application of this proverbial expression to the sacrament : *Wheresoever the carcase is, there will the eagles be gathered together* : as if the word *carcase* implied, ‘ the presence of the divine majesty in the sacrament of his body and blood ; for so it has been interpreted †.’

Our author having fully exposed the absurdity of transubstantiation, and particularly that of supposing our Lord to be dead and alive at the same time, to give himself as dead, before he died, to be eaten by his disciples, being in them and out of them, talking to them, and, at the same time, if he eat of the bread, eating himself—concludes with this excellent advice addressed to Christians of all denominations :

‘ If the different sects of Christians would be prevailed upon to follow strictly the words of the institution, and lay aside their own additions, they would then have one faith in this article ; and it would not be very easy, if possible, for them to form different opinions concerning a subject, which at present so much distracts them. Let the Papist, the Lutheran, and the Calvinist, give up those terms and phrases, which, unfortunately, have been added to the original words of the institution, and all ground of difference will instantly be removed ; and this sacred rite or memorial be as plain and intelligible, as any other duty required of Christians.

* Το μυστήριον τούτο μέγα ἐστίν. Sacramentum hoc magnum est. Vulg. Ephes. v. 32.

† The author of this article would be obliged to any of his learned readers, who would inform him, what writer has advanced this argument in defence of the doctrine of transubstantiation.

' Let the scriptures speak for themselves. Let the doctrines of Christ and his apostles be delivered in their own words. Lay aside all human inventions, all additions to the word of God, all terms that are antiscriptural and barbarous, and peace and unity will soon be restored to the church, which are of infinitely greater value than controversy, that is, than the rage of parties, which subsist principally upon artificial terms, not to be found in scripture, the jargon of schoolmen, from whom we receive nothing more than hard names of their own invention, equally the disgrace of language, philosophy, and religion.'

The two last discourses in this volume are charity-sermons, which were published soon after they were preached, but being now very scarce, are reprinted.

The editor has prefixed to these discourses a list of Dr. Sharpe's publications, which are these *: 1. A Review of the Controversy about the Meaning of Demoniacs in the New Testament, 1738. 2. A Defence of the late Dr. Clarke, against the Reply of Sieur L. P. Thummig, 1744. 3. Two Dissertations, the first upon the Origin of Languages, the second, upon the Original Powers of Letters, with a Hebrew Lexicon, 1751. 4. A Dissertation on the Latin Tongue, 1751. 5. An Argument in Defence of Christianity, taken from the Concessions of the most ancient Adversaries, 1755. 6. An Introduction to Universal History, translated from the Latin of Baron Holberg, 1758. 7. A Second Argument in Defence of Christianity, taken from the ancient prophecies, 1762. 8. The Rise and Fall of the Holy City and Temple of Jerusalem, 1764. 9. The Want of Universality no Objection to the Christian Religion, 1765. 10. Syntagma Dissertationum, quas olim Auctor doctissimus Thomas Hyde, S. T. P. separatim edidit, 1767. 11. The Origin and Structure of the Greek Tongue, 1768. 12. A Letter to the right rev. the Bishop of Oxford, containing, Remarks upon some Strictures made by Archbishop Secker, in Merrick's Annotations on the Psalms, 1769. 13. The Advantages of a Religious Education, a Sermon preached at the Asylum, 1770.

These publications are incontestable evidences of the abilities and application of the learned author.

* The titles are at full length in the book from which we have transcribed this list.

VI. *A Sentimental Journey through Greece. In a Series of Letters, Written from Constantinople; by M. de Guys of the Academy of Marseilles, to M. Bourlat de Montredon, at Paris. Translated from the French. Three Vols. 12mo. 7s. 6d. sewed. Cadell.*

BEFORE we enter upon the recital of this agreeable journey, it may be proper to take notice of the circumstances which corroborate the authenticity of the narration. It appears that M. de Guys, the author of these Letters, resided a long time at Constantinople under the immediate protection of the king of France; and that from thence he made frequent excursions into Greece, for the purpose not only of reconnoitring a country so famous in former ages, but for rendering himself particularly acquainted with the manners and customs of the inhabitants. How extensive and minute his observations have been; is abundantly evident from the present work; and there needs no other testimony of his literary qualifications than the knowledge he discovers of classical learning, and antiquities. That the public may be satisfied of these letters being genuine, the translator has ventured to affirm that M. de Guys was an eye-witness of every circumstance which is related concerning the manners and customs of the modern Greeks. But in this assertion he has gone too far: for in the beginning of the twenty-ninth letter, the author informs his correspondent, that he does not pretend to have been an eye-witness of every transaction, or to assert the truth of every circumstance he has related. We would not be understood, however, to derogate in the least degree from the authenticity of these letters by producing this candid acknowledgment of M. de Guys. We are too firmly convinced both of his penetration and the rectitude of intention, to imagine that he either has adopted uncertain information, or attempted to impose upon the world by misrepresenting facts of which himself was an evidence. His acquaintance with the ancient and modern Greek language, and his zeal for the interest of learning justly entitle him to at least an equal degree of credit with any other traveller; not to mention the circumstance of his being a gentleman of unquestionable veracity.

An opinion has generally prevailed, founded, perhaps, upon the connection observable between the manners of a people and their form of government, that the national customs of the ancient Greeks terminated with their liberty, and that those of their descendants are equally peculiar with the barbarism in which their country has long been involved. The innovations usually introduced among a vanquished people by their conquerors, seemed to render such an opinion highly probable;

bable; and it was farther supported by the inattention of the few travellers who have visited Greece, to the manners of its modern inhabitants. It would appear, however, that the policy of the Ottoman court has been contented with the subjection of the civil liberties of Greece, without attempting an alteration in the ancient customs of the country, any more than in the discipline of its church. Excluding, therefore, the Turkish power from any operation in these particulars, there is no reason to suppose that the manners of the Greeks ought necessarily to change with their government, especially, as that was accompanied with the total extinction of learning and refinement among them. It is in the progress towards elegance and perfection, and by an enlarged intercourse with foreign nations, that the manners of a people are much altered. But when once those objects have ceased to influence the public spirit, the general customs to which the people at that period have been habituated, may long remain stationary and unchanged, till either extending commerce shall import, or reviving refinement invent new modes of behaviour. From the letters now before us this clearly appears to be the case with Greece; and M. de Guys asserts, that in point of manners and customs, the practice of the ancient inhabitants of that country was almost entirely similar to that of the present. In tracing this parallel, a classical reader will meet with much entertainment.

After premising several general observations, the author proceeds to describe the houses, apartments, lamps, sofas, fires, domestic employments of the women, embroidery, &c. The houses of Greece having but one story, M. de Guys remarks, that we may thence form some idea of the hundred famous cities of Crete. It appears that to this day, the Greeks observe the same disposition in their buildings with the ancients; the men and women have separate apartments, called *Andronitis*, and *Gynæconitis*, of which the latter, for the security of their wives, is always in the interior quarter of the building. We shall here present our readers with an extract from the letter on these subjects.

‘ There are no chimnies in the Greek houses. A brasier is placed in the middle of the room, that those who are not sufficiently warmed at a distance, may more conveniently draw near it. This is a very ancient custom all over the east. The Romans had no other, and the Turks adhere to it. This brasier called *λαμπτήρ*, says Hesychius, quoted by Mad. Dacier, was placed in the middle of the chamber, on which they burnt wood to heat the room; and torches to light it. It stood on a tripod as at present. Lamps were not used till a long time after.

‘ To defend the face from the heat and smoke of the brasier, things hurtful to most constitutions, they have invented the ten-

dour : the tendour is a square table, under which the fire is placed. This table being covered with a carpet, which descends on every side to the ground, is again covered with a cloth of silk, more or less magnificent; about which, sofas or cushions are placed, for the accommodation of the company. It is very easy to put both hands and feet under the covering of the table, by which means they receive a gentle and agreeable heat. The tendour is used principally by the ladies, while engaged at their embroidery, an employment which occupies the greatest part of each day during the winter season, the remainder being spent in receiving the visits of their friends.

‘ The modern Greeks resemble the ancients in many particulars : In the comedy of the Female Pleaders, Proxagoras, their advocate, draws a very just portrait of them. “ They are very industrious (says he) washing the wool in hot water after the ancient manner, therefore we see not that they intrigue, drink, and ill treat their husbands as formerly.

“ All their old tricks over again.”

‘ Terence says the same thing, presenting us with a genuine picture of the Greek islanders. In the play of Andria, observe the portrait of the daughter of Andros. “ At first, says he, she was modest, laborious, and lived hard, with difficulty gaining a living by the utmost exertion of her industry at the spindle and the loom. But being once introduced to lovers who promised to reward her amply for her favors, she no longer persevered in those arduous employments : we are naturally prompted to prefer pleasure to labor. Having accepted the offers made her by one or two lovers, in the end her favors became general, and every man was welcome.” It must be confessed notwithstanding, that among the fair islanders, there are many whose virtue is superior to all the arts of seduction.

‘ Here I must add the agreeable portrait which the same author has drawn of a Greek lady in mourning, and *en negligé*, working at home with her slaves. How justly descriptive of what I have seen. Terence may be consulted upon the Greek manners with as much certainty as the Greeks themselves, as he is a faithful translator of Menander. He travelled into Greece at the age of thirty-five, and as it is the common opinion, purposely to inform himself of the customs of the natives, in order to present them upon the Roman stage with more accuracy and success.

‘ The valet informs his master who had dispatched him on a message to a lady, how he found her employed.

“ It is on this occasion, says he, or never, that a man can arrive at the knowledge of his mistress's proceedings in his absence : to wait on her without previous information of his coming, and at an hour when she least expects him : He may be assured that the occupations he finds her then engaged in are her constant practices, and discover the true bent of her inclinations. At our arrival we found the fair one engaged with the most studious application, perfecting a piece of embroidery, and dressed in mournful attire, on account of the recent death of the old lady. Her habiliments disposed without the least attempt to ornament her person; nothing of that studied grace which generally appears in the dress of women, to set off their beauty. Her hair loose, without any form or disposition, negligently flowing about her shoulders.

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An old woman sat by her spinning of wool, while a girl meanly dressed, assisted Antiphala in her weaving."

' This portrait of Terence is an exact description of the Greek ladies in these days, not excepting the old spinning woman, and the little shabby girl. He who would copy nature, must study and follow it. If he would paint the times which we look back upon with regret, as the golden age, so much boasted of by the poets, let him live with the Greeks, who have to this day preserved the simplicity of the manners and customs of the earliest periods.

' Embroidery is the constant employment of the Greek women. Those who follow it for a living are employed in it from morning till night, as are also their daughters and slaves. This is a picture of the industrious wife, painted after nature by Virgil, in the eighth book of his *Æneid*.

' I have a living portrait of the same kind constantly before my eyes. The lamp of a pretty neighbour of mine who follows that trade is always lighted before day; and her young assistants are all at work betimes in the morning. The severity of their labour they beguile with many agreeable chansonsnettes.'

We find, that the ancient custom of retaining the nurse who fostered their children, still subsists among the best families in Greece. When she has reared one child, she is thenceforward incorporated into the family, and bears the name of *paramana*, a word which signifies *second mother*.

M. de Guys informs us, that girls of any condition seldom appear abroad, complying in this with the ancient practice; but that the custom of refraining from church until they are married, is not now so rigorously attended to. In other respects, however, they are kept under as much restraint as formerly, and are never suffered to be in the company of the other sex, except the parents are present and approve it. They pass their time chiefly at embroidery with their slaves; looking at the people in the streets through the lattices of the windows, which we are told are so constructed as that they can easily see others without being seen themselves.

Our author remarked, that the Greek ladies, conformable to the custom of the ancients, present the hand to be kissed by their daughters, their slaves, and other persons who are their inferiors; and on this occasion, he mentions the incident of Alceste in Euripides, who being at the point of death, desires her women may be brought to her, and calling each by her name, gives her hand to be kissed by them.

The Greek girls have a custom of saluting each other, which consists in kissing the eyes, while they mutually take hold of each others ears. This method of salutation, the author observes, is also of very ancient date, and he cites some Greek and Roman writers in whom it is mentioned; particularly the following passage:

"I do not love Alcippe, says a shepherd in Theocritus, for the other day when I presented him a beautiful pigeon, though he took me by the ears he neglected to kiss me."

On discovering so great a similarity between the manners of the ancient and modern Greeks, we are convinced, with M. de Guys, that to read Homer and other poets of ancient Greece, with all the pleasure their works are capable of imparting, it should be on the spot. For this reason, if learning should ever be revived in Greece, we might expect more just observations from the critics of that country, than from those of any other. The remark which our author makes on what is related of Aristæus in the following passage, affords a strong proof of the advantage of a local knowledge of the scenes of ancient poetry and fiction.

"Homer has justly described the manners and customs of men in his time. It is at Troy, on Cape Sygeum, at Tenedos and at Smyrna, that this poet, and others like him, who carry us back to the ages in which they themselves lived, should be read. Besides this advantage, I have had the delicious pleasure of reading the beautiful episode of Orpheus and Euridice in the Georgics of Virgil, on the banks of the Hebrus. You might in the course of such a voyage have enjoyed the satisfaction of verifying what Diodorus of Sicily says of Aristæus, father of the famous Actæon: "That being on the top of mount Hæmus, he suddenly disappeared from the view of the Greeks and Barbarians, who considered him thenceforward as a God." It would also readily have occurred to your imagination, that the historian, who was a man of much more enlightened genius than either the Barbarians or Greeks of those times, ought to have added, that the top of this high mountain was always covered with a thick fog; from which circumstance it was easy to discern what it was that enveloped and concealed Aristæus from the eyes of the spectators."

Classical readers will be pleased to find from the subsequent extract, how little variation there is in the dress of the women in ancient and modern Greece; and we the rather submit this subject to their perusal, as the knowledge of it greatly elucidates many passages in the ancient poets.

"The young women of Greece formerly wore their hair knotted, which is the custom at present. They let it grow to a much greater length than the men.

"Pausanias informs us that Leucippus suffered his hair to become of a great length, in order to offer a sacrifice to the river Alpheus. Having knotted it after the manner of the women, he put on the habit of a female, and sought Daphne, whom he thereby deceived.

"The head dress of the women when low is set off with a heron's feather, but they never fail to place another little feather on the front of it, either black or colored, which is bent and formed into a flat curl. May not these feathers be of the same kind with those mentioned by M. Winckelman, in his fine collection of ancient monuments? The syrens having audaciously challenged the Muses to a trial of skill at singing, on the island of Crete, and being vanquished

quished by them, the Muses to punish such rashness, cut their wings, and taking each a feather, wore them on their heads as a trophy of the victory. It is then to the Muses the Greek ladies are indebted for this ornament; at least they are fond of imitating them in some particulars. Musical combats are very frequent among the Greek women. In these combats they sing couplets alternately, where she who holds out longest carries the prize.

They have different modes of dressing the head, less or more ornamented, the disposition of which they frequently vary. Sometimes the hair flows in tresses on the shoulders, at other times formed into a roll about the head, or negligently tied with flowers. In this last method it is easy to recognize the fashion of the Lacedæmonian ladies.

Pollux has favored us with a detail of the several items, which compose the toilet, and minister to the adjustment of a lady's dress. We are indebted to Salmasius, who has taken the pains to restore the following passage, which Aristophanes had given in twelve verses. Behold the list according to Pollux.

"The razor, scissors, wax, nitre, false hair, fringes, laces, mitres, (the form of which I shall hereafter explain) ribbands, the pumice stone, (formerly used to polish the skin, which they now make use of for the feet only) white lead, pomatum, the crown, paints of various colors, the necklace, the smart undress, hellebore, fillets, bands, the girdle, buckle, tunic, petticoat, earrings, trinkets, the fly-cap, little roses, clasps, gold chains, the seal, scarf, tippet, veil, rings, smelling bottles, with a thousand other particulars, which it is impossible for the most exact memory to retain."

The list is really a very long one, but the modern dames of Greece have not suffered one item to be struck out of it.

It is probable that the ditch, or chelidona, and several other words which I have not translated, signified some parts of the dress now worn by the Greeks, which have varied as often as the forms they describe. I am not quite certain if the word *ἐγκυκλιον*, in Latin *vestis circularis*, which I have rendered a petticoat, does not signify a hoop, which they might use to swell the petticoat into a round figure. In that case the hoop must be of greater antiquity than is generally supposed.

Athenæus gives a very exact description of the apparatus for a lady's dress; and also of the methods they tried to correct any defect in the shape, or particular parts of the body. He attributes indeed all these minute researches into the arts of coquetry, solely to those whose occupation made it necessary for them to dress with all possible incitements to allure the men. The ladies of the present age who follow exactly the practice of their ancestors, have not found it necessary to seek for information from books upon this occasion. It has been handed down to them by usage through successive ages, with so little variation, that they possess as it were an intuitive knowledge in the science of dress. The dress of the girls is so contrived as to give them a fine and easy shape; by which means however they are sometimes very much incommoded. Accordingly they are by that means constrained to great moderation at table.

In the comedy of the Eunuch, Cherea says to Parmenio, "My mistress is not like the girls of this country, whose mothers torture and confine their bodies, in order to give them a graceful fall of the shoulders, and a fine shape. If a young woman shews signs of a healthful state of body, she is immediately distinguished by the

name of prize fighter; spare diet is prescribed, and let her constitution be ever so good, on a sudden you find her reduced to the slenderness of a bulrush."

"Nothing can be better described nor more exactly resemble the original. M. Petit, a very learned physician, has made great use of the foregoing passage, to examine whether that method would not have been as useful to the Amazonians, in preventing the growth of their breasts, as the barbarous method of cutting them off.

"Catullus has very exactly given us the several parts of a Greek lady's dress, where he paints the distress of Ariadne for the loss of Theseus who had abandoned her. "The loose robe she formerly wore was thrown aside; the scarf which covered her bosom no longer would she suffer to remain, and her head dress (which the poet calls mitra) was neglected." The mitra, is a sort of scarf or sash worn by some persons at this day, and is used to go round the head.

"The mitre, which the Greek women formerly wore, had bands that falling on the cheeks passed from thence under the chin. The fashion of the present time is exactly the same, some have them embroidered with gold, and fringed. They are now called mahoulka, and generally intimate that the wearer of them is indisposed.

"The scarf sometimes descends from the head and covers the neck.

"Anacreon, wishes to be transformed into the pearl necklace which encircles his mistress's neck, or the scarf which spreads itself upon her lovely breast. The Latin word *tænia* or *fascia*, can only be rendered a lace or scarf. The Athenian women covered the neck like the Greek islanders; a custom however not general among them.

"It is true that the courtesans had formerly a mode of adjusting the dress with peculiar allurements to excite loose ideas in the other sex; which mode, women of the same condition are at present equally ingenious in pursuing. It must be owned also that women of character follow their example in that particular but too often.

"I shall not on this occasion enter into a minute detail, or form comparisons, which might wound the ear of modesty, or call forth a blush in the cheeks of the chaste fair. Curiosity should have its bounds, and respect those prescribed by decency."

It appears that even the fan which is at present used in Greece corresponds with the description delivered of it formerly by Athenæus. It is large and rounded, composed of peacock's feathers, and serves in place of a parasol.—We shall suspend till next month the farther prosecution of these entertaining letters.

[*To be continued.*]

VII. *A comparative View of the Public Burdens of Great Britain and Ireland, with a Proposal for putting both Islands on an Equality, in Regard to the Freedom of Foreign Trade.* 8vo. 1s. 6d. Robinson.

THIS writer sets forth with animadverting on the policy which has established the idea of Great Britain and Ireland being states that have separate interests, and that the pub.

public burdens borne by the subjects in each island are so disproportionate as to render a commercial equality for both extremely difficult, if not impracticable. These allegations the author considers not only as absurd in their origin, but pernicious in their effect; and with a view to recommend the establishment of an equality of trade in both islands, he has attempted to examine into, and form an estimate of the differences in the public burdens of each.

Ireland, he observes, considers herself as the most aggrieved by the present commercial system; and he admits, that the burdens and restrictions under which she labours are very considerable; though he is of opinion at the same time, that other hardships complained of, are founded more on popular opinion than reality. Among these, he instances the excesses drain of wealth occasioned by the absentees or landholders not resident in Ireland, which the people of that country alledge to be a grievance peculiar to them, while, as the author justly observes, it is a tax which the capital of every great empire draws from all its remote provinces, and is not more paid by Ireland than by the distant counties in Great Britain. To illustrate this assertion, he presents us with the following apposite view of the nature of the internal circulation of a state.

‘ The country is the chief productive fund of national wealth; and though it be continually pouring into the capital city, yet the small stock that remains behind, added to the frugality that prevails there, suffices, with the bounty of nature, to afford new supplies, and at the same time to maintain a kind of easiness in the remote towns and villages, provided the demands of the capital be not exorbitant. An hundred men employed in country labour will produce more to the state, than an hundred thousand livery servants, coachmen, and chairmen in London; for these last, though not employed in destroying and slaughtering, produce no more national wealth than an hundred thousand soldiers encamped on the same spot would produce. London, so far from enriching the country, is in great part maintained and supported by the distant provinces gratis. For example, suppose the rents of the absentees from the county of Northumberland, which probably exceed fifty thousand pounds, are to be paid at the capital, and that a company of merchants at Newcastle send coals to that value to London, those merchants may be paid for their coals by bills of exchange upon the stewards of the absentees of the same county, in which case it is plain, Northumberland not only furnishes the coals, but furnishes the payment of them. Again, supposing a Lincolnshire grazier brings up a thousand head of cattle to London; the butcher who purchases those cattle, we shall suppose for eight thousand pounds, by paying that sum into the treasury, may procure from thence a draught of the same value upon a collector of the excise in Lincolnshire, which he gives to the grazier, who receives cash for it upon his return home. I know not whether this precise method be used in this kingdom; but I know that it is practised in France; and whatever be the channel of exchanges, it comes in

the end to the same thing, and plainly proves that Lincolnshire pays Lincolnshire, and London receives the cattle for nothing. These examples may suffice in place of an hundred others; and may serve to check the presumption of the Londoners, who want the prodigious supplies that city affords the state, and expect that their factious deliberations should have a controlling influence in national counsels.

But if the distant provinces be continually pouring into the capital more than ever returns, what becomes of all that wealth centering in London? That question may be answered by another; what becomes of all the coals carried to London? Both are consumed there. If all the demands of the rich landholders, absentees from their estates by their residence in London, added to the demands of government upon the distant provinces were to be paid in cash, it is plain that within the compass of one year, not five shillings in silver would be found in Great Britain out of the county of Middlesex. But both the wants of the state and of the rich proprietors require a circulation of a different kind. The taxes and rents are mostly exchanged on the spot for provisions and merchandise, necessities wanted at the capital, and the bills for those provisions and merchandise ballance the country's debts to the center of government and chief residence of the land proprietors, the money or cash, both in town and country, remaining at its usual equilibrium, unless some extraordinary demand of government, such as the maintenance of an army abroad, should draw a more than ordinary proportion of it to the capital, in order to be transported out of the kingdom. Ireland, therefore, cannot state the expences of its absentees as a peculiar hardship, for in that article, it has only neighbour's fare, it being certain that the remote provinces, both within and without the island of Great Britain, receive no equivalent whatever for great part of what they furnish to the capital, except the equivalent of protection and defence. At the capital resides the intelligence that directs government, accompanied by many luxurious appendages, together with ten thousands of idlers, allured thither by pleasure only, with great numbers more, whose occupations have no relation to industry, and all are consumers, yielding no retribution of wealth for wealth. Those in the country, on the other hand, who give themselves to agriculture, are always employed in producing something that did not exist before; and this produce, on the whole, in every well regulated state, ought to be so abundant as amply to suffice for the maintenance, the clothing, housing, firing, &c. of the whole inhabitants. with some reserve for an accumulation of wealth. Bodies politic, in this respect, have an apt resemblance to the animal body, and with them every day verifies the truth of the fable of the belly and the members, the latter feeding the former; but as this is a natural state, it is a state that does not require a remedy, and nothing but ignorance or cross humour can reckon it a disease.

We join in opinion with this writer, that, in respect to absentees, Ireland has no peculiar ground of complaint; for since Dublin, as he observes, is become so large and elegant a city, the greatest number of the nobility and gentry of Ireland, who do not reside upon their estates, make that capital the scene of their chief resort. We cannot, however, subscribe to
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the propriety of the comparison, in this point, between Ireland and the remote parts of England, the latter of which the author considers as more materially affected by absentees; because, no just conclusion can be drawn from the relative state of the whole of one of the islands to a part of the other. From his reasoning on the subject of absentees, the author draws the following corollary, which he endeavours to confirm by instances produced from history; namely,

‘ That the apprehensions of those are wholly groundless, who think that if Ireland were permitted a free liberty in trade and commerce, she would even drain the opulence from Great Britain, and soon become of more prejudice than service to us. It is demonstrably clear, that while the seat of government of the British nation remains in this island, Ireland, like every other distant member, must contribute her share to the luxurious waste at the capital, and consequently the superiority of wealth must always be on our side. In proportion as Ireland becomes richer, so will she prosper more within herself, and contribute more to the opulence of Great Britain. Besides, commerce, like every other thing, has its *ne plus ultra*, or fixed limit; for allowing that the low rents and low wages in Ireland might at first act as a premium in promoting its foreign trade, and that by a large balance it soon accumulated much wealth, yet that very wealth, by enlarging the mass in circulation, would raise the price of land, and of every thing else, and of course check the farther enlargement of the trade, and lessen the annual balance. We do not read in ancient history that the Romans, after they had annexed Sicily to their empire, put the least restraint upon its trade, or thought that island would swallow up Italy. Nay the small kingdom of Naples has not the least jealousy of Sicily, though the proportion between the insular and continental territory of the Neapolitans is much greater than between Ireland and Great Britain. There is a fashion in politics as in every thing else. Towards the end of the last century, and in the beginning of this, the great opulence of the Dutch astonished all their neighbours, and the political writers of those and of modern times, having considered their narrow territory, and the various manufactures carried on by them, have, very erroneously, attributed their wealth to those two circumstances, the importance of which they have exaggerated beyond measure. Now nothing is more easily demonstrable than that the Dutch have been indebted for their power and opulence, not to manufactures, but to territorial riches, and, next to that, to the universal freightage of the products and merchandize of other nations, added to their spirit of frugality and hoarding. The Dutch, I fancy, would have been far from adopting the maxims attributed to them by our political writers: and if they could have associated to their republic four or five of the adjoining provinces, they would not have restrained those provinces from pushing their industry and commerce as far as they possibly could. The notion of centering manufactures, where the territory is large and fertile, is in the highest degree absurd. A farmer who should lay all his dung, or throw all his seed into his garden, could not expect such returns, as he who prudently distributed both among the different inclosures of his farm.’

Upon a candid examination of the respective burdens of Great Britain and Ireland, the author shews the alledged grievance of the taxes raised in Ireland for the support of government, to be equally ill founded with that of the absentees; and that while the productive fund of Ireland stands to that of Great Britain, nearly as one to ten, her public burdens, compared to those of this island, are only as one to nineteen. We shall present our readers with some of the judicious hints suggested by this author for the political improvement of Ireland, which are highly worthy of attention.

‘ This burden is the high rate of the interest of money in that island, the disadvantages of which are generally acknowledged, and need not here be detailed; but, happily for Ireland, and I may also say for Great Britain, the legislature of that kingdom have it wholly in their power, by the easiest and most constitutional means, to reduce that rate to three per cent. Such a reduction of interest would of consequence raise the value of estates nine or ten years purchase, that is, would render land a possession by one fourth more valuable than at present; which would be more than a full equivalent for a direct transition to a land-tax, a tax which, like all others, is paid by the industrious consumers. Were the value of the lands of Ireland doubled, the gentlemen of that island would not only be gainers, but the inhabitants would find the taxes less burdensome. Now almost the same consequences would follow, if, instead of the value of the lands, the quantity of industry were doubled, which I believe few people acquainted with Ireland will deny to be possible with the present number of hands. But the truest means to augment not only the marketable but the real value of lands, is to augment the stock of industry; and nothing so likely to effect that as the opening a free trade to Ireland, and the taking off and removing the oppressive burdens from the lower class of people, which they labour under from injudicious taxes, and I am afraid from discouraging leases.

‘ The former of these depends upon the joint concurrence of the legislature of both kingdoms; but the latter may be effected by the parliament of Ireland singly, and is so essential to the prosperity of that island, that were the same restrictions upon its trade even still to be continued, a new plan of taxation ought nevertheless to be pursued, in order to excite the poor to industry, and check the propensity to expensive luxuries in people of small incomes, who, instead of following business are tempted, from the present indulgence of the legislature, to rank themselves among the unindustrious classes. Were the great commercial cities, such as Dublin, Cork, Waterford, Belfast, &c but properly attentive to their own as well as to the national prosperity, they might be expected to solicit such a reformation in the mode of taxation, which would give new life to commerce throughout the whole island. Where the poor have the means and the spirit of industry, they can bear great taxes, as their application to labour is a rich fund; but in a country where indolence and oppression keep the poor people beggarly, a very small imposition is more than they can bear, and makes them immediately desert their habitations, or shelter themselves still more in idleness and misery, against vexations which they look upon as arbitrary. All means to animate them to industry

dustry ought to be used; and among the most effectual may be reckoned the exempting them, as much as possible, from all direct impositions to government, and granting them long leases upon moderate terms; and should trade be opened, the assurance of good and constant wages to the workman and manufacturer. What encouragements or discouragements poor farmers in Ireland meet with from their landlords, I cannot pretend to mention; but we have one very bad symptom, in regard to the protection and encouragement of agriculture, in the frequent advertisements for tenants that are to be met with in the Dublin news-papers.

‘The impositions of government upon the poor may be judged of more easily; but though those impositions in the mass should not be found to be very burdensome, yet, from their discouraging nature, they may check ten times their value in industry, and in that view are very impoverishing to the state. It is not a plan of thriving to pay a million to receive one hundred thousand pounds; but if all the non-working and half-working people in Ireland, were but to labour as the lower classes of people in England, they would add above a million annually to the national income, which would have the effect of making provisions and merchandize more abundant, or of lowering the prices of them considerably. The conclusion is not always just, that because rents and wages are low in a state, one may expect in that state an abundance of every thing at the cheapest prices. On such a supposition, Siberia would be the most abundant country, where one may have twenty or thirty acres of the finest meadow for the rent of one penny. The truly affluent country is that where, independent of the mass of money in circulation, an abundance and variety of products are every day ready to be offered in exchange for an abundance and variety of manufactures, the whole the effect of the industry of the inhabitants. The two great sources of national opulence are, the fertility of the soil and the labour of the poor; and when this last is checked by injucicious taxes, and other discouraging circumstances, it has the same effect upon the mass of the people as if the lands were rendered by so many degrees more barren. One ought, therefore, to be as zealous in removing indolence, from the people, as in removing barrenness from the soil. The most direct means for the former in Ireland, would be to punish with the utmost severity strolling mendicants, who not only infest the towns and villages, but parade in great numbers through the large opulent cities; to contrive premiums, if possible, for the industrious; and, by giving some marks of distinction to those who are well lodged and well clothed, to fill their minds with the spirit of amassing, which would soon make them tax each other, from rivalry, ten times more than they are now taxed by the state, and yet all increase their own wealth at the same time, and consequently the national wealth.’

The grand object which this ingenious writer endeavours to inculcate is, the expediency of a total change of system in regard to the commercial intercourse between Great Britain and Ireland. He is of opinion, that the foreign trade of Ireland should be put entirely upon the same footing as the foreign trade of Great Britain; that the duties laid in either kingdom, upon the products or manufactures of the other, be reciprocally

ciprocally abolished ; that all vessels sailing from one island to the other be considered as coasting vessels, subject only to the regulations usual respecting such vessels ; that the communication and trade between Ireland and the British settlements in America and Africa, be put upon the same footing as the trade between Great Britain and those settlements ; that, in consideration of this general liberty of trade, the kingdom of Ireland should always pay for the support of government, and the public defence of the state, a land-tax of equal rate with the land-tax of Great Britain for the time being ; that the denominations, and the value of the denominations of money shall be the same in both kingdoms ; that the port duties, or customs, upon all merchandize, exported or imported, be the same in Ireland as in Great Britain ; that the rate of the interest of money be reduced in Ireland ; and that the additional taxes, raised as an equivalent for a freedom of trade, be always appropriated to the building of ships of war, and the maintaining and supporting a naval strength in Ireland, &c.

These are the great out-lines of the plan proposed by this writer, the substance of which is, that Ireland ought to be considered merely as a remote part of Great Britain. This plan, it must be acknowledged, appears to be extremely plausible, and is certainly founded on liberal and enlarged sentiments of public utility. But it is probable, that the partial inconveniences which would result for some time at least, to both kingdoms, upon its being carried into execution, will long postpone the commencement of such a political æra in our government : and the apparent distance of such an event deserves the less to be regretted as it is certainly in the power of the legislature to promote the internal prosperity of Ireland, by such means as cannot interfere with the commerce and interest of Great Britain ; several rational expedients for which purpose are suggested by this author, that merit mature consideration. It would be unjust to conclude our review of this pamphlet, without acknowledging that it contains many acute observations, and ingenious political reasoning.

VIII. *Memoirs of the Year Two Thousand Five Hundred. Translated from the French. By W. Hooper, M. D. Two Vols. 12mo. 6s. Robinson.*

THE reader may presume from the title of this work, that it is of a satirical nature. The period which is properly the subject of these Memoirs is *the present time*. The scene of the narrative lies in Paris, but the reflexions are supposed to be applicable to almost all the capital cities of Europe.

The

The author is represented as a person who has slept seven hundred and thirty-two years, and awaking in the year two thousand five hundred, contemplates the wonderful changes which have happened in manners, customs, government, and other particulars, during the time of his sleep. On the revivification of this modern Epimenides, he was advised to procure himself new habiliments, the fashion of his dress being so much antiquated that he was stared at as an object of ridicule.

‘ I began, says he, to be anxious for my safety. The man of letters said to me, “ I see you are confounded, and therefore willingly offer to be your guide. But let us begin, I entreat you, by entering the first cloth-shop we shall come to; for,” he frankly added, “ I cannot be your companion, if you are not decently dressed.

“ You must allow, for example, that, in a well-regulated city, where the government forbids all duels, and answers for the life of every individual, it is useless, not to say indecent, to wear a murdering weapon by your side, to put a sword on, when you pray to God, or to visit the ladies or your friends. A soldier can do no more in a town that is besieged. In your age, there were still some remains of the Gothic chivalry; it was a mark of honour to wear at all times an offensive weapon; and I have read, in an author of your days, that an old man would parade with a sword that he could no longer use.

“ How girding and troublesome is your dress; your shoulders and arms are imprisoned; your body is pressed together; your breast is constrained, you can scarce breathe; and, why, I beseech you, do you expose your legs and thighs to the inclemency of the seasons? Each age produces new modes; but either I am much deceived, or our dress is both agreeable and salutary. Observe it.”

‘ In fact, the manner in which he was dressed, though new to me, had nothing in it disgusting. His hat had not the dark and gloomy colour, nor the troublesome corners of ours; there remained nothing but the cap, or body of the hat, which was surrounded by a sort of cape, that rolled up, or extended, as the season required.

‘ His hair, neatly combed, formed a knot behind his head, and a slight tinge of powder left the natural colour visible. Far distant from the plastered pyramid of scented pomatum; or those staring wings, that give a frightful aspect to the wearer; or those immovable buckles, that destroy the grace of the flowing curls. His neck was not tightly bound with muslin; but surrounded with a cravat more or less warm, according to the season. His arms enjoyed their full liberty in sleeves moderately large; and his body, neatly inclosed in a sort of vest, was covered with a cloak, in form of a gown, salutary in the cold and rainy seasons.

‘ Round his waist he wore a long fash that had a graceful look, and preserved an equal warmth. He had none of those garters that bind the hams and restrain the circulation. He wore a long stocking, that reached from the foot to the waist; and an easy shoe, in form of a buskin, inclosed his foot.

‘ He carried me into a shop, where I was to change my dress: I sat down in a chair; but it was not one of those that are hard stuffed, and fatigue instead of refreshing; it was a sort of small alcove,

cove, lined with mat, and turned on a pivot, according to the direction of the body. I could scarce think that I was in a tradesman's shop; for it was quite light, and I heard no prating about honour and conscience.'

His first observation was, that every thing was paid for in ready money, and that the meaning of the word *credit*, which is frequently perverted to fraudulent purposes, was not so much as known. The art of contracting debts, and not paying them, was no longer, he says, the science of the beau-monde. We shall lay before our readers the description of the state of Paris, in the supposed period of its improvement, a picture which must be acknowledged to reflect merited censure on some circumstances of its present situation.

'On turning my sight toward that part where stood the bridge formerly called Pont-au-Change, I saw that it was no longer loaded with wretched hovels; my view extended with pleasure along the vast course of the Seine, and the prospect, strictly regular, was further graced by novelty.

'These, indeed, are admirable improvements!—" 'Tis true; yet 'tis pity, that they should remind us of a fatal accident caused by your negligence."—How our negligence? if you please.—"History relates that you talked perpetually of pulling down those miserable houses, without performing it. On a certain day, therefore, when your magistrates preceded a sumptuous feast with a firework, in order to commemorate the anniversary of some saint, to whom, doubtless, France had great obligations: the firing of the cannon, the petards, and mines, overthrew the ruined houses built on those old bridges; they tottered, and fell on the wretched inhabitants; the fall of one was the ruin of another; a thousand citizens perished; and the magistrates, to whom appertained the revenues of the houses, cursed not only the firework, but the very feast.

"The succeeding years they made not so much noise about nothing; the money that sprung up in the air, or caused dangerous indigestions, was employed in forming a capital for the restoring and maintaining of bridges; they regretted the not having observed this method before; but it was the fate of your age to disregard their follies, though enormous, till they were completely finished.

"Let us walk, if you please, this way; you will see some demolitions that we have made, I think, not improperly. The two wings of the Quatre Nations no longer spoil one of the finest quays, and perpetuate the vindictive temper of a cardinal. We have placed the town-house opposite to the Louvre. When we give any public entertainment, we think justly that it is intended for the people; the place is spacious; no one is injured by the fire-works, or by the brutality of the soldiers, who, they say, in your time, (can it be believed?) sometimes wounded the citizens, and wounded them with impunity.

"You see that we have placed the statues of the several kings that succeeded yours on the middle of each bridge. This range of monarchs, elevated without pomp, in the center of Paris, affords a grand and interesting prospect over the river that adorns and refreshes the city, and of which they appear to be the tutelary deities.

deities. Thus placed, like the good Henry IV. they have a more popular air than when inclosed in squares, where the eye is bound-
ed. These, grand and natural, were erected without any great
expence; our kings, after their decease, did not impose that last
tribute, which in your age oppressed the subject, already ex-
hausted."

' I observe, with great satisfaction, that you have taken away
the slaves that were chained to the feet of the statues of our kings;
that you have obliterated every fastuous inscription; and though
that gross flattery is of all others the least dangerous, you have
carefully avoided even the appearance of falsehood and ostentation.

' They tell me, that the Bastile has been totally demolished by
a prince who did not think himself a god among men, but held
the Judge of kings in due reverence. They say, moreover, that
on the ruins of that hideous castle (so properly called the Place
of Vengeance, and of a royal vengeance) they have erected a tem-
ple to Clemency; that no citizen is snatched from society, with-
out his process being first publicly made; that a *lettre de cachet*
is a term unknown to the people, and serves only to exercise the
curiosity of those who busy themselves with investigating the anti-
quated terms of barbarous ages. There had been, they added,
a treatise composed, intitled, "A Parallel between a *Lettre de*
Cachet and the Asiatic Bow String."

' We arrived insensibly at the Thuilleries, where every one was
admitted; and it now appeared to me more charming than ever.
They made me no demand for a seat in that royal garden. We
found ourselves at the Place of Lewis XV. My guide, taking me
by the hand, said, with a smile, "You must have seen the in-
auguration of this equestrian statue."—Yes: I was then young,
and no less curious than at present.—"But, do you know," he
said, "that it is a *chef d'œuvre* worthy of our age? We still con-
stantly admire it; and when we survey the perspective of the
palace, it appears, especially by the setting sun, crowned with the
most illustrious rays. These magnificent vistas form a happy en-
closure; and he who projected the plan was by no means destitute
of taste; he had the sagacity to foresee the effect they would one
day produce. I have read, however, that in your day, there were
men as jealous as ignorant, who vented their censure against this
statue and place, which they ought to have admired. If, at this
time, there should be a man stupid enough to utter such absurd-
ities, he would certainly be treated with the highest contempt."

' I continued my entertaining walk; but the detail would be too
long: beside, in recollecting a dream, something is always lost.
The corner of every street presented a beautiful fountain, from
which there flowed a pure and limpid stream that fell into a shell,
whose surface resembled the beaten silver, and the transparency of
the water invited the thirsty passengers to a salutary refreshment.
The clear stream that fell from the fountain, as it flowed through
the streets plentifully washed the pavement.

"Behold the project of your M. Desparcieux, member of the
academy of sciences, completely accomplished. See how every house
is furnished with that which is of all things the most useful, the
most necessary. What elegance to our dwellings, what refreshment
to the air, is derived from this single circumstance.

"We no longer erect those dangerous chimnies which threat-
ened to crush each passenger by their fall; our roofs have not that
Gothic declivity from which a gust of wind could blow the tiles
into

into the most frequented streets."—We ascended to the top of one of their houses by a luminous stair-case. What a pleasure was it to me, who love the free air and an extensive prospect, to find the tops of the houses ornamented with pots of flowers, and covered with sweet-scented arbours; the summit of each house offered such a terras, and as they were all of an equal height, they formed together one vast and delightful garden; so that the whole city, when viewed from the top of some tower, appeared to be crowned with verdure, fruits, and flowers.'

'I need not tell you, that the Hotel Dieu was no longer inclosed in the center of the city. If any stranger or citizen falls sick, when distant from his country or his family, we do not, they said, imprison him as they did in your time, in a noisome bed, between a corpse and one expiring in agonies, to breathe the noxious vapours from the dead and the dying, and convert a simple indisposition into a cruel disease. We have divided that hospital into twenty distinct houses, which are placed at the different extremities of the city. By that means, the foul air which exhaled from that horrid gulph is dispersed, and no longer dangerous to the capital. The sick, moreover, are not driven to those hospitals by extreme indigence; they do not go thither already struck with the idea of death, and merely to secure an interment; but because they there find more ready and efficacious succour than in their own habitations. You there no longer see that horrid mixture, that shocking confusion, which announced a place of vengeance rather than of charity. Each patient has a separate bed, and can expire without reviling the human race. They have scrutinised the accounts of the directors. O shame! O grief! O incredible guilt! that men should enrich themselves with the substance of the poor, find happiness in the miseries of their fellow-creatures, drive a gainful bargain with death!—But no more; the time for those iniquities is past; the asylum of the wretched is regarded as the temple where the Divinity pours his sacred influence with the greatest complacency; those enormous abuses are all corrected, and the poor sick mortal has now nothing to encounter but his disease, and oppressed by that alone, he suffers in silence.'

We cannot pass over the consideration of the amazing remissness of policy relative to the hospital of the Hotel Dieu at Paris, without inserting a note on that subject.

'Six thousand wretches are crowded together in the wards of the Hotel Dieu, where the air has no circulation. The arm of the river, which flows by it, receives all its filth, and abounds with the seeds of corruption, is drank by one half of the city. In that part of the river which washes the quay Pelletier, and between the two bridges, a great number of dyers pour in their dregs three times a week. I have seen the water retain a dingy hue for more than six hours after. The arch that composes the quay de Gevres is the sink of pestilence; the inhabitants of all that part of the town drink an infected water, and breathe empoisoned air. The money that is so prodigally spent in fire-works would be sufficient to rid the city of this curse.'

This author ingeniously satirises the objects of public honours and distinction in the present times, by representing the king of France in the year 2500, as conferring on a person
who

who has contributed to the good of his country, a hat, on which the wearer's name is embroidered. This distinction, he observes, far outweighs those ribbands with which men were formerly invested, who were eminent for no public merit.

The revolution which the author supposes to take place in the education of youth, appears to be an alteration the least productive of beneficial effects to society, of any which he has mentioned as accompanying the golden epoch he describes. We can by no means agree with him in opinion respecting either the inutility or pernicious consequences of the study of history. We think, on the contrary, that of every species of literature, it is the most eminently calculated to afford both instruction and entertainment. In throwing out such a reflexion on historical knowledge, he would seem to have had in view the recommendation of a simplicity which might prove equally injurious to literary refinement, and the most essential interests of mankind. After this animadversion, we shall give our readers the passage on which it is founded.

“ They formerly taught youth a multiplicity of knowledge that in no degree conduced to the happiness of life. We have selected those objects only that will give them true and useful ideas; they were instructed universally in two dead languages, which were imagined to contain every sort of science, but which could not give them the least idea of those men with whom they were to live. We content ourselves with teaching them the national language, and even permit them to modify it after their own taste; for we do not wish to form grammarians, but men of eloquence. The style resembles the man; and the man of genius ought to have a correspondent idiom; very different from the nomenclature, the only resource of weak minds, whose memories are treacherous.

“ We teach them little history, because history is the disgrace of humanity, every page being crowded with crimes and follies. God forbid that we should set before their eyes such examples of rapine and ambition. By the pedantry of history, kings have been raised to gods. We teach our children a logic more certain, and ideas more just. Those frigid chronologists, those nomenclatures of every age, all those romantic or debased writers, who have been the first to bow down before their idols, are obliterated, together with the panegyrics of the princes of the earth. What! when the time is so short and rapid, shall we employ our children in crowding their memories with a number of names, of dates, of facts, and genealogical trees? What wretched trifling, when the vast fields of morality and physics lie open before us! It is to no purpose to say that history furnishes examples of instruction to succeeding ages; they are pernicious and infamous examples, that serve merely to encourage arbitrary power, and to render it more haughty and more cruel, by shewing that men have in all ages bowed the neck like slaves; by exposing the fruitless efforts of liberty, expiring under the attacks of men who found a modern tyranny on that of the ancients. If a man of an amiable, virtuous character arose, his contemporaries were monsters, by whom all his efforts were rendered abortive. This picture of virtue trampled

under foot is doubtless very just; but, at the same time, it is highly dangerous to be exposed. It is only for the man of determined resolution to behold such a representation without terror; and he feels a secret joy in reflecting on the transient triumph of vice, and the eternal reward that is the portion of virtue. But from children such pictures should be concealed; they should be made to contract a placid habit, with notions of order and equity, which should, so to speak, compose the substance of their minds. We do not teach them an idle morality that consists in frivolous questions, but one that is practicable and may be applied to all their actions, that speaks by images, that forms their hearts to humanity, to courage, and to sacrifice self-interest, or, to say all in one word, to generosity.

“ We have a sufficient contempt for metaphysics, those gloomy regions, where every one erects a system of chimeras, and always to no purpose. It is from thence they have drawn imperfect images of the divinity, have disfigured his essence by refining on his attributes, and have confounded human reason by placing it on a slippery and moveable point, from whence it is continually ready to fall into doubt. It is by physics, that key to nature, that living and palpable science, we are enabled to run through the labyrinth of this marvellous assemblage of beings, and to perceive the wisdom and power of the Creator; that science, properly investigated, delivers us from an infinity of errors, and the unformed mass of prejudices give place to that pure light which it spreads over all objects.

“ At a certain age, we permit a young man to read the poets. Those of the present day know how to unite wisdom with enthusiasm: they do not deceive reason by a cadence and harmony of words, and find themselves led, as it were against their inclination, into the false and the capricious; nor do they amuse themselves with dressing of puppets, with spinning of counters, or shaking the cap and bells. They are the recorders of those great actions that illustrate humanity; their heroes are taken from all nations where are to be found courage and virtue: that false and venal clarion, which vauntingly flattered the colosses of the earth, is totally destroyed. Poetry has preserved that veridical trumpet only, which can resound through a long series of ages, because it declares, so to say, the judgment of posterity. Formed by such models, our children acquire just ideas of true greatness; and the plow, the shuttle, and the hammer are become more brilliant objects than the scepter, the diadem, and the imperial robe.”

The author continues his observations through a variety of subjects that are worthy the attention of a speculative and philosophical mind. The doctors of the Sorbonne next pass in review before him; he delineates in the present tense the future œconomy of the hospital for inoculation; and he afterwards enters the important field of theology and jurisprudence. An extract from the chapter on the latter of these subjects will convey an idea of that rational and primitive simplicity, which in general directs the representations of this ingenious author.

"The potent arm which bears the sword of justice has smote that enormous body, but void of soul, in which were united the avidity of the wolf, the cunning of the fox, and the croaking of the raven. Their own subalterns, whom they made to perish by famine and vexation, were the first to reveal their iniquities, and to arm against them. Themis commanded, and the herd disappeared. Such was the tragical end of those rapacious vermin, who destroyed whole families by blowing of paper."

"But in my time they pretended, that without their aid a considerable part of the citizens would remain idle at the tribunals, and that the courts of justice themselves might possibly become the theatres of licence and disorder.—"They were certainly the proprietors of stamped paper, who talked in that manner."—But how can causes be decided without the aid of attornies?—"O, our causes are decided in the best manner imaginable. We have reserved the order of counsellors, who know the dignity and excellence of their institution, and being still more disinterested, they have become more respectable. It is they who take upon them to explain clearly and concisely the cause of complaint, and that without vehemence or exaggeration. We do not now see a pleader, by labouring a tedious insipid brief, though stuffed with invectives, heat himself to a degree that costs him his life. The bad man can find no advocate among these defenders of equity; their honour is answerable for the cause they undertake; they oblige the guilty, by refusing to defend them, to appear trembling and endeavour to excuse themselves before a court where they have no advocate."

"Every man now enjoys the primitive right of pleading his own cause. They never suffer a process to have time sufficient to become perplexed; they are investigated and determined in their origin; the longest time that is allowed for the developing any cause, when it is obscure, is that of a year; the judges, moreover, never receive any presents; they became ashamed of that disgraceful privilege, by which, at first, they received but trifles, but, at last, exacted the most enormous sums; they were sensible that they thereby gave examples of rapacity; and that if there be any case in which interest ought not to prevail, it is that important and awful instance where man pronounces in the sacred name of justice."—I find that you have made amazing alterations in our laws.

"Your laws! Stop there. How could you give that title to an indigested mass of contradictory customs, to those old shattered papers that contained nothing but ideas without connection and grotesque precedencies? How could you adopt that barbarous mass, in which there was neither plan, nor validity, nor object; that consisted merely of a disgusting compilation, where genius and perseverance were absorbed in a noisome abyss? There have arose men of ability, of a love for the human race, and of courage sufficient to induce them to undertake an entire reformation, and of that capricious mass to form a regular and just body of laws."

"Our kings have given all their attention to this immense project, in which so many thousands were interested. It has been acknowledged that legislation was the first of studies. The names of Lycurgus, Solon, and those who have followed their steps, are of all others the most respectable. The luminous point proceeded from the utmost north; and, as if nature would humble our pride, it was a woman who began that important revolution."

"Justice has spoke by the voice of nature, sovereign legislator, mother of virtue, and of all that is good upon the earth; founded

on reason and humanity, her precepts are wise, clear, concise, and few. All general causes have been foreseen and included in the laws. Particular cases have been derived from them, as the branches that spring from a fertile trunk; and equity, more sagacious than law itself, has applied practical justice to every event.

"These new laws are above all things thrifty of human blood; the punishment is proportioned to the crime; we have discarded your captious interrogatories, and the tortures of confession, worthy of the tribunal of the inquisition; and those horrid punishments calculated for a nation of cannibals. We do not put a robber to death, because we know that it would be injustice to murder him who has never murdered any one; all the riches on the earth is not equal to the life of a man; we punish him by the loss of his liberty; blood is rarely spilt; and when we are forced to shed it, as a terror to bad men, it is done with the greatest solemnity. A minister, for example, who abuses the confidence of his sovereign, by employing the power with which he is entrusted against the people, can find no pardon. He does not, however, languish in a dungeon; the punishment attends the crime; and if a doubt arises, we chuse rather to shew him mercy than to run the horrid risk of keeping an innocent man longer in prison.

"A criminal, when seized, is exposed in fetters, that he may be a public and striking example of the vigilance of justice. Over the place of his confinement there continually remains a writing which explains the cause of it. We do not confine men, while living, in the darkness of the tomb, a fruitless punishment, and more horrible than death itself! It is in the public eye our prisoners suffer the shame of their chastisement. Every citizen knows why this man is condemned to imprisonment, and that to labour at the public works. He whom three chastisements does not reform, is marked, not on the shoulder, but the forehead, and banished for ever from his country."

"Inform me, I entreat you, about the lettres de cachet; what is become of that ready and infallible expedient, which cut short all difficulties, and was so convenient to pride, revenge, and persecution?"—"If you ask this question seriously," replied my guide, in a severe tone, "you offer an insult to our monarch, to the nation, and to myself. The torture and the lettre de cachet are ranked together, and only remain to pollute the pages of your history."

Many curious and interesting subjects occur in the prosecution of these *Memoirs*, of which an account will be given in our next Review. As far as we have proceeded, it is evident, that the author possesses taste, and a fund of natural and just observation. From the pleasing character of the visionary age which he affects to describe, he has chosen an advantageous situation for a retrospective view of the political imperfection of the present times; and it would tend to the happiness of mankind, that the government of every country would endeavour to remedy the defects in legislation and manners which are censured in the course of this work.

[*To be continued.*]

IX. *The Life of Theodore Agrippa D'Aubigné, containing a succinct Account of the most remarkable Occurrences during the civil Wars of France in the Reigns of Charles IX. Henry III. Henry IV. and in the Minority of Lewis XIII.* 8vo. 5s. 3d. boards. Dilly.

OF all the troubles excited in Europe on account of religion in the sixteenth century, those in France are the most remarkable; and in them Theodore Agrippa D'Aubigné was no inconsiderable actor; the writer of the work before us, admiring the spirit and constancy with which he exposed his fortune and his life in defence of his religion, undertakes not only to hold forth to public view his character, which ought not to sink into oblivion, and which has not yet met with an historian who has done it justice in those essential points where it merits most, but also to give a fair representation of the proceedings of the Huguenots, in opposition to the partial accounts given of them by various writers who have been influenced by party and religious prejudices. Both these purposes are undoubtedly laudable; to relate the actions of a virtuous man, especially those in the trials of adversity, is to give mankind the properest lesson for becoming virtuous, as it may induce them to imitate such amiable examples.

Theodore Agrippa D'Aubigné was son to John D'Aubigné, lord of Brie, in Saintonge, a zealous Huguenot, who was careful not only to procure literary instruction for his son, but also to have him taught early the principles of the reformed religion; and we are told, that he made so great a proficiency in learning, as to be able at six years old to read the Latin, Greek, and Hebrew languages. He manifested early that spirit of constancy and resolution, which shone forth throughout the course of his life; an instance of it appears in the reply which he made, while yet a child, to the keeper of the prison in which he was confined for being a heretic who assured him that he was condemned to death, and advised him to abjure his heresy immediately, as it would be too late to do it when the hour of execution came. 'I feel,' said he, more horror at the thoughts of the mass, than at the approaches of death!' no pains had, indeed, been spared to instil this sentiment into his mind, his tutor having been of the reformed religion, and his father having omitted no opportunity of inspiring him with abhorrence of the Catholic religion. We shall relate one circumstance, which shows to what an height the elder D'Aubigné's hatred of it was arrived.—When Agrippa D'Aubigné had attained his ninth year, his father carried him to Paris; in their journey thither, they arrived at

Amboise soon after the conspiracy of the discontented Catholics and the Huguenots against the Guises had been discovered, defeated, and very severely punished; many of the conspirators' heads were still fixed on the gallows, and so little changed, that the elder D'Aubigné could distinguish the faces of his friends. So afflicting, and so horrible a spectacle threw him off his guard, and although he was in the midst of a crowd of seven or eight hundred persons, struck with horror and resentment, he cried out, "Oh, the traitors, they have murdered France;" and laying his hand on his son's head, said, "My son, I charge thee, at the hazard of thine own head, as I will, at the hazard of mine, to revenge these honourable chiefs, and if thou failest to attempt it, my curse shall fall upon thee." The crowd, that were beholding the horrid spectacle with the malignant pleasure of cruel bigots, were so offended at the boldness of D'Aubigné, that it was with difficulty he and his escorte escaped the effects of their resentment.

In the year 1567, the Huguenots having taking arms, because the terms granted by a pacification had not been fulfilled, Agrippa D'Aubigné, who was then about seventeen years of age, determined to enter among the Huguenot troops; but his guardian not approving it, had closely confined him; and to hinder his escape, caused his cloaths to be taken from him every night; yet this precaution could not prevent his joining a party of his companions, who, when going to the war, passed by his chamber in the night, and fired a gun as a signal to him, and whom, when he had let himself down by his sheets, he ran after barefooted, and with no other covering than his shirt, his feet bleeding with the wounds which they received from the sharpness of the stones.

From a youth of such a spirit and abilities, the cause he engaged in was likely to reap some service; and accordingly, we find the success of many of the Huguenot enterprizes were owing to his courage and presence of mind.

Young D'Aubigné met with opportunities of shewing his bravery before a peace was concluded, after which, returning to take possession of his paternal estate, he had the vexation to find it possessed by a maternal relation, who pretended that he had authentic testimony of the death of D'Aubigné; and it was not without the greatest difficulty that this usurpation was set aside.

D'Aubigné going soon after to Paris to solicit permission to lead into the service of the Low Countries a company which he had raised, happened to wound an officer, who attempted to arrest him for having been second to a friend in a duel. A
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providential circumstance for him, as he was obliged in consequence to fly from Paris, which he did three days before the massacre of St. Bartholomew.

We have here a particular relation of that fatal event, which we shall transcribe, as it will serve to give our readers a specimen of the author's style, which they will find to be not very animated; premising only, that the admiral de Coligni, who was at the head of the Huguenot party, having been shot at from a window, it is here supposed that the king and the queen-mother, who had concerted the plan for the massacre, expected the Huguenots would, by attempting to revenge the assassination, give a fair pretence for the Catholics to take arms, and proceed to a general massacre of them; but the Huguenots made no such attempt.

‘ Thus disappointed, the court was reduced to prosecute the detestable plan without the colour of provocation, and the 24th of August, the festival of St. Bartholomew, was fixed upon for the most horrible action ever recorded in history. To the duke of Guise was entrusted the management of the whole affair; and to gratify his private revenge, he began it a little before midnight, by causing the admiral's house to be attacked. The admiral, waked out of his sleep by the noise, threw himself out of bed, and slipping on his night-gown, bade Merlin, his minister, who lay in his room, read prayers to him; but the poor man, less intrepid than the admiral, who thought not of preserving his mortal existence, but of preparing himself for eternal life, was little able to comply; which the admiral perceiving, said to him, and other of his attendants who were in the chamber, “ Save yourselves, my friends; all is over with me; I have long been prepared for death.” All but one of them sought their safety by flight. A soldier who knew not the admiral's person entered, and asking him who he was, the admiral, who was at prayers, replied with perfect composure, “ I am he whom you seek. If you are a soldier, as you appear to be, you ought to respect my grey hairs; but do what you will, you can shorten my life only by a few days.” The man instantly stabbed him. All the soldiers that followed him did the same, and threw the body, covered with wounds, out at the window, where it was inhumanly mangled by the bigotted populace, and his head sent to Rome.

‘ The massacre soon became general in every part of the town. A gentleman of above fourscore years old, who had the care of the young prince of Conti, was not spared, though his venerable grey hairs seemed to exhort to mercy, and still more the infantine fondness of the Prince of Conti, who hanging about his neck, endeavoured with his little hands to ward off the blows of the murderer. La Force, in bed with his two sons, was slain with the eldest of them, while the youngest, only twelve years old, lying between them, and covered with their blood and his own, he being also wounded, appeared to be dead, and was thought so by all who saw them. In this situation he heard many commend the barbarity of their murderers, saying it was necessary to kill the young wolves with the old one; but he still acted his part so well, that no one supposed him living; till in the evening he heard a person

who had entered the chamber, execrate the inhuman perpetrators of such an action, and call on God to revenge it, he then started from under the dead bodies, and cried out to be conducted to the arsenal, which was immediately done; nor would Biron, who had the command of it, deliver him up, though he was severely menaced for affording him refuge. This La Force afterwards became a distinguished commander among the Huguenots, and married Biron's daughter.

'The massacre was in no place more furiously carried on than in the Louvre. Vicomte Tefan, with his wounds bleeding, fled from his assailants into the queen of Navarre's chamber, and throwing himself on her bed, covered her with blood, and filled her with terror, as she was ignorant of what was passing. The captain of the guard promised her to save his life, and having made her put on a gown, conducted her to the duchess of Lorraine's apartment. In her way thither a gentleman mortally wounded by a soldier fell dead at her feet. At so shocking a spectacle she fainted away. She no sooner entered the duchess of Lorraine's chamber, than two of the king of Navarre's attendants rushed in, and falling at her feet besought her protection. She hastened to the king, her brother, who at her intreaty ordered that their lives should be spared.

'Some of the Huguenots who were in the suburbs, taking alarm at the noise they heard, escaped; but as they passed the Seine, the king himself shot at them, crying out, Kill, kill. After the admiral's body had been drawn about the streets, and mangled by the populace, they hanged it by the neck on a gibbet at Mont-faucon, where the king went to take a view of it; and some of those who accompanied him holding their noses, offended by the stench of the body, the king laughed at them, and said, with Vitellius, The smell of a dead enemy is always agreeable.

'That the design of the court was, originally to attribute the massacre to the revenge they hoped the Huguenots would attempt against the duke of Guise for the assassination of the admiral, appears pretty strongly from the king's proceedings; who, on the evening of the second day, wrote with the same hand with which he had shot at the poor flying wretches, to several princes and foreign states, disclaiming his having had any share in the horrors of that business, and charging it on the family of Guise, as the effect of their private revenge; concluding his letters with these words, "I am with the king of Navarre, my brother, and my cousin the prince of Conde; if they are in any danger, I am determined to share it with them." He at the same time ordered the massacre to cease, but was not obeyed; it continued while any Huguenot of whatever sex or age was to be found in Paris: the river Seine was covered with dead bodies, and the streets ran with blood. The rage of bigotry is so early imbibed, that children of ten years old dragged babes in swaddling cloaths through streams of blood to be slaughtered; and the inhuman bigots killed infants, who too young to be susceptible of fear, played with their beads as thinking them in sport, till they felt the fatal stroke. An uncle murdered two of his little nieces who had hidden themselves under the bed, believing he was going to whip them. The cruelties then committed are too many to be enumerated, and several of them too horrible to relate. Some orthodox Catholics were involved in this destruction from the interested views of their legal heirs, or from the resentment of private enemies, who took advantage of this

this season of confusion. It had been deliberated in council whether Biron and the Montmorencies should not be included in the massacre, as favouring the Huguenots, and being at variance with the house of Guise; but as the constable was then absent from Paris, it was judged more advisable to spare the whole family, as they could not destroy them all. Biron, governor of the arsenal, defended himself by firing cannon against his assailants. The screams and groans of the dying, and the imprecations of the murderers, so far overcome every other sound, that in the streets people could not distinguish the voices of those who spoke.

We cannot help observing here, that if the court had any hopes of the Huguenots' attempting to revenge the assassination of Coligni, and of having thereby a pretence for excusing the massacre, it was very impolitic to allow him a guard round his house, and to advise his collecting his friends into the neighbourhood as an additional security, all which was done. This was endeavouring to pacify them, instead of irritating them, which would have answered their purpose better. It is not therefore probable, that there was any intention of throwing the blame on them, whom even their enemies allow to have been quieted with the least shadow of satisfaction for injuries, and to have often laid down their arms on the bare promise of not being oppressed.

When the formidable confederacy known by the name of the Holy League was entered into by the Catholics in 1577; D'Aubigné was sent through many of the provinces to examine into the state and dispositions of the Huguenots, and to order the leaders to draw their men together, that they might, when occasion called for it, more easily assemble an army; of which commission he acquitted himself diligently, though not without being several times in imminent danger of being apprehended: and as soon as the party found it necessary to take up arms, we find him engaged in the warfare, and meet with proofs of that intrepidity which frequently in the war led him into the greatest dangers, so that more than once he gave up all hopes of preserving his life, and only hoped to die nobly.

D'Aubigné was remarkable for his frankness of speech, and at the same time was very incautious; lying one night (while equerry to the king of Navarre) with the *Sieur de la Force* in the king's garde robe, he whispered in his companion's ear, 'Certainly our master is the most covetous, and most ungrateful mortal upon earth.' Receiving no answer, he repeated the accusation; but *la Force* being scarcely awake, did not hear him distinctly, and asked, 'What do you say, D'Aubigné?' 'Cannot you hear him,' said the king, 'He tells you I am the most covetous and most ungrateful mortal on earth.' At another time, when Henry was flattering several per-

persons with hopes of giving them his sister in marriage, D'Aubigné being in bed with Frontenac, whispered him, 'How many brothers our master makes out of one sister.' Frontenac, who did not understand him, asking him what he said, the king called out, 'Are you deaf, Frontenac? he says I make many brothers out of one sister.' D'Aubigné, without being disconcerted, replied, 'Go to sleep, Sire, we have a great deal more to say.'

After the death of Henry III. when the king of Navarre succeeded to the crown, the Huguenots hoped to see the exercise of their religion secured, but these hopes vanished on that monarch's recanting his former tenets, and becoming a member of the Romish church; but as, before his conversion, he had ordered the churches to convene a synod to elect deputies to receive his directions for their future conduct, although he now revoked that order, the assembly met, and D'Aubigné, who had retired from court, distinguished himself with his usual spirit in representing the unhappy condition of the Huguenot party; so that deputies were chosen, who presented a petition to the king, which produced the republication of an edict in their favour, but with little effect, the provincial parliaments refusing to register it. D'Aubigné, however, continued his care to serve the party, even after his return to court, taking no little pains in persuading the king to favour it, who not long after, to put an end to the continual feuds in his kingdom, signed the famous edict of Nantes.

In the latter part of D'Aubigné's life, he was rendered very unhappy by the depravity of his eldest son Constant D'Aubigné, of whose education he had taken the greatest care, but who forsook his studies, abandoned himself to gaming and drunkenness, and married a woman unworthy of his rank, whom he afterwards inhumanly killed; so inefficacious is all the care that can be taken to instil virtuous principles into a heart which is by nature viciously inclined. Nor was this the only vexation of his old age; for, when seventy years of age, we find him compelled to seek shelter at Geneva, being grown obnoxious to the court of France. Such a variety of snares were laid for him in his way, that it was with the utmost difficulty he made his escape, but he was received honourably at Geneva, where still his enemies persecuted him, avowedly hiring assassins to murder him; yet was the affection of his friends so ardent, that they spared no pains to frustrate all attempts against him, and he had the happiness to find their esteem for him encrease till his death, which happened at the age of fourscore years.

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With respect to the merit of this work, the narrative is simple and unornamented; and we believe the facts are related with more impartiality than they have been by the greater part of preceding historians; no small share of the materials is, however, extracted from D'Aubigné's Universal History, and from the Memoirs of his own Life, which he drew up for the use of his family; but he appears to have been a man of integrity.

It is a melancholy reflection, which must occur on the perusal of almost every page of this history, that the rage of bigotry should extend so far, as to make men practise the most horrid cruelties on each other, merely on account of difference in opinion.

X. Practical Essays upon Intermitting Fevers, Dropsies, Diseases of the Liver, the Epilepsy, the Colic, Dysenteric Fluxes, and the Operation of Calomel. By Daniel Lysons, M. D. 8vo. 3s. sewed. Wilkie.

AFTER delivering a brief account of the nature and causes of the various diseases here treated of, the author relates the method of cure which he has found to be most successful in each, and confirms the utility of the practice he recommends, by producing the history of several cases. In the intermitting fever he strongly advises the use of two scruples of Peruvian bark joined to one of Virginian snake-root, two or three doses of which will rarely fail of putting a stop to any distinct tertian, or quartan ague. Dr. Lyson would seem to claim the merit of being the first author who advises such an union of the bark and snake-root as has been mentioned; but we cannot admit the justness of this pretension any farther than what regards the proportion he specifies of these medicines; for Huxham, and other practical writers have recommended the same combination. This author informs us, that in some cases he has also found calomel advantageous in the same fevers; a remark which has also been made formerly.

In treating of the dropsy, Dr. Lysons relates some cases confirming the observations of Dr. Monro respecting the good effects of calomel in that disorder; and he also produces several instances of the beneficial use of Bath waters, when the disease was obstinate. The author afterwards makes some observations on the effects of purges in dropsies; as also of tapping, scarifications, setons, and blisters. The last of these sections we shall lay before the reader.

‘ The same objection that is made against evacuating the water of dropsies suddenly by the use of strong hydragogue purges,

purges, namely the tainting, or death that sometimes ensue, holds equally good against tapping: but when this operation is performed, the inconveniencies abovementioned are generally guarded against by the application of rollers, or bandages, to the abdomen; by which the intestines being kept closely pressed upon the large blood vessels, these last cannot dilate, as they would otherwise do, upon the pressure of the water being taken off. And in case of such a dilatation the blood being received into those yielding arteries, in larger quantities than usual, would desert the head, and occasion faintings, and death, of which several instances happened before this necessary caution was observed.

‘A fatal event may also happen by the same means in consequence of scarifications, of which I remember an instance that happened whilst I attended St. Thomas’s hospital. A strong robust man, labouring under an anasarca to a very great degree, was, within a few days after his admission, scarified upon his ancles. The water was evacuated plentifully, and the tumified body subsided to admiration; but he died within two days after the operation was performed.

‘Setons, issues, and blisters, as they evacuate the water more slowly, are not so liable to the above objections: there are however inconveniences attending the use of these, sufficient to make us wish to avoid them. The ancients had a great opinion of these topical remedies, and the Egyptians were particularly fond of scarifications in order to a radical cure. Prosper Alpinus however complains, that many who were entirely cured of immense dropical swellings by scarifications, yet died by mortifications of the legs and feet, caused by the incisions. At present I believe they are generally used as auxiliaries, rather than principals in the cure of a dropsy. And when any of these external drains have been found of temporary, or lasting service, I very much doubt whether the disorder might not have received as effectual and radical a cure by internal means without their assistance.’

In indurations of the liver, Dr. Lysons likewise recommends the use of calomel, as the most effectual remedy, and relates many cases wherein Bath waters have been serviceable in diseases of that organ.

In the section on the epilepsy, we meet with a very extraordinary account of the good effects of ligatures, which deserves to be extracted.

‘We are told, that when the first symptoms of an approaching epilepsy are perceived in the extremities, and ligatures applied above the part affected, the disorder may be confined to that part, and not suffered to ascend beyond the
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ligature. Of this I had the satisfaction to make a successful experiment in the following case.

‘ Being sent for some years ago to P. K. a farmer’s daughter near Gloucester, of about twenty years of age, troubled with epileptic fits, which frequently returned, I found her in bed, and seeing her in the agony of a paroxysm staid by her till it ended. Upon enquiry in what manner the fits came on, I was informed, that they always were first perceived in the feet, that they ascended thence by degrees to the body, and lastly to the head, when the convulsions became violent, and universal.

‘ Upon this intelligence, remembering the accounts given of the effects of ligatures in such cases, I got the patient’s garters, and having doubled them, and prepared two short bits of sticks, I placed them one below each knee, in the manner of tourniquets, used previous to the amputations of limbs.

‘ Having placed my tourniquets, I waited the approach of the next fit : and the patient telling me, that she felt the disorder in her left foot, I immediately turned the tourniquet upon that leg. This stricture stopping the ascent of the disease, the foot shook considerably, and she soon informed me, that the other foot was also affected. I then committed the care of the left tourniquet to the patient’s sister, and twisted that I had put loose upon the right leg.

‘ This method had the desired effect. The epilepsy proceeded no farther than the ligatures, but the feet shook most violently, and made so ridiculous an appearance, that the girl herself, though in the greatest distress, could not refrain from laughing heartily, and almost at the same instant, begging us to let the disease take its course ; lest her feet should drop off by the violence of their agitation, which she said was intolerable. After some time the convulsions in the feet ceased ; when I loosened the tourniquets, and left her, giving directions to her mother and sister to repeat the same method, whenever the fits returned.

‘ The fits afterwards became weaker, and the same means being used, whenever notice was given of their approach, they were at last entirely cured without medicine ; and the girl informed me, within this half year, that she had been free from them ever since.’

The author relates the history of an operation successfully performed on the head of a bull, in the manner mentioned by Wepfer, for extracting a hydatid, supposed to be the cause of an epileptic disorder ; and he thence takes occasion to suggest the expediency of the trepan, in cases of the same nature in the human species. He also delivers an account of
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some cases where calomel had good effects in the epilepsy; and recommends the same medicine in certain cases of the colic, and dysenteric fluxes.

The practice recommended in this treatise is in general simple and rational, and appears to be well supported by apposite and authentic cases.

XI. *Observations on the Operation and Use of Mercury in the Venereal Disease.* By Andrew Duncan, M. D. 8vo. 2s. 6d. boards. Cadell.

THIS treatise is divided into seven chapters, in the first of which is delivered an account of the general properties of mercury. In the second, the author combats the opinion, that mercury cures the lues venerea by the evacuation it produces; where he endeavours to shew, with great perspicuity and closeness of reasoning, that the arguments alledged in favour of that doctrine are totally indecisive, as either being founded on wrong principles, or, though admitted in their greatest latitude, incompetent for establishing such a theory. Evacuation, he observes, does not produce a cure of the venereal disease, when excited in an equal, or even a much greater degree by the use of other medicines, than what follows the exhibition of such a quantity of mercury as effectually cures the disease. Besides, that the venereal disease is never more successfully cured by mercury, than when it is evident from every sign, that the evacuation arising from it is least considerable.

The third chapter contains an examination of the opinion, that mercury cures the lues venerea, by acting as an antidote to the venereal matter. After stating various arguments on both sides of the question, the author justly concludes, that this theory is to be adopted, if not as absolutely certain, at least, as less incumbered with difficulties, and as supported by more probable arguments than any other.

The fourth chapter presents us with a view of the different mercurial preparations employed in medicine; the fifth treats of the mercurial preparations intended to act immediately upon the parts affected with the lues venerea; and the sixth, of those intended to act in the cure of the lues venerea, by entering the system. The seventh chapter contains cautions to be observed in the employment of mercury in the lues venerea, as depending either on the nature of the medicine itself, or on the condition of the patient in whom it is employed. We shall present our readers with part of the author's observations on this important subject.

‘ Mercury, in an active state, when introduced into the system, has, in every case, more or less a tendency to affect the intestines. This action, while it seldom co-operates with its other effects in curing the disease, frequently produces the most mischievous consequences in the constitution. When it occurs, therefore, it is but natural to think of checking it. This may often be successfully done, by the employment of means fitted to promote a determination to the surface. Where this method fails, it may frequently be obviated, by giving opium at the same time with the mercurial.

‘ Another consequence which often arises from active mercury, when introduced into the system in any considerable quantity, is its exciting salivation. This discharge is attended with numberless inconveniencies, and it is at the same time no farther necessary to a cure, than as it is a proof of the quantity of active mercury which is in the system. But, where mercury in the greatest quantity is requisite to a cure, to keep the patient upon the verge of a salivation, is all that is necessary. Salivation, then, on its first appearance, is always to be restrained. For this purpose, it is necessary, that the use of the medicine should for a little be intermitted. Where that is insufficient, determination to the surface, by means of diluent diaphoretics, has a tendency to restrain this discharge as well as the former, and may often, for this purpose, be used with advantage. But, in general, salivation will be most successfully checked, by increasing the determination to the intestines by means of cooling purgatives.

‘ As well as other discharges, that by sweat may likewise, from the use of mercurials, take place in a degree not to be wished for. Although this discharge is attended with much less inconvenience than either of the two already mentioned, yet it may often be proper to restrain it. This may be done by keeping the patient more thinly clothed, and in a cooler temperature than before, and by a cautious exposure to open air.

‘ The accidents already enumerated are the most common ones which can be considered as depending on the nature of the medicine itself. But, besides these, a variety of others, although less frequently occurring, might likewise be referred to this source. Independent of that affection of the gums and mouth, which, for the most part, is the forerunner of salivation, it sometimes happens, even where no particular exposure to cold can be blamed as a cause, that the whole head is remarkably swelled. Where this takes place, it is in general the consequence of throwing in the mercury too suddenly, and may best be avoided by a more sparing and gradual use of the medicine.

‘ From continuing the use of mercury for a considerable time, in some cases, febrile complaints will arise. These, if they admit of a cure, while the use of the mercury is continued, will most readily be overcome by the means commonly employed for the relief of hectic fever. But it seldom happens, that these symptoms can be removed without omitting the use of the mercury. In such cases, therefore, even although from the remaining appearance of a venereal taint, the farther continuance of mercury would seem adviseable, yet, when these febrile symptoms supervene, it is for the most part necessary to trust the cure to other means.

‘ The action of every medicine, and consequently the circumstances claiming attention in its employment, are considerably varied by peculiarities in the habit in which it is given. What, in this respect, therefore, is chiefly to be attended to in the use of mercury, falls next to be considered.

‘ Although it has been observed, that the accidents already mentioned may happen in any habit; yet it is certain, that in some particular habits, they will much more readily take place than in others. Where constitutions, therefore, naturally exposed to these accidents do occur, it is necessary, that the means to be employed for preventing the inconveniencies which would arise from thence, should be had recourse to, more early than in patients of a different constitution.

‘ Mercury, when introduced into the system, has always a tendency to produce evacuation. At particular periods of life, evacuation is less easily born than at others. Hence, the long continued use of this medicine, or its employment in a considerable quantity, are always particularly to be avoided with people much advanced in life, or with infants.

‘ During infancy, mercury may likewise produce inconvenience, from its stimulant power. On this account, the more acrid preparations are, during that period of life, to be avoided. If, however, their use should be esteemed necessary, they are to be employed only in small doses.

‘ Stimulants are not more dangerous in irritable habits than they are in plethoric ones; or in those in whom the force of the circulating fluids is very great. On this account, with patients in the vigour of life, evacuation is often requisite previous to the use of mercury.

‘ These observations suggested by the age of patients using mercury, would naturally lead to the consideration of such as result from sex. From the laws of the male system, few, if any directions which will not fall under other heads, are peculiar to men; but, in the female œconomy, there are many circumstances which require particular notice.

‘ Mercury promotes menstruation, and is apt to produce it in an excessive degree. On this account, it is always proper to intermit its use for some time previous to the flow of the menses, and during the continuance of this discharge. From the influence it has upon this evacuation, its use to any considerable degree during the term of pregnancy, is totally inadmissible. When mercury is used during nursing, it has such an effect upon the milk, that a child suckled by a woman who takes it, may by that means be cured of the venereal disease.

‘ In different diseases, where the child is healthful, the influence of mercury on the milk would be an objection to its use, during nursing, for any particular complaints of the woman. But, where a nurse labours under the venereal disease, since in this situation she can never be supposed to suckle a child not likewise infected, as the remedy is equally necessary for both, there is no reason for delaying to attempt a cure during that period.

‘ The different temperaments of patients, as far as they are marked by obvious signs, and have been distinguished by medical writers, afford little ground for particular observations with regard to the use of mercury. What has been said with regard to the prime of life, holds more especially with those of a sanguine habit; and the observation made concerning old age, in some degree, applies to the melancholic. But, with all temperaments, mercurials may in general be used without any peculiar preparation; and, during their use in such cases, no particular cautions are necessary which will not be suggested by other circumstances.’

The author afterwards offers some observations on the regimen necessary to be observed during a mercurial course. This treatise is written with judgment and precision; and though it contains not many new observations, it affords a clear view of the arguments relative to the action of mercury, and lays down many useful practical rules for the successful administration of that medicine.

MONTHLY CATALOGUE.

P O E T R Y.

12. *The Loves of Medea and Jason, a Poem, in Three Books; Translated from the Greek of Apollonius Rhodius's Argonautics, by J. Ekins, M. A. 12mo. 2d Edit. corrected. 2s. Payne.*

WHEN a translator of Mr. Ekins's acknowledged merit, who is possessed of the skill to combine elegance with accuracy, and fidelity with spirit, does us the honour to avail

himself of such remarks as the haste of Monthly publication will permit us to offer, it is with added pleasure we reflect on the favourable opinion we had formerly delivered concerning his performance, at the same time when we pointed out those few imperfections which he has since obviated. We have reason, however, to be in some degree chagrined at this gentleman, for declining to undertake an entire translation of his author; a task, to which his abilities are every way proportioned. We had entertained hopes that the general applause of the literary world, together with our own, would have excited him to this attempt; and had flattered ourselves in the expectation of finding a future opportunity to do justice to his labours in the most ample manner, instead of being constrained to dismiss the republication of Apollonius Rhodius with little more than a bare confirmation of our former sentiments in respect of so truly valuable a translation.

13. *Ariadne Forsaken. A Poem. 4to. 1s. 6d. Griffin.*

We are told in an advertisement prefixed to this poem (which is taken from Catullus), that 'it is presented to the public rather with a view to make the admirable original better known, than from any pretensions of its own.' But we cannot believe this to be really the case, as the author avows his hopes, that the language of this little piece is that of nature, simple and unaffected, which he looks on as the only true poetry. That the curious metaphor, the far-fetched epithet, and the jingle of alliteration, are meretricious ornaments, we agree with him; but while he has carefully avoided these, he has not unfrequently fallen into the opposite extreme, and gone below the dignity of poetry. Those of our readers who have a relish for poetry will not, perhaps, be pleased with such lines as the following,

' All woe begone, lo, Ariadne stands !'

' Her hair was *all* dishevell'd by the wind.'

——— ' deplores

That weakness, which admitted to her breast.'

' The Cretan court a matchless maid *did* own.'

' But how, digressing whence I first began,
Into narration have I heedless *ran* ?

Need I the sequel of the tale relate ?'

The word *ran* also is improper; the participle is *run*.

' Who rather chose to let a brother bleed,
Than thee abandon in the time of need;
For which I now am left alone to mourn,
And soon by savage monsters shall be torn;
Nor dead be cover'd with a little clay.'

' I'm not permitted even to complain.'

There

There is an inaccuracy of expression in the following lines.

‘ Till Theseus, with a patriot zeal possess,
To give a desolated people rest,
Of life profuse, resolved to shed his blood,
And bravely perish for his country’s good.’

Theseus’s *perishing* could not do his country good; his intention was to *conquer* the minotaur.

The following passage is also faulty.

‘ What lion bred *thee* in her desert cave,
Or didst *thou* issue from th’ un pitying wave?
From what Charybdis, from what eddy flung,
From what devouring whirlpool *art thou* sprung?
For sure of human *you* were not *born*,
Who love with hate, who life with death *return*.’

It should be always *thou*, or always *you*; but *thou* unluckily would in the last line have required *returnest*.—Besides, *born* does not rhyme well with *return*: but it would be a disagreeable task to point out all the faults we meet with in these lines, and in the rest of the poem: our readers have already sufficient specimens.

14. *The Rival Beauties. A Poetical Contest.* 4to. 1s. 6d. Griffin.

The ladies at Bath having been celebrated in a ballad called the *Bath Picture*; to ridicule the execution of it, and controvert many of the opinions contained in it, another poem, entitled *Cho’s Protest: or the Picture varnished*, made its appearance, and after this, issued forth an *Answer*, by the author of the ballad. These three pieces compose the present publication, ‘the numberless friends and admirers of the ladies who have given rise to this contest, confident in the favour of Heaven, already manifested by the heavenly gifts which distinguish them among the fairest of their sex, and in the skill and prowess of their champions, wishing to have the cause decided in public.’

Whether or not the publication of these pieces in London will decide the disputes about the ladies merits, is much to be doubted. With respect to the poets, we think them pretty well matched, and that it is needless for them to quarrel about *their* merit, when it is no very easy task to discover that either of them has any: this is not, indeed, the first time we have caught men disputing about a non-entity.

If the friends and admirers of the ladies do really interest themselves in the Contest, and desire to crown the bard who has done most justice to the ladies, we advise them to settle the affair amongst themselves, as the cause cannot so properly be determined by others.

D I V I N I T Y.

15. *A fourth and fifth Chapter of Genesis, translated from the original Hebrew; with marginal Illustrations, and Notes critical and explanatory.* By Abraham Dawson, M. A. Rector of Ringsfield, Suffolk. 4to. 3s. Cadell.

In this work Mr. Dawson has acquitted himself as an industrious, learned, and faithful translator and commentator. He has, to use his own words, 'aimed at exactness and accuracy, oftentimes, even to minuteness.'

The following reflection, with which he concludes his annotations, is worthy of notice.

'The Mosaic account of the Creation and the antediluvian ages is at least a respectable and venerable piece of antiquity; so far from meriting the ridicule of wits, that it deserves admiration and esteem, as containing, if they should be determined to allow it nothing more, a sorer and chaster mythology than is to be met with in any other ancient writer. The piety, likewise, of the Jewish historian well deserves notice and praise. God is every where represented by him as the great creator, preserver, benefactor, and judge of men; inspecting and animadverting upon their moral behaviour; shewing, on the one hand, the utmost detestation of envy, malice, lust, violence, cruelty, and dissoluteness; and on the other hand, distinguishing, with peculiar and extraordinary marks of regard and favour, the eminently religious and virtuous; at length, destroying the earth, with its inhabitants, on account of its extreme corruption and degeneracy; exempting, at the same time, one person, with his family, on account of the uprightness and regularity of his heart and behaviour, his steady and persevering obedience to the will of his Maker. What variety of useful instruction, of wholesome admonition and terror, of animating hope and encouragement, will not every thinking, well-disposed person collect from hence, for the government of his appetites and passions, and for the due regulation of his conduct and conversation!'

16. *A View of revealed Religion, as it stands to the Reason.* By the Author of *Meditations upon the Attributes of God and Nature of Man.* 8vo. 2s. 6d. Law.

The author of this tract appears to be a person of a liberal and speculative turn of mind, a diligent reader of the scriptures, but, in some instances, a little paradoxical.

His notion of the first great object of all religion, the Deity, is, 'that God in Christ, the Father in the Son, the Eternal Spirit in the Word, is the Christ, the Son, and the Word, to which the Scriptures attribute the peculiar and incommunicable perfections of the Original principle of all things.'

The following is one of those positions which we call paradoxical: 'No creature can have any principle of action in his nature, but what is wrought into it by God; nor can any principle of action, in any created nature, have any force, power, or influence, but what God actually gives it every moment. And if

God

God is the original principle and sole cause of all things, it necessarily follows, that all the actions and affections of mankind, as well those which are commonly called evil, vicious, and sinful, as those which are called good, virtuous, and righteous, must be ultimately referred up to him. And if every action of every creature is the necessary result and consequence of the compound force of all the principles of action, wrought into his nature by the almighty Maker of all things, then no action of any creature can deserve punishment, be worthy of blame, or displease God.'

The reader who would wish to see how this writer reconciles his hypothesis with reason, virtue, religion, and the honour of the Deity, must have recourse to the work we are now considering. With respect to ourselves, we are by no means satisfied with any thing which he has advanced upon this head: but others may see these positions, their consequences, and the author's elucidations of his theory, in a different light.

In the latter part of his work he endeavours to shew, that the Mosaic account of the Creation, the Fall, Cain, and Abel, &c. are parables; that all the sacred books of the Jews abound with figures, allegories, and parables: that every one of the prophets in this respect copied after Moses, and Moses after the Egyptians.

That there are parables in the Old and New Testament will be universally allowed: but upon this writer's principles, we shall never know where to stop. We may indeed allegorize every fact. It is very observable, that when a parable is delivered by our Saviour, the reader is generally informed by the sacred writer, that it is a parable; and it is hardly to be supposed, that Moses (if his writings are as full of parables as this author imagines) would have left his readers without some information of this kind, in those passages, at least, which have all the appearance of historical relations and narratives of facts.

17. *An Address to the serious and candid Professors of Christianity.* 12mo. 6d. Buckland.

A cursory apology for some of the doctrines of Calvinism, written with temper, and a spirit of benevolence.

18. *Miscellaneous Reflections upon the Religion, Morals, and Manners of the present Age.* 8vo. 1s. Johnson.

A superficial rhapsody on pleasure, theology, the use and importance of reason in matters of religion, and the absurdity of submitting our faith to creeds and articles of human composition.

19. *A Charge relative to the Articles of the Church of England, delivered to the Clergy of the Archdeaconry of Worcester, in the Year 1772. By John Tottie, D.D. Archdeacon of Worcester, &c.* 8vo. 1s. Rivington.

It has been insinuated by several writers, who have lately pleaded for the abolition of Subscriptions, 'that no man of sense can believe the XXXIX Articles: and no honest man can

subscribe to them.' To this sarcastical observation Dr. Tottie replies, 'It is however, some consolation to us, under this heavy imputation, to reflect, that, if we cannot escape abuse, we are abused in good company.—The names of Cranmer, Latimer, Ridley, Jewel, Hooker, Chillingworth, at the head of a thousand more that will dignify the catalogue, are so respectable and venerable, that a modest man, of inferior attainments, would almost be inclined to take up the sentiment of the young man in Cicero, *Errare meherculè malo cum Platone, quam cum istis Vera sentire.*'

We are sorry to see a masterly writer, as Dr. Tottie certainly is, in the least inclined to take up the sentiment of this *young man*. A deviation from truth in deference to the authority of great names, is mean and unmanly. He alone is a true philosopher who follows the dictates of his own sense and reason, and without implicitly adopting the opinion of his predecessors, boldly exclaims, *Amicus Plato, sed magis amica veritas!*

Dr. Tottie observes, that the compilers of our Articles evidently intended such a latitude as would admit the assent of moderate persons of what was afterwards called the Arminian, as well as of the Calvinistic persuasion, yet, at the same time; exclude the extravagant notions of each party. He then proceeds to lay down the following rules, which he thinks necessary to a right interpretation of the Articles.

The first rule is, 'that a consistency throughout must be preserved in our explanations; and one article must not be so understood as to set it at variance with itself, or with any other article.'

Here, if we are not deceived, is a *petitio principii*. How can we preserve a consistency in our explanations, if there are inconsistencies in the Articles themselves? Dr. Tottie takes it for granted, that the Articles are consistent; but some writers have positively asserted, nay, have undertaken to demonstrate, that they abound in inconsistencies.

The second rule is this: 'where there are any general positions contained in, or referred to, and confirmed by the Articles, which cannot be received but under certain restrictions and limitations, those restrictions and limitations ought to be made and received just in the same manner as we receive many absolute declarations in the Scriptures themselves; which no one ever understands, or interprets, but under proper restrictions and explanations!'

The last rule is, 'that we must observe and have in our view, what particular opinion each article refers to, and is designed to guard against and correct.'

The author illustrates these rules by particular examples, and remarks, 'that they will give to all the controverted Articles in general a sense so agreeable to the true doctrines of Scripture, that no one who admits the latter, can have any pretence to quarrel with the former.'

In the latter part of his charge, he gives us a general view of that system of faith which the Articles, agreeable to his interpretation, are supposed to contain.

20. *The Prisoner released. A Sermon, preached at Charlotte Street and Bedford Chapels, and published for the Benefit of unfortunate Persons confined for small Debts.* By William Dodd, LL.D. 8vo. 1s. Dilly.

This discourse is one of Dr. Dodd's fugitive pieces; but calculated to answer a very benevolent purpose.

21. *A Letter to the Protestant Dissenting Ministers, who lately solicited Parliament for further Relief.* 8vo. 1s. Flexney.

As the safety and the peace of our established church, should be interesting objects to every sensible and good man, we warmly recommend the perusal of this excellent pamphlet to our readers.

A petition of a few dissenters for further relief was, on Tuesday the 19th of May, presented to the house of lords, and rejected by that house. Our author separately examines the *manner of supporting it, and the time at which it was thought proper to have recourse to it*, which, we agree with him, seemed least to require such a petition, of all the periods in the history of our church. In discussing each of these particulars, he has evinced their impropriety and absurdity. To exemplify its nervous and striking parts, would be, to transcribe the whole.

The liberality of literary criticism must bestow on this performance the most unreserved encomium. Its candour and politeness, its perspicuity and elegance, of style, its strength and acuteness of argument, are equally and singularly conspicuous.

We wish, that those to whom this Letter is immediately addressed may give it their serious and unprejudiced attention. If, in their late application to legislature, they have been actuated by an honest, but intemperate and mistaken zeal, it may moderate their ardour, and rectify their judgment. If envy and intolerance have impelled them to plead for the toleration, which they have long enjoyed, the perusal of this pamphlet may give them wholesome pain.

We wish too, that it may be read by the rash and unthinking sons of the established church, who formed a late junto at the Feathers Tavern; for we impute their late proceedings to a want of information, and to a want of better employment. Their worthy and learned friend will give them a just and amiable idea of that excellent church, of which they are ministers. He will shew them an accurate distinction between its doctrines and its discipline, by confounding which they have so far degraded themselves as to be tools to its enemies. For many of their association, we presume, used to meet in tumultuary council, and (like the mob in the Acts of the Apostles, headed by some Demetrius) *know not wherefore they were come together.*

[From a Correspondent.]

M E D I C A L.

22. *Reflections on the Gout, with Observations on some Parts of Dr. Cadogan's Pamphlet, and Mr. Marshall's Evidence in Favour of Dr. Le Fevre. In a Letter to the Right Hon. Sir William De Grey.* 8vo. 1s. Owen.

The remarks here made on Dr. Cadogan's pamphlet have not appeared, as far as we remember, in any of the former publications on that subject. But though in these observations the author displays some novelty, he suggests nothing new in regard to practice.

23. *An Essay on the Pudendagra.* By Marmaduke Berdoe, M. D. 8vo. 1s. Robinson.

The account here delivered of the pudendagra would not be exceptionable, were it not sullied with too palpable an affectation of rhetorical embellishments, which never fail of exciting disgust in medical writings.

P O L I T I C A L.

24. *Britannia Libera; or, a Defence of the free State of Man in England, against the Claim of any Man there as a Slave.* 4to. 2s. Almon.

The author of this pamphlet is a strenuous advocate for liberty; but, the learning, and laudable zeal which he discovers, seem not always to be guided with equal judgment.

25. *Thoughts on the Power of the Crown in the Bestowal of Places and Pensions.* 8vo. 2s. Kearsly.

The subject here considered is without doubt of great importance to public liberty; and the author, it must be owned, has treated it with equal freedom, and plausibility of argument.

26. *History of the four last Elections for the County of Suffolk.* 8vo. 1s. Wheble.

This pamphlet discovers a zeal for public freedom, but such a zeal as is expressive of a violent tendency to licentiousness.

27. *An Essay on the Theory of Money.* 8vo. 1s. Almon.

Though we cannot admit all the opinions advanced by this author, we must acknowledge that he possesses both speculative ingenuity, and the literary talents of a writer who is formed to gain credit with the public. Excepting a few propositions, his principles are consistent with rational theory; and he considers his subject in the various lights in which it is related either to government or commerce.

28. *Letters on the Subject of Imprisonment for Debt.* By James Stephen. 8vo. 2s. Evans.

These Letters were originally published in the news papers; and cannot fail of interesting every benevolent heart in the rigorous fate of insolvent debtors.

MISCELLANEOUS.

29. *Observations on Mount Vesuvius, Mount Etna, and other Volcanos: in a Series of Letters, addressed to the Royal Society, from the Honourable Sir W. Hamilton, K. B. F. R. S. To which are added, Explanatory Notes by the Author, hitherto unpublished.* 8vo. 3s. 6d. boards. Cadell.

The editor of these Letters informs the public, that having mentioned to Sir William Hamilton the general desire of all lovers of natural history, that his *Observations on Volcanos* should be collected together in one volume, he was not only pleased to approve of the undertaking, but has likewise added to the publication explanatory notes and drawings. As we have formerly given an account of these valuable Letters in reviewing the *Philosophical Transactions*, in which they were occasionally published, we cannot, with propriety, enlarge any farther on their merit. We shall therefore only observe, that it is with great pleasure we behold them detached from that voluminous collection, where their sphere of information was comparatively confined to a few hands. They must be acknowledged to contain both the best descriptive and philosophical account of volcanos that ever was published.

30. *An Easy Method of Assaying and Classing Mineral Substances.* By John Reinhold Forster, F. R. S. 8vo. 1s. 6d. Dilly.

The method of assaying here advised, will certainly tend much to facilitate the investigation of mineral bodies. Mr. Forster has, in our opinion, consulted both the safety and convenience of the philosophical enquirer, by not adopting the use of Mr. Engstroem's Pocket Laboratory, which is liable to so many objections. He has also judiciously avoided recommending such operations as would require a great deal of trouble, or a larger apparatus than may be taken on a journey or voyage without too much incumbrance. We agree with him, however, that Mr. Engstroem's portable apparatus is a very proper implement for an inquisitive traveller, and may be rendered more complete and useful by the addition of the chemical preparations recommended by Mr. Forster*.

It is sufficient to observe concerning the various experiments for assaying, described by this ingenious author, that they

* In our review of the translation of M. de Bougainville's *Voyage*, p. 71. we expressed a desire, that the ingenious Mr. Forster, who had obliged the public with many useful treatises on Natural History, should be induced to accompany his two congenial philosophers on the intended expedition round the globe, as being eminently qualified for such an undertaking; and it affords us pleasure to be now informed, that he is actually appointed one of the gentlemen for carrying into execution that plan; a piece of intelligence which must communicate satisfaction to all lovers of natural science.

are conducted upon the principles of chemistry ; and as far as a compendious method of investigating mineral substances can be decisive, they will answer the purpose he intends. Annexed to this treatise, but not mentioned in the title page, we find an appendix to Cronstedt's Mineralogy ; containing additions and notes, by professor M. T. Brunnich.

31. *Fire Analysed; or the several Parts of which it is compounded clearly demonstrated by Experiments, &c.* by Richard Symes, Rector of St. Werburgh, Bristol. 8vo. 1s. 6d. Robinson.

This analysis is written so much in the mystic stile of a hermetic philosopher, we can scarcely learn any thing more from it, than that the author's imagination appears to be heated with the subject.

32. *The real Views and Political System of the Regency of Denmark fully explained. Tracing the true Causes of the late Revolution at Copenhagen. Supported by authentic Papers.* By Christiern Adolphus Rothes, formerly Secretary of the Cabinet of Christiern VII. and great Assessor of the Supreme Council at Altena. With an Appendix by the English Editor. 8vo. 2s. Bladon.

It is not in the least astonishing that the republic of Grub-Street should have taken a hint from the extraordinary event in Denmark, to which this pamphlet relates. Provisions are dear, subjects scarce, and booksellers cautious ; but the specious title of this piece might have imposed even upon a Curl, as it was, probably, penned originally in a foreign language : but so far from supposing M. Rothes to be a privy counsellor of Denmark, we rather suspect him to be a member of the respectable association of *maitres de langues* at the Thirteen Cantons * ; and as to the capital merchant who has favoured us with it in English, we have reason to imagine he is a haberdasher of words, not far from Puddle-Dock.

33. *Memoirs of Edmund Ludlow.* 4to. 1l. 1s. Becket.

The genuine spirit of patriotism which appears to have actuated the author of these Memoirs, must render them particularly interesting to all lovers of liberty ; and they receive an additional value from the turbulence of the period on which they are written.

34. *Memoirs of Miss Williams.* 2 Vols. 12mo. 5s. sewed. Johnson.

The whimsical lucubrations of a weak, religious enthusiast.

35. *A Critical Latin Grammar.* By John Coledridge, Vicar of Ottery St. Mary, Devon. 12mo. 3s. Gardner.

If we exclude an unnecessary ostentation of grammatical minutiae, we must admit that this Grammar is sufficiently well calculated for the use of schools.

* A house famous for the consumption of beef alamode.

36. *The Tutor and Book-keeper's Guide in Accounts.* 8vo. 1s. 6d.
Hawes and Co.

The art of book-keeping, like the art of swimming, we think, is not to be attained by mere theory alone; very few ever become expert in the latter without considerable practice in the liquid element, and we believe as few have made themselves masters of the former without transacting actual business in the compting-house. There is no sort of difficulty in forming a regular system of accounts for conducting a man's affairs; and we even find among those who are entirely unacquainted with the principles of what is called the scientific method of book keeping, as exact methods for their purpose as if they had perused the most celebrated books ever written upon this subject.

In the work now under consideration, and which the unknown author inscribes to the teachers of accounts in Great Britain and Ireland, he seems to be of opinion that it far surpasses in usefulness any other of the same kind hitherto made public. This he endeavours to prove, not so much by the excellence of his own performance, as by enumerating the errors which he thinks other authors have committed: how far this may be the case, we leave to the determination of the reader. In our opinion, however, this little treatise rises rather above the degree of mediocrity, and may probably furnish the young learner with as much knowledge in the theory of this art, as it is worth while to bestow time to acquire.

37. *Considerations on the present Dearness of Provisions and Corn, in Great Britain; with Thoughts on a suitable Remedy.* By Thomas Elbridge Rooke, Esq. 4to. 1s. 6d. Leacroft.

The causes of the dearth of provisions are, according to this author, too great a number of horses, still-houses, a prohibition of the distillery of wheat, too general an use of tea, the monopoly of farms, the goodness of the roads, and the numerous dealers in provisions. As the effects of a few of these supposed causes may not be so obvious, it will be proper to explain them upon the author's principles.

He is of opinion that the prohibition of distilling wheat is prejudicial, by occasioning a less number of hogs, poultry, and pigeons to be bred than formerly. That the general use of tea discourages the rearing of horned cattle, by increasing the demand for butter; and that the goodness of the turnpike roads affords a strong inducement for driving cattle to market, to a greater distance than before.

The substance of the method proposed by this author for lessening the price of provisions is, to increase the number of horned cattle, by obliging the dairy-man to wean one third of his

his calves every year ; and that all the British American wheat flour, now imported into Europe, shall be brought to Great Britain.

38. *A Letter to one of the Associators at the Chapter Coffee-House in London. In which are contained Free Thoughts on the proposed Revival of the Bounty for Encouraging the Exportation of Corn, and thereby rendering all Orders of Men tributary to the Land-Owners ; and on the Cruelty of the Laws, which, for the Emolument of the Land-Owners, restrain the antient Freedom of Trade in Cattle and Meats, insomuch, that whilst the Poor are starving, the Importation of Food is a Contraband Trade.* 4to. second Edit. 4d. Longman.

The subject of this Letter being fully specified in the title-page, it is sufficient to observe that it is written with spirit and ingenuity.

39. *Considerations on the present State of Credit.* 8vo. 3d. Fielden.

Some useful hints and observations on the present precarious situation of public credit, occasioned by the late alarming failures.

40. *The Lottery Displayed ;* 8vo. 1s. Towers.

This pamphlet enters into no political investigation of the theory of lotteries ; but it exhibits such a full detail of the method of conducting them, as may gratify at least the curiosity of adventurers, if it should not otherwise prove useful.

41. *Ten Minutes advice to every Gentleman going to purchase a Horse.* 12mo. 1s. Bell.

We meet here with useful rules for guarding against any imposition in the purchase of horses.

42. *A Letter to Sir John Fielding, Knt. illustrated with a Portrait of a Monster.* By Robert Holloway. 8vo. 1s. 6d. Bladon.

The public are certainly indebted to this author, for assuming the invidious censorial office of holding up to their view, such miscreants as ought to be the objects of universal detestation. The portrait with which he here presents us is truly that of a monster of the moral kind. We heartily wish Mr. Holloway success in his laudable endeavours for promoting the interests of humanity and public justice ; and that his efforts may be properly supported by those who, as magistrates, have it in their power to contribute to so arduous an undertaking.

43. *A new Present for a Servant-Maid.* 12mo. 2s. Pearch.

This is an improved edition of a pamphlet which has long been considered as useful.

44. *An Epistle from Mrs. B——y to his R——l H——s the D. of C——d.* 4to. 1s. Batteson.

For mean poetry and scurrilous invective, this epistle is equally contemptible.

45. *Trifles*. By Vortigern Crancocc, Esq. 8vo. 2s. Bladon. Vortigern Crancocc, esq. of Crancocc, in Devonshire, whose name is derived from *cran*, a *crane*, and *cocc*, a *cock*, your ancestors having always been remarkable for having long necks, and being early risers, we earnestly recommend to you to put a lock upon your *table-drawer*, and to take care of the key, unless the rest of your *Trifles*, which are there deposited, be a little more modest than those which your editor has taken from thence, and presented to the public; as we are by no means of his opinion, that this little volume is proper for the perusal of Miss Polly; and that raising *ideas of a certain kind*, and exciting our laughter therewith, renders them familiar without danger; and we are much in an error if, in the Tale of the *White Swellings*, Sally, though only thirteen, was the better for what she heard when Sir Donald and his lady were withdrawn into the room where the sofa was placed; at least, if we may guess by the *cunning jade's* putting on such a face, that you would have sworn she had not been at the door to listen. Bating, however, the circumstance of indency, we shall be content, 'squire Crancocc, to see a few more of your *Trifles*; and of the two kinds, we give the preference to those in verse.

If your editor, who is now your *biographer*, should hereafter become your *ibamatographer*, we shall have no objection to his improving in archness, as we cannot always find the zest of his present jests. If biography has, as he says, been so maltreated by those into whose hands she has had the misfortune to fall, as, instead of having her neck, her arms, and bosom, adorned with strings of gems and orient pearls, she has had a necklace of lambstones, bracelets of hogs-puddings, and a tucker of sheeps-guts; we cannot allow, that he has put the brightest stones of Golconda round her ivory neck, amethysts of the East on her alabaster arms, and catgut round her roseate bosom. In consideration of his being somewhat of an humourist, we are willing to overlook his sometimes talking nonsense, or what is much like it; but we advise him to keep a stricter hand over himself in that point.

Of the *Trifles* he has now published, 'squire, the best executed is, in our opinion, the tale of the *White Swellings*; but it is rather too indelicate to lay before our readers.

FOREIGN LITERARY INTELLIGENCE.

46. *The Chief Arguments of the Evangelical Fundamental Doctrine of the Universal Grace of God in Christ Jesus*. By Jo. Gustar Burgman. 8vo. German.

The author is a Lutheran, and pastor of a congregation in the Savoy, who finding that many of his flock frequently heard sermons preached by those methodists who, in the late Mr. Whitefield's manner, adopted the doctrine of *absolute predestination*, which caused a confusion in their unsettled minds, he, at last, found it necessary to explain the doctrine which he thought to be the true one, in eleven sermons; and being requested, by the members of his congregation, to print the chief *momenta* of his

his discourses, he has published them in a small tract, in which he explains this doctrine in a plain sensible manner, calculated for the capacity of his audience, chiefly consisting of mechanics.

The doctrine is so well known, that it is useless to say any thing upon the subject; but we cannot help observing, that our author makes predestination a *fundamental* doctrine of the Christian religion, which, in our opinion, seems to be in direct opposition to the doctrine of Jesus Christ, who, in his days, found just such people as we do in ours, continually inquiring into subjects which had no tendency at all to promote their salvation, and neglecting those points which were closely connected with the great aim of his mission. He was one day asked, "*Lord, are there few that be saved?*" And he, as the professor of true doctrine, instead of entering upon the merit of this question, only recommended the practical part of his religion to those inquisitive people; "*Strive to enter in at the strait gate.*" It were to be wished that the ministers of the gospel would attend more to the spirit of the words of their Lord and Master, and insist chiefly upon the practice of the moral religion of Christ, rather than perplex themselves and their hearers with useless speculations.

47. *Daelyliotheca, i. e. a Collection of Gems from the best Cabinets in Europe, for the Use of Artists, in two thousand Impressions.* By Phil. Dan. Lippert, 2 vol. 4to. German.

The author collected, by a most incredible application and industry, more than three thousand impressions of antique gems. He found, that at Rome one thousand in sulphur cost fifty ducats, and that the great distance of that seat of antique curiosities caused their high price abroad, and that the fragility of the sulphur, and its disagreeable smell, prevented many artists from buying such a set of impressions; Mr. Lippert, therefore, invented a kind of white *terra cotta*, which is a composition of his own, and contains a good deal of a Saxon talc. It receives the most delicate impressions; and by them young students may be instructed and improved, by studying the remains of the ancient artists. To make the whole study more easy and systematical, he has selected from his collection about two thousand gems; the first thousand of which contains mythological subjects, representing the divinities of various nations, but chiefly of the Greeks and Romans, with their emblems, symbols, sacrifices, &c.; the last thousand refers to history, and represents the heroes, philosophers, and celebrated men of Greece and Rome, some kings, and Roman emperors. The impressions are all ranged in a chronological order, in drawers, fitted to boxes, exactly similar to a large folio, each of which contains one thousand, and both together cost sixty ducats, something more than the common price of one single thousand in sulphur at Rome. To facilitate the study of this ingenious collection, the author drew up the account now before us; in which he was assisted by several learned men, and particularly the late great connoisseur of antiques and of the polite arts, Prof. Christ, whose catalogue of monograms of artists is so well known. The whole describes, after an introductory discourse,

course, each gem, the substance it is made of, in what collection the original is to be met with; then he gives the contour of the figures, in a most picturesque and masterly manner, often in the words of Greek and Latin poets, explains the emblems and symbols, takes notice of the manners, vases, utensils, arms, and other figures; distinguishes many things which are often taken as synonymous; for instance, he shews, by a figure, that the *solium* on which the divinities are seated has no back, and that the *throne* has a back, which is surrounded with victories, a cushion, and a footstool; so that every explication makes the young artist better acquainted with mythology, history, the art, and likewise the costume of the antients, and must of course greatly contribute to promote taste and the study of mythology and ancient history, and conduct the young student to a grand and noble manner in executing the first essays of his art.

48. Canuti Leem, *Commentatio de Lapponibus Finmarchiæ, eorumque Lingua, Vita, & Religione prislina, cum fig.* Copenhagen, 4to, Danish and Latin.

The author was for many years missionary among the Laplanders, and is now professor of the Laponic language. His performance is by no means satisfactory: the historical observations on the origin of this nation are in vain sought for in this book; the remarks on the manners and religion are written in a negligent style, and betray, in more than one place, the superstitious turn of the author; the too numerous cuts are very badly executed.

49. *Histoire Naturelle de l'Air & des Meteores.* Par M. Abbé Richard, I—X. vol. Paris, 12mo.

This is an historical collection of observations made on the air and its meteors, collected from the various publications on that subject. New discoveries and interesting experiments, like those of our ingenious natural philosopher Dr. Priestly, must not be expected in the compilation of the French abbé.

50. Jo. Ern Gunneri, *Theol. & Phil. Doct. nec non Diæceseos, Nidrosiensis Episcopie Flora Norvegica, vol. I. cum fig.* Copenhagen, folio.

The learned Dr. Gunnerus, bishop of Drontheim, in Norway, had so many opportunities to visit the several parts of his country, and his philosophical turn prompted him to make the best use of them, by collecting the various subjects of natural history, that this, together with his extensive knowledge of botany, enabled him to give a very accurate and complete *Flora Norvegica*. It is a pity, that the bishop observed no order in the arrangement of the Norwegian plants. Some of them are new; but the most curious Alpine plants are reserved for the second volume, which is now in the press. We wish, however, that the engravings for the second volume may be executed with more accuracy and neatness than those of the first.

51. *Practical Observations on the Ars Veterinaria.* By Dr. Jo. Christ. Polycarp Erxleben. Goettinguen, 8vo. Germ.

Dr. Erxleben has done the public a real service, by communicating

cating his Practical Observations on the Diseases of Domestic Animals: they abound with remarks, and the best and most approved remedies are every where proposed. What is very remarkable, the inoculation for the murrain among the horned cattle is here likewise circumstantially treated of; and it appears, that out of nine only four die from inoculation; in the natural way, seven out of nine perish. But the chief advantage arising from the operation is this, that the inoculated cattle are never subject to a fresh attack of the disease. The pox of the sheep, our author thinks, might likewise be inoculated with great advantage, and prevent the great mortality by which these useful animals are frequently carried off, by getting the infection in the natural way.

52. *L'Art de la Porcelaine. Par M. le Comte de Milly, avec fig. Paris, folio.*

A work of an interesting nature, which promises to be useful, as it is published under the approbation of a committee of the Royal Academy.

53. *Le Vernisseur parfait ou Manuel du Vernisseur. Par l'Auteur du Nouveau Teinturier, parfait. Paris, 12mo.*

The art of japanning, and of making varnishes, has been executed in England and in France in a manner superior to that of any other country: but it is still in its infancy. It were therefore to be wished, that a man well versed in chemistry might resume all the known recipes, and establish upon principles the best methods of making durable and transparent varnishes. The French author has collected all that has been said on the subject, and, as a compilation, it will not be without utility: but if the ingenious Mr. Turner, of Liverpool, could be prevailed upon to lay before the public the series of curious and interesting experiments, and his new discoveries in this branch of chemistry, we do not in the least doubt but they would be infinitely superior to any thing hitherto produced on that subject.

54. *Instruction elementaire sur la Construction pratique des Vaisseaux, en forme de Dictionnaire. Par M. Duranti de Lioncourt. Paris, 8vo.*

Another science reduced into a dictionary! digested, as all other dictionaries of this kind, in the country of dictionaries, France. This method of learning the art of ship building is very easy; it will at least serve our *beaux* and *maccarronies* to support the conversation when it turns upon ship-building, and enable them to judge whether a vessel is *crank*, *top-heavy*, has *too high upper-works*, is *too long for her breadth*, has *too great harpings*, &c.

55. *Examen Maritimo Theorico Practico o Tratado de Mechanica applicado à la Construcción, Conocimiento, y Manejo de los Navios y demas Embaraciones. Par Don Jorge Juan. Madrid, 2 vol. 8vo.*

This is a work of great merit, containing the best principles of building and manœuvring ships, proposed in a plain and easy method.

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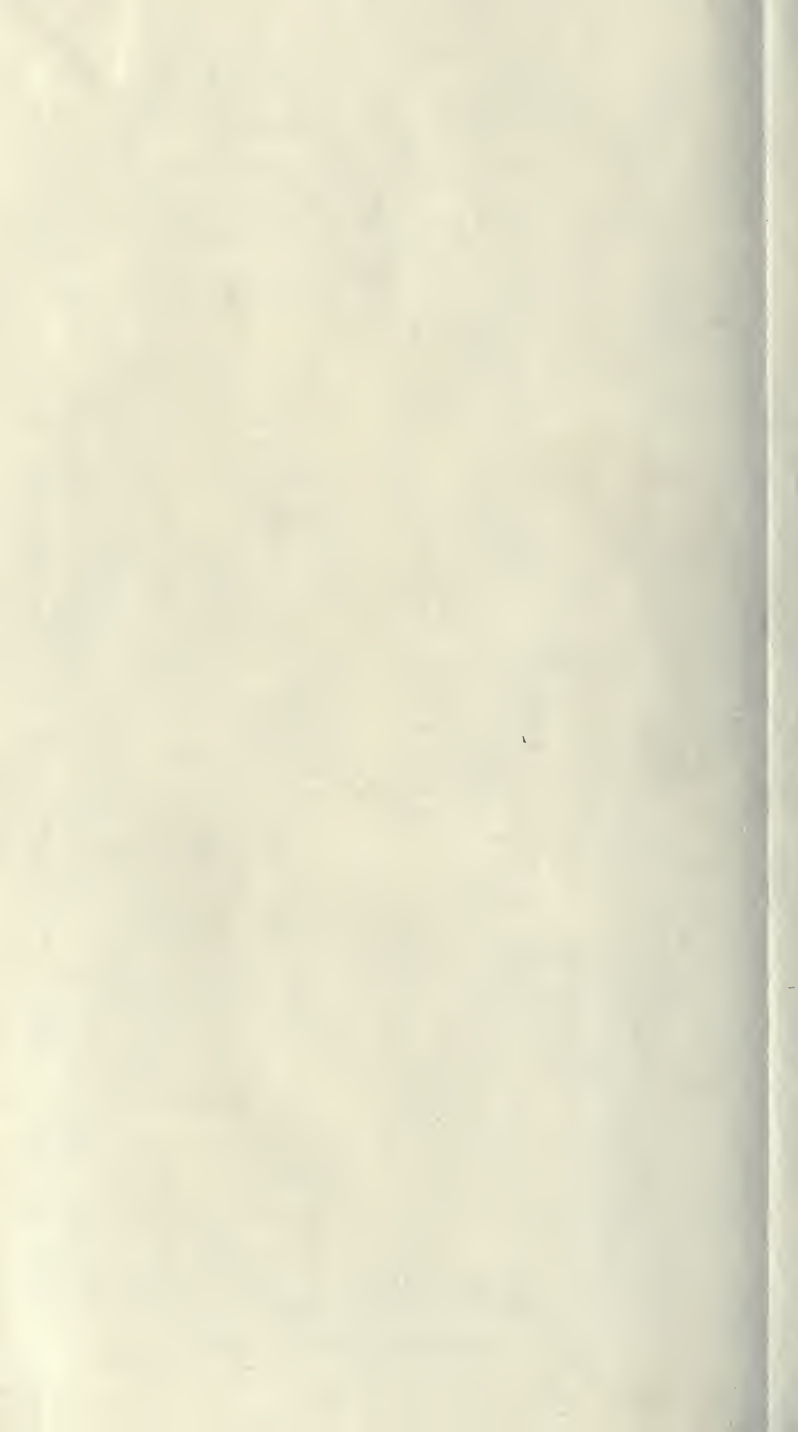
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